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FODOR'S

**INDIA
AND
NEPAL**



HODDER AND STOUGHTON
LONDON SYDNEY AUCKLAND

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ISBN 0 679 00696-6 David McKay Co. Inc. (cloth)

ISBN 0 340 26042-4 Hodder and Stoughton London (cloth)

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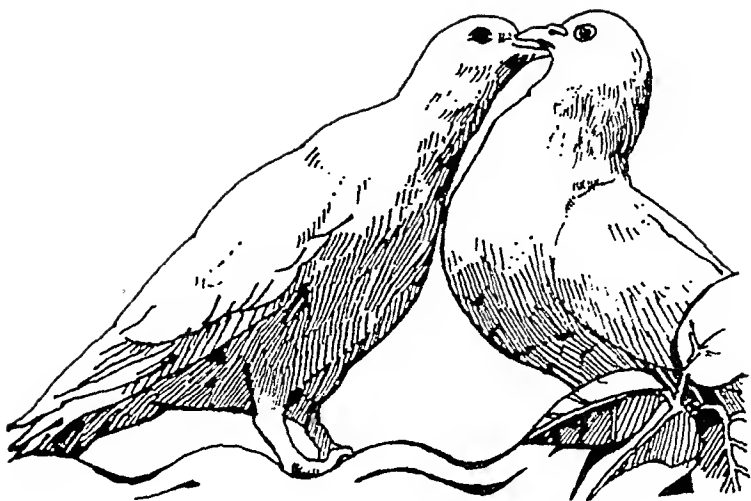
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FOREWORD

During the last hundred years India has rocketed to the forefront of the world's most influential nations, not only by virtue of her sheer size and power, but even more because of her strategic location in South Asia. With this advanced eminence has come a greater exposure around the world and a sharply increased interest in her as a country to be visited. More and more English-speaking travelers are finding their way to the sub-continent, either taking advantage of the swiftly growing package tour business, or under their own steam.

This awakened interest in India as a travel destination is the reason for our production of a guide book of a dimension and scope which would reflect the country's importance not only in the geographical sense but also as a major civilization, one which it is imperative for all discerning travelers to know.

Of course we are concerned primarily with India as a tourist country. To draw this profile in terms of anything but superlatives is well nigh impossible. The country – or sub-continent – has over a million square miles of scenic sights; the world's highest mountains, most awesome rivers and most fabulous valleys; deserts and jungles. Even the natural disasters which afflict her are on an epic

scale. Five thousand years of continuous civilizations — some of the most sophisticated of their epoch — have left us a legacy of temples, monuments, palaces and sculptural masterpieces of inimitable esthetic grandeur. A bewildering variety of races, religions, cultures, languages and customs was produced by this uninterrupted historic process. And yet all these have somehow produced a blending of cultural traditions and a modern nation. All this is now easy of access to every traveler for study and enjoyment.

India's strongest attraction lies in an unmatched interplay of contrasts. Nowhere do the past and present coexist in more colorful promiscuity. Folklore, native arts and traditional events abound. A prodigious diversity of dress and manners keeps the visitor constantly aware of a different world.

This edition also includes Nepal, a country of magical significance to all who visit it. Although the days when it was a remote, almost unknown land, a hidden home of the gods, are past, it can still offer rare opportunities to travelers who are interested in enriching experiences.

The Indian section of this book is divided into three main parts — *Facts at your fingertips*, giving the basic information needed for planning a trip to India, whether brief or comprehensive; *The Indian Scene*, which seeks to present an introduction to the character, history, culture, religious and day to day life of this huge and complex nation; and *The Face of India*, in which more detailed information is presented, covering every region and potential tourist destination, major and minor, throughout the country.



We wish to express our gratitude to the Department of Tourism and the Publications Division of the Government of India for their assistance in furnishing highly useful material and data which have been used in the preparation of this revised edition. We have received courteous help and much understanding from Tourist Offices all over India, from the largest in the cities, to the smallest in provincial towns. To all the members of staff who received us with such kindness we extend our appreciation for their skillful assistance and courtesy.

The editors also wish to acknowledge the invaluable assistance of Mr O. Terang, Director of the Government of India Tourist Office in London, as well as his assistants there. We also thank Air-India for their interest and help, especially in the person of Mr. Chota Chudasama of the New York office. Miss Anjani Mehta, Miss Vatsala Pai, of the Department of Tourism, New Delhi, and Mr. P. N. Seth of the Government of India Tourist Office in New York, have been the sources of much helpful information for which we wish to express our gratitude. Mrs. Malati Tambay-Vaidya has provided

valuable advice. We greatly appreciate the trouble taken by Ms Chandni Luthra, of ITDC, and Mr. Nirmal Chatarji of T.C.I., for their help and suggestions on detailed amendments.

Finally we would like to thank Mr Robin Dannhorn, our Area Editor, for his hard work and invaluable expertise.



Errors are bound to creep into any guide. When a hotel closes or a restaurant's chef produces an inferior meal, you may question our recommendation. Let us know, and we will investigate the establishment and the complaint. Your letters will help us to pinpoint trouble spots. We are, in this connection, deeply grateful to the many readers whose letters have helped us over the years. In a country as vast as India, where new areas are constantly opening up or floods have wreaked havoc, the experiences of travelers are always of vital interest in helping us to improve the guide, both in terms of coverage and accuracy.

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in Europe, Fodor's Modern Guides, 1-11 John Adam Street, London WC2, England.



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**FACTS
AT YOUR
FINGERTIPS**

BASIC STATISTICS FOR INDIA

Land area: 1,260,000 sq. miles (3,287,000 sq. kms.)

Population (1979 estimate). 661 million

Population average annual growth 2.1%

Population, literate adults: 36%

Average life expectancy: 52 years

Average per capita income (est 1978). US\$180

Agriculture as % of GNP: 41% (72% of workforce)

Industry as % of GNP. 24%

Religions (According to 1971 census)- Hindu 82.7%

Muslim 11.2%

Christian 2.6%

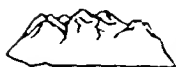
Sikh 1.9%

Buddhist 0.7%

Jain 0.5%

Languages: 15 major regional languages, plus over 250 regional ones.

FACTS AT YOUR FINGERTIPS



THE LAND. Though you may think of India as a place that's hot and tropical, all of it is in the northern hemisphere. Its territory makes it the seventh largest country in the world with a land frontier of 9,425 miles, a total land

area of 1,260,000 sq. miles and a coastline of 3,535 miles — approximately the USA cross-country. In the north, the Himalayas separate India from China. Situated between the two countries is Nepal, and to its east, Bhutan, which is still closely connected to India by special treaty. All three lie along the chain of the Himalayas, and still more mountains separate India from Burma on the former's eastern border. Also in the east lies Bangladesh, wedged in between the Indian states of West Bengal and Assam. In the northwest, Pakistan and a very small hook of Afghanistan border India and separate it from the USSR.

Then the country stretches southward, and crossing the Tropic of Cancer, tapers off into a peninsula with the Arabian Sea to the west and the Bay of Bengal to the east. Just off the eastern tip of the sub-continent lies Sri Lanka (Ceylon), separated from the mainland by the Palk Straits. Politically, Sri Lanka, just 31 miles away, is an independent nation, whereas islands much farther away like the Laccadive, Minicoy, and Amindivi Islands (now called the Lakshadweep Islands) in the Arabian Sea and the distant Andaman and Nicobar Islands in the Bay of Bengal are part of the Indian Union.

The mainland itself is a sort of geographer's and geologist's paradise: the Himalaya range is dramatically high, the Indo-Gangetic plain is a nice, honest plain with hardly a variation in altitude from sea to shining sea, and the southern peninsula is a fairly high plateau with coastal strips. The country is thus like all Gaul, divided into three parts, offering something for everyone, plus some impressive archetypes for the enterprising geographer. The geologist is just as happy, since India's formations are among the oldest in the world, and he can show that the majestic Himalayas were once on the bottom of the ocean.

These mountains are in fact not one but three parallel ranges with wide plateaux and Shangri-la type valleys — like those in Kashmir and Kulu — which are fertile, extensive and photogenic. This mountain wall is 1,500 miles long with a depth between 150 and 200 miles, and boasts the world's highest altitudes; consequently travel is limited to only a few passes. The Garo, Khasi, and Naga Hills of Assam are dwarfs compared to the Himalayan neighbors whose chain they continue: they run east-west to join the north-south Lushai and Arakan Hills which separate India from Burma.

The flat, unvaried Indo-Gangetic plain is a strip 150 to 200 miles broad formed by the basins of three river systems and is the home of more people per square mile than practically any other spot on the globe. Though the basins of the Indus, the Ganga (Ganges), and the Brahmaputra make the land rich, the scenery is something less than inspiring — between Delhi and the Bay of Bengal nearly 1,000 miles away, there is a drop of only 700 ft. in elevation!

The peninsular plateau is marked off from this plain by mountain and hill ranges; among the Aravali and the Vindhya chains. The Eastern Ghats move down the peninsula and follow its shape, marking off a broad coastal strip

between themselves and the Bay of Bengal, while on the opposite side of the peninsula the Western Ghats define a narrower coast off the Arabian Sea. The two ranges meet at the tip of India in the Nilgiri Hills.

Geologically too, the country follows this threefold division: the Himalayas are formed of layers of marine deposits and were once covered by a sea; the soil of the Indo-Gangetic plain quite naturally comes from river deposits; and the rocks of the southern peninsula are among the oldest in the world.

India seems to lean to the division by three, for its rivers also follow the pattern. The Himalayan rivers are snow-fed and thus flow continuously — often flooding at monsoon time when the mountains discharge the maximum amount of water; the Deccan rivers depend on rain and thus fluctuate greatly in volume, while coastal rivers are short and drain little territory.

The Ganga (Ganges) is the queen of India's rivers—her basin drains about a quarter of the country's entire area. The second largest basin is that of the Godavari which claims about 10% of the total land mass. The Brahmaputra is the most important river in the east, the Indus in the west, and the Krishna in the south.



THE CLIMATE. India's climate can be described as monsoon-tropical—in spite of some local variations like the winter rains in the northwest. Keep in mind that India is a sub-continent and make allowances for that fact in

the following broad classification of the seasons: the cool weather lasts from October to the end of February, the really hot weather from the beginning of April to the beginning of June, at which point the monsoon (rainy) season sets in until the end of September. The clear cool weather arrives again and moves gradually eastwards and southwards. The monsoon deserves special emphasis. This seasonal trade wind blows across the Arabian Sea and reaches India with almost mathematical regularity in May and traverses the country in June and July. It brings with it rain-laden clouds which water practically every part of India in varying degrees and return to the Arabian Sea in September and October. (See also *When To Go*, page 25.)

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WHAT IT WILL COST. This is about the hardest travel question to answer in advance. Budgeting is much simplified if you take a prepackaged trip. Air and rail travel and taxis are cheaper than in other countries. Good ac-

commodation in Western-style hotels, airconditioning, normal hotel services and Western food add up to an expensive bill. Throughout the country, adequate Indian-style hotels will provide accommodation at very reasonable rates. Some hotels quote prices for room only, while others include some or all meals, and service charges may or may not be added, so check carefully what is included in the quote you receive from hotels. The prices quoted below are based on an exchange rate (at presstime, mid-1980) of 7.8 rupees to U.S. \$1; or Rs. 1 = U.S. \$0.12-\$0.13.

You can estimate expenses for two persons as being roughly Rs. 800 per day for first-class hotel accommodation, three substantial meals and city sightseeing. For moderately priced accommodation, three meals and sightseeing, a couple would spend around Rs. 400-500 per day, in any of the big cities. Costs

are comparatively less in smaller towns and resorts. On the whole the Southern region of India is approximately 10% cheaper than North India. The list below will serve as a general guide to some comparative costs.

HOTEL PRICES

	<i>Major City</i>	<i>Major Resort</i>	<i>Provincial Capital</i>	<i>Budget Resort</i>
DE LUXE				
Single	Rs. 300-500	250-350	200-300	150-200
Double	Rs. 380-600	250-450	250-400	200-300
FIRST CLASS				
Single	Rs. 200-360	150-200	80-100	70-90
Double	Rs. 250-400	200-250	100-200	80-120
SECOND CLASS				
Single	Rs. 100-200	80	50	25-70
Double	Rs. 150-250	100-150	70	45-95
THIRD CLASS				
Single	Rs. 50-75	35-45	20-35	35-45
Double	Rs. 85-100	50-80	40-50	65-80

First Class and Second Class hotels are worth the money and usually centrally located thus saving on transport.

Some minor resorts in South India give off-season rates.

Taxi-service. Government controlled taxis are yellow topped and have meters. The meters vary among major cities, but usually start at around Rs. 2 for the first 1.6 km and thereafter increase by 80 P for every subsequent km. Private taxis from tour operators approved by the Department of Tourism are also available for packaged trips. The rates are fixed. Scooter rickshaws are metered and available for local running. Taxi rates vary slightly in different states. An increase is certain to be made to these rates by 1981—probably about 15%. In recent years taxi services have deteriorated, and there have been more cases of drivers attempting to cheat visitors. Be sure that the flag is lowered after you enter the cab, or that you have agreed on a price.

Cinema. First-run shows (imported movies) will cost approximately Rs. 5-7; seats should be reserved most of the time. The price drops considerably in provincial theaters but so does the comfort.

RESTAURANT PRICES (for dinner, per person)

	<i>Major City</i>	<i>Major Resort or Provincial Capital</i>	<i>Budget Resort</i>
De Luxe	Rs. 130	90	
First Class	Rs. 70-100	40-80	30-50
Moderate	Rs. 40-60	30-70	20-40
Inexpensive	Rs. 20-40	15-30	15-25

Drinks. Owing to increased prohibition, alcoholic drinks are not always available, even in hotel restaurants. Weak Indian beer is about Rs. 20 per bottle at hotel bars. Imported beer is usually not available. Imported whiskey and gin are also expensive, around Rs. 350-400 per bottle. Indian gin and rum are up to imported standards while Indian whisky is drinkable. Prices vary from state to state. Western i.e. English style coffee costs roughly Rs. 5. Italian espresso coffee — when obtainable — is better and costs about the same. Indian coffee has a caramel tang, is inexpensive but unobtainable at plush establishments. Tea is excellent and inexpensive.

Cigarettes. Imported cigarettes are usually not available. British style cigarettes (most of them manufactured in India — no difference) cost between Rs. 10-14 a packet of 20. Indian cigarettes are excellent and cost near to nothing. British-type "Capstan" tobacco costs about Rs. 18 a tin. Indian cigars are cheap and good.

Magazines. *Time* and *Newsweek* (Asian editions) cost about Rs. 15; other foreign magazines are rare, expensive and late.

Haircut and shampoo. Haircuts do not cost very much. Even the fanciest establishments will charge about Rs. 10. A woman's shampoo costs about Rs. 25.

NOTE: Travelers' checks are the best way to safeguard travel funds. Universally accepted are those of *American Express*, those issued by *Bank of America* are also widely used. Best known and easily exchanged British travelers' checks are those issued by *Thos. Cook & Son* and the big British banks. In the U.S., checks issued by *Barclay's Bank* are entirely free of charge, all other brands cost 1% or have conditions attached. Write to *Barclay's Bank, Travelers' Cheques Division, 120 Broadway, New York, N.Y. 10005*.

Foreign credit cards are not widely accepted in India, other than at top-class hotels, restaurants and hotel shops. Payment for travel "concession" tickets must usually be in an overseas currency. Shops which do accept credit cards will often give an extra discount if you settle in cash instead.



PLANNING YOUR TRIP. India is one country where you *must* plan your trip in advance. This is too vast and complex a land to start organizing your itinerary after you arrive. Unless you are traveling on a packaged tour, with

fixed itinerary and schedule, read every possible brochure and first settle on priorities.

Most first-time visitors to India try to pack in too many objectives. Distances are huge, traveling tiring and sightseeing exhausting, and the wise traveler plans a couple of days' complete relaxation, in beach resort or hill station, for every 7-10 days of touring, to digest all the wonders they have seen and to catch up on rest and laundry before the next phase of the trip.

The Government of India Tourist Office is one of the best of the national tourism promotion organizations. Here you will get good leaflets covering the diverse attractions and regions of India. We hope you will find most of the planning information you need in this book, but public libraries will also pro-

vide more in-depth information about social or political aspects, if not the practical arrangements.

Major Government of India Tourist Offices are located at the following addresses:

USA	30 Rockefeller Plaza, New York, N.Y. 10020
	3550 Wilshire Blvd., Los Angeles, Calif. 90010
	201 North Michigan Avenue, Chicago, Ill. 60601
	1020 N.E. 165 Terrace, Miami, Fla. 33162
	13317 Kit Lane, Dallas, Texas 75240
	1774 26 Ave., San Francisco, Cal. 94112
UK	21 New Bond Street, London, W1Y 0DY
Canada	Suite 1016, Royal Trust Tower, PO Box 342, Toronto Dominion Center, Toronto 1, Ontario
Australia	Carlton Center, 55 Elizabeth Street, Sydney, NSW 2000 Elder House, 111 St. George's Terrace, Perth, W.A. 6000

There are also overseas offices in Brussels, Frankfurt, Kuwait, Singapore, Geneva, Milan, Paris, Stockholm, Tokyo, Vienna and Bangkok. Visitors will find 11 Government of India tourist offices in the major cities of India, which will be even more helpful than the overseas branches as they have more detailed information available for their own local areas.

It is entirely possible to make your own arrangements for a tour of India, rather than use a travel agent, but you would be well advised to plan domestic air travel and hotel bookings for major tourist centers well in advance, especially if you travel in the high season — October to March.

The services of Indian Airlines, the domestic carrier, have improved greatly over recent years. Bookings can be made through Air-India offices, as Indian Airlines does not have its own overseas booking facilities. Train reservations and ticket purchases usually have to be made on the spot in each major city.

The growth of major hotel chains over recent years has made advance booking much simpler, and accommodation for a complete tour itinerary can now be reserved through just one or two central reservations systems. Details of the major chains are given in the 'Hotels' section of this chapter.

City sightseeing, car hire and guide services can be easily arranged on arrival at each destination. The excursions and tours detailed below can also be arranged easily, perhaps more easily, on the spot than in advance from overseas, because of delays in communication.

The wise traveler to India builds in several "reserve" days in case of unexpected hold-ups or the impulse to see more of a particular place. We would most strongly advise that you do not try to work to a tight itinerary. Take it easy and, if you cannot see all of India in one trip (an impossibility!) come back again, just as many do, to this fascinating land.

This book will help you to decide what you want to see in India. Study our atlas showing tourist highlights; consult the list of itineraries below while building up your own itinerary; finally try and reconcile it with the time at your disposal. Remember that airline schedules change slightly according to season, so be sure to check them.

In planning tours of India one should either select one city as a base radiating out to other places of interest, or make up an itinerary taking in major

attractions between key cities. This is particularly valid for brief visits, of up to a week, such as might be undertaken by a business or transit traveler. The following tours will need an Indian Airlines timetable for detailed planning, but flight frequencies are convenient, mostly daily.

One Week Tours (based on major cities)

Out of Bombay: (West India). Bombay city sightseeing plus Elephanta Caves (Sept–May) or Khaneri Caves. Fly to Aurangabad, visit Ellora and Ajanta caves by car or bus. Fly on to Jaipur, returning to Bombay, or return direct to Bombay and fly to Goa (Dabolim). Alternative destinations to the south are Cochin, or Trivandrum, for Kovalam Beach resort, and Periyar Game Sanctuary.

Out of Delhi (Northwest India). Old and New Delhi sightseeing. Radiating out from Delhi are various choices of tours. Delhi–Agra (for the Taj and side trip to Fatehpur Sikri)–Khajuraho (superb “erotic” temples) and the sacred pilgrimage city of Varanasi are linked by daily services on a single air route. To the north one can take another air route including Amritsar (golden Sikh temple) and Srinagar, in Kashmir. Side trips out of Srinagar are to Gulmarg (skiing in winter) and Pahalgam. Jaipur is another easy side trip south from Delhi.

Out of Calcutta (East India). City sightseeing. A two- to three-day excursion could be made by air to Darjeeling (airport at Bagdogra), for Himalayan mountains and cool hill station. Nepal, with its capital Kathmandu, is an easy hour’s flight to the north, and the pilgrim city of Varanasi (Benares) on the Ganges, is reached by domestic flight to the west. One should fly to Bhuvaneshwar to the south, for sightseeing and the trip, by car or bus, to Konarak and Puri. Trips out of Calcutta can also be made to Assam for the Kaziranga Wild Life Sanctuary, to Bhutan and Sikkim, but official permission will be needed to visit all these places, applications for which have to be made well in advance.

Out of Madras (Southeast India). There is interesting local sightseeing in Madras and in the fascinating temple towns of Kanchipuram and Mahabalipuram, which are easily reached by road. There is also a delightful beach resort at Mahabalipuram. Farther south by road is the ex-French city of Pondicherry, and Chidambaram with its fine temples. Easy excursions by air out of Madras include Tiruchirapalli, and Madurai with temples and other interesting sights. The “Queen of Hill Stations”, Ootacamund is a two- to three-day side trip, via air to Coimbatore with connection by bus or car. The beach resort of Kovalam and Periyar game reserve can also be reached by air from Madras, via Trivandrum. Bangalore is connected by air with Madras, from which one can travel by bus or car to Mysore. Hyderabad is also most conveniently reached from Madras. Colombo, in Sri Lanka, can also be reached by air from Madras or Madurai, with possible international connections on to Singapore or Bangkok. There is also a train and ferry link between South India and Sri Lanka. Through bookings can be made between Madurai and Colombo.

“Connecting” one-week tours:

Delhi–Calcutta (or reverse): A convenient air service provides “bus-stop” links between major attractions across North India, from Delhi to Calcutta. This could include visits to Agra (for the Taj), with side trips by road to Fatehpur Sikri, or by air to Jaipur, Khajuraho and Varanasi. From Varanasi, one could fly to Calcutta, via Kathmandu in Nepal, or take a train to Patna with onward domestic flight to Calcutta.

Bombay–Madras (southern circle tour): Out of Bombay one has a number of interesting choices for touring the south. Fly to Goa (Dabolim), to Cochin, or

Trivandrum. By road one can then reach Kovalam Beach resort, Periyar Game Sanctuary, or Cape Comorin in the extreme south. From Trivandrum one can fly to Madras. Other trips include Bombay-Bangalore, Bombay-Hyderabad-Madras.

15-Day Tour of India. Two days in Delhi — two days in Agra and Fatehpur Sikri — one day in Jaipur — one day in Khajuraho — one day in Varanasi. The remaining 7 days can be spent for a visit to (a) Kulu and Kashmir or (b) Calcutta — Darjeeling — Bhubaneswar — Puri — Konarak or (c) Madras — Mahabalipuram — Bangalore — Mysore or (d) Bombay — Ajanta — Ellora — Sanchi.

Other 15-day tours: (a) Delhi — Agra — Fatehpur Sikri — Udaipur — Mount Abu — Ahmedabad — Bombay, involving bus journey between Udaipur and Mount Abu; (b) Delhi — Agra — Fatehpur Sikri — by Punjab Mail to Gwalior (2 hours) — by train and bus to Khajuraho — by train via Jhansi to Sanchi — by night train (Punjab Mail) from Sanchi to Jalgaon, thence by bus/car to Ajanta Caves (37 miles) — Aurangabad — Ellora Caves — fly from Aurangabad to Bombay; (c) Madras — Tiruchirapalli — Tanjore — Madurai — Trivandrum (Cape Comorin) — Cochin (Periyar Lake) — Bangalore — Mysore (Somnathpur, Halebid, Belur) — Bangalore — Hyderabad — Bombay — Aurangabad (Ajanta — Ellora) — Bombay

A 21-Day Air Tour (with side trips) should include: Bombay — Aurangabad (Ajanta — Ellora) — Jaipur (Amber) — Delhi — Agra (Fatehpur Sikri) — Khajuraho — Varanasi (Sarnath) — Kathmandu — Calcutta (Darjeeling) — Madras (Mahabalipuram) — Madurai — Cochin — Bangalore (Mysore, Halebid and Belur) — Bombay.

A 30-Day All-India Air Tour could bring you to the following places, but we recommend at least one day per week of complete rest:

<i>Day:</i>	<i>Place:</i>	<i>Program:</i>
1st	Bombay	City sightseeing, and between mid-September and mid-May, excursion to Elephanta Caves.
2nd	Bombay	Fly in the morning to Aurangabad (60 min.). During the day visit Ellora by bus or car, and city tour.
3rd	Aurangabad	Visit Ajanta by bus or car, return to Aurangabad for overnight stay.
4th	Udaipur	Fly in the morning to Bombay. Change flights. Leave by air for Udaipur in the afternoon, (2 hrs.). Early evening boat ride on Lake Pichola.
5th	Udaipur	City sightseeing, and excursions by car to Sas Bahu Temples, Nathdwara or Eklingji.
6th	Jaipur	Fly to Jaipur (55 min.).
7th	Jaipur-Delhi	City sightseeing, and visit Amber. Fly in the evening to Delhi (50 min.).

<i>Day:</i>	<i>Place:</i>	<i>Program:</i>
8th & 9th	Delhi	Sightseeing of Old and New Delhi. Evening, attend "Son et Lumière" show at the Red Fort (except in monsoon)
10th	Srinagar	Fly to Srinagar toward noon (1 hr. 20 min) City sightseeing, boat ride on Dal and Nagin Lakes
11th	Srinagar	Excursion by car or bus to Pahalgam or Gulmarg
12th	Srinagar-Delhi	Rest or shopping Fly in the afternoon to Delhi
13th	Agra	Fly in the morning to Agra (35 min.) City sightseeing, and visit Fatehpur Sikri. See Taj, by moonlight if possible
14th	Khajuraho	Fly in the morning to Khajuraho (45 min) Visit temples
15th	Varanasi (Benares)	Fly in the morning to Varanasi (50 min) City sightseeing and visit Sarnath.
16th	Varanasi-Kathmandu	Early morning boat ride on the Ganges. Fly to Kathmandu (Nepal) in the forenoon (55 min) City sightseeing
17th	Kathmandu	Visit places of interest around Kathmandu
18th	Calcutta	Fly to Calcutta in the afternoon (2 hrs).
19th	Calcutta-Bhubaneswar	Forenoon: City sightseeing. Fly in the afternoon to Bhubaneswar (1 hr. 20 min) Visit temples in Bhubaneswar.
20th	Bhubaneswar	Excursion by car to Konarak and Puri
21st	Bhubaneswar	Fly in the afternoon to Hyderabad (4 hrs).
22nd	Hyderabad-Madras	City sightseeing. Fly late evening to Madras (1 hr 45 min.).
23rd & 24th	Madras	City sightseeing and excursion by car to Mahabalipuram and Kanchipuram.
25th	Madurai	Fly early morning to Madurai (1 hr. 25 min). City sightseeing.
26th	Trivandrum	Fly in the morning to Trivandrum (45 min) City sightseeing and relax at Kovalam Beach. (We would suggest staying overnight at Kovalam)
27th	Cochin	Fly in the morning to Cochin (45 min) City sightseeing and boat ride on backwaters.

<i>Day: Place:</i>	<i>Program:</i>
28th Bangalore-Mysore	Fly in the morning to Bangalore (1 hr. 15 min.). Leave by car for Mysore, en route visit Srirangapatnam and Somnathpur. City tour.
29th Mysore	Excursion by car to Halebid and Belur, via Sravanabelgola.
30th Bangalore-Bombay	Leave early morning by car for Bangalore. Fly in the afternoon to Bombay (1 hr. 25 min.).

A number of travel agencies specialize in the India-Nepal-Sri Lanka region. Among them are:

Esplanade Tours, 38 Newbury St., Boston, Mass. 02116

Exotic Journeys, 12 East Grand Ave., Chicago, Ill. 60611

Hemphill-Harris Travel Corp., 10100 Santa Monica Blvd., Los Angeles, Calif. 90067

Maupintour, 900 Massachusetts St., Lawrence, Kansas 66044

Patson Travel Agency, 36 S. Wabash Ave., Chicago, Ill. 60603

Questers Tours, 256 Park Av. S., New York, N.Y. 10010

Tours of Distinction, Inc., 48 West 48 St., New York, N.Y. 10036

Unitours, 1671 Wilshire Blvd., Los Angeles, Calif. 90017

Venture Tours, 6607 18th Ave. So., Minneapolis, Minn. 55423.

Westours, Inc., 100 West Harrison Plaza, Seattle, Wash. 98119

Patson Travel Agency, 36 S. Wabash Ave., Chicago, Illinois 60603, is a leading specialist in travel to this part of the world. Its varied offerings include: 45 days to 22 places in northern India and the Himalayan kingdoms for \$3995; 25 days to 8 places in central and south India, plus 6 in Ceylon, for \$1398; 25 days to 12 places in India, plus 5 days in Ceylon, for \$1340; 22 days to India, Nepal and Ceylon, for \$1214. All plus airfare; 25 days in 16 places in India, Sri Lanka (Ceylon), and Nepal for about \$2,300; 25 days in India, Pakistan and Afghanistan for about \$2,800; 18 days in India for about \$1,850.

Lindblad Travel Inc., 133 East 55th Street, New York, N.Y. 10022, have several tours designed to catch the essence of India. Their Himalayan Nature Tour, 30 days, visits wildlife sanctuaries in the North, includes Nepal and costs \$2,685 and up; Incomparable India, 28 days, features the art, history and life of the country plus 4 days in Nepal and 4 in Ceylon, and costs from \$2165, plus airfare.

Exotic Journeys' 27-day tour visits 12 places in India plus Colombo and Kathmandu for \$1734 plus airfare.

To those who want to meet Indians and know their way of life there are a few means, the best being to live with a family. *The American Field Service*, 313 East 43rd Street, New York, N.Y. 10017, tel: 212 689-1780, has an Americans Abroad program that places teenagers (ages 16-18) with families in 60 countries for 10- to 11-week stays. For a stay of one or two weeks, the Indian Tourist Bureau keeps a list of families in all their branches.

Society Expeditions, PO Box 5564, University Station, Seattle, Washington 98105, have fascinating cultural and wildlife expeditions to India and Nepal.

If you are interested in going to the remote wilderness areas of the world, you should contact *Mountain Travel*, 1398 Solano Avenue, Albany, California 94706. Their trips are definitely trekking, but are carefully supervised and are

graded for difficulty and experience required. Highly recommended for those who like this kind of adventure travel

Cox and Kings, 46 Marshall Street, London W1V 2PA, sponsor many 16- or 23-day tours covering most of India. Their Shangri-La Holiday, 16-23 days for app. £650 visits Delhi, Agra, Darjeeling and Kathmandu. Other tours range from app. £575 to £800. An especially good idea that Cox and Kings have is to offer an extra week at the end of the 16 days for relaxing on the beach at Goa or in Sri Lanka, or in the cool beauty of Kashmir

W.F. & R.K. Swan Ltd., 237-238 Tottenham Court Road, London W1P 0AL, have several tours conducted by top guest experts. Their 23-day Wildlife Tour, from app. £1,100, visits many of the wildlife and bird sanctuaries

Serenissima Travel Ltd., 140 Sloane Street, London SW1X 9AY, have a highly rated tour lasting 21 days, app. £1,350, which visits the major sites of India under the direction of an eminent expert

Kuoni-Houlders, Deepdene House, Dorking, Surrey, England, have immense expertise in travel to far, exotic places. They offer an Around the World tour by jet, a 28-day trip that takes in Delhi, Hong Kong, Bali, Sydney, Auckland, Fiji, San Francisco, starting and ending in London, for app. £1,685

Further tours are listed in the Practical Information for Nepal, page 576

RESTRICTED AREAS

Certain parts of India, which are politically sensitive or strategic for defense, are designated by the Government as "restricted or protected areas" and foreign travelers will need special permits to enter them. Among the areas for which permits are required, but readily available to genuine tourists, are the following. For a visit of less than 15 days, you do not need a permit to visit Darjeeling, providing you make the round trip to Bagdogra by air. For a longer stay, obtain a permit from the Foreigners' Regional Registration Offices, in Bombay, Calcutta, Delhi and Madras. Permit-free visits to Shillong (max. 15 days) and Kaziranga Wildlife Sanctuary (max. 7 days) are allowed, providing you make the round trip to Gauhati by air and thence to Shillong and Kaziranga by specified routes. For longer visits, permits may be obtained from the Trade Advisor, Government of Meghalaya, Calcutta, in the case of Shillong, and from the Trade Advisor, Assam House, Calcutta, in the case of Kaziranga.

Visitors to Bhutan will need a permit from the Bhutan Government, or from their Missions in New Delhi or New York. A transit visa to pass through other restricted areas is also needed. You can visit Sikkim for 2 days and the permit for this is issued by the Ministry of Home Affairs (who also handle certain other areas) in New Delhi.

Note that permits for the more remote border area can take up to three weeks to process, so plan well in advance.



HOW TO GO. Travel agents are experts in the increasingly complicated business of tourism. They have contacts with carriers and tourist offices all over the world; they know about sudden changes in schedules and fares, they

keep a check on cancellations at times of the year when planes and ships are booked to capacity, and their racks and files are bulging with information on

the latest tour and excursion possibilities. A good travel agent can save you time and money through his knowledge of details which you could not be expected to know about. In the all-important phase of planning your trip, even if you wish to travel independently, it is wise to take advantage of the services of these specialists. Whether you select *American Express*, *Thomas Cook*, *Travel Corporation of India (T.C.I.)*, *Maupintour*, or a smaller organization, is a matter of preference. But there are good reasons why you should engage a reliable agent.

If you wish him merely to arrange a steamship or airline ticket or to book you on a package tour, his services should cost you nothing. Most carriers and tour operators grant him a fixed commission for saving them the expense of having to open individual offices in every town and city.

If, on the other hand, you wish him to plan for you an individual itinerary and make all arrangements down to hotel reservations and transfers to and from rail and air terminals, you are drawing upon his skill and knowledge of travel as well as asking him to shoulder a great mass of details. His commissions from carriers (5% to 7½%) won't come close to covering his expenses. Accordingly he will make a service charge on top of the actual cost of your trip. The amount of this charge varies with the agent and the complexity of your tour.

If you cannot locate a travel agent near your home, write, if in America, to the American Society of Travel Agents, 711 Fifth Avenue, New York, N.Y. 10022; in Canada, 130 Albert Street, Suite 1207, Ottawa, Ontario K1P 5G4; or if in Britain, to the Association of British Travel Agents, 50-57 Newman Street, London W1P 4AH. Any agency affiliated with these organizations is almost sure to be thoroughly reliable.

Nevertheless, if you do decide to make your own arrangements you will find that centralized hotel chain booking services and improved domestic air services will reduce the problems you might formerly have had to face. Try to book major elements, air travel and hotels in advance, so as to cut down on the time you have to spend on practical arrangements after you arrive, but on even the best travel-agency-organized tour of India you can expect minor problems and hitches, so you can anticipate having to involve yourself, anyway, with at least some practical arrangements. Once you have gained confidence, you will find the local, on-the-spot tour planning rather easy, especially if you use one of the excellent local agents.

SOME US AGENTS PROMOTING TRAVEL TO INDIA

American Express Co.,
American Express Plaza,
New York, N.Y. 10004.

Thos. Cook & Sons,
587 Fifth Avenue,
New York, N.Y. 10017.

(There are Thos. Cook Branch
Offices in 19 other US cities and 5
Canadian cities, plus "Registered
Branch Offices" in 15 additional
US cities, and one in Mexico/DF.)

Maupintour Associates,
900 Massachusetts Street,
Lawrence,
Kansas 66044.

(Also New York and San Francisco
offices.)

Lindblad Travel Inc.,
133 East 55th Street,
New York, N.Y. 10022.

Sita World Travel,
2960 Wilshire Boulevard,
Los Angeles,
California 90010.

T.C.I
20 East 53rd Street
New York, N Y 10022

General Tours,
49 West 57th Street, New York,
N.Y. 10019

Bennett Tours,
270 Madison Avenue,
New York, N.Y. 10016

Esplanade Tours,
38 Newbury Street,
Boston,
Massachusetts 02116

Four Winds Travel,
175 Fifth Avenue,
New York, N Y 10010

Hemphill Travel Service,
10100 Santa Monica Blvd.,
Los Angeles,
California 90067.

Patson Travel Agency,
36 South Wabash Avenue,
Chicago, Illinois 60603.

Journeyworld International,
527 Madison Avenue,
New York, N.Y. 10022

American Travel Abroad,
250 West 57th Street,
New York, N.Y. 10019.

Wetours Inc ,
100 West Harrison Plaza,
Seattle,
Washington 98119.

Oriens Paradise Tours,
32 Pell Street,
New York, N Y 10013

BRITISH TRAVEL AGENTS SPECIALIZING IN TOURS TO INDIA

Thos Cook & Sons Ltd.,
45 Berkeley Street,
London W1A 1EB.

Cox & Kings Ltd.,
46 Marshall Street,
London W1V 2PA.

W.F. & R.K. Swan Ltd.,
237-238 Tottenham Court Road,
London W1P 0AL.

Kuoni Travel Ltd.,
Deepdene House,
Dorking,
Surrey RH5 4AY.

Discover the World Tours,
86 York Street,
London W1H 1DP.

American Express Co., Inc.,
6 Haymarket,
London SW1.

Bales Tours Ltd.,
16 Coventry Street,
London W1V 8BL.

Exodus Travels Ltd.,
167 Earl's Court Road,
London SW5 9RF.

Serenissima Travel Ltd.,
140 Sloane Street,
London SW1X 9AY.

T.C.I.
Suite 214, High Halborn House
52-54 High Halborn
London W1V 6RL.

Most of these firms have branch offices in the provinces.

**CANADIAN TRAVEL AGENTS
SPECIALIZING IN TOURS TO INDIA**

University Travel Club Ltd.,
102 Bloor Street West,
Suite 880,
Toronto,
Ontario.

Thomas Cook & Sons (Canada)
Ltd.,
416 Seymour Street (2),
Vancouver,
British Columbia.

**AUSTRALIAN AND NEW ZEALAND TRAVEL AGENTS
SPECIALIZING IN TOURS TO INDIA**

Orbit Travel Service,
374 Bourke Street,
Melbourne, Victoria
and
66 Pitt Street,
Sydney, NSW.

Thos. Cook & Sons Ltd.,
Branches in Melbourne, Sydney,
Adelaide, Perth, etc.

Australian Express,
239 Elizabeth Street,
Brisbane, Queensland.

Johnstone & Co.,
166 Featherstone Street,
Wellington, NZ.

Russell & Sommers Ltd.,
83 Customs Street,
Auckland, NZ.

Elders Travel Service,
113 St. George's Terrace,
Perth, WA.

Overland. Current political problems in Iran and Afghanistan presently make it impossible to use the less luxurious but much cheaper and more vivid way to see India and other parts of Asia — traveling by chartered bus and camping out along the way. Two agencies specialize in this type of travel adventure in the US: *Pennworld*, 44 Brattle Street, Cambridge, Mass. 02138; and *Pennworld*, 3 East 54 St., New York, N.Y. 10022. They will know when and if the route reopens.

Roughing It. This means traveling overland or hitch-hiking, moving about the country in cheapest class trains or on buses, carrying your luggage on your back and sleeping in pilgrim or youth hostels. A number of specialized student travel guide books are now available and this type of traveler will also find ample advice and intelligence from others touring in the same way, as they get to each town and meet people coming in the other direction. This type of travel needs much more time, and stamina.

For information write: American Youth Hostels, National Campus, Delaplane, Va. 22025. In England the addresses are: The Youth Hostels Association, Trevelyan House, St. Albans, Herts. AL1 2DY; National Union of Students, 3 Endsleigh Street, London WC1; in India: The Youth Hostels Association of India, Nyaya Marg, Chanakyapuri, New Delhi-21; The World University Service, University of Delhi, Delhi-8.



WHEN TO GO. The regular tourist season in India runs from middle of September through March. It gets very hot in April, especially on the central plains, and the monsoon season in the Southwest with its torrential rains

sets in end of May/early June and lasts on and off until early September. (The south-eastern areas receive most of their rainfall from the north-east monsoon between November and January.) The short Summer (early April-end of May), while hot, can be invigorating in the cool mountain retreats — known as “hill stations” — and pleasant by the seashore. All major Western type hotels are fully or partly airconditioned. Excellent skiing can be had at the hill stations of the Himalayan chain but don't expect facilities as in Switzerland or at Squaw Valley. Nowhere is a fine Spring-Summer day lovelier than in Kashmir, the Kulu Valley or Darjeeling, with the meadows full of exotic wild flowers and their unparalleled backdrop, the Himalayas. In these regions the best time for travel is from April through October.

Special Events. Among the special attractions that might influence you in selecting the date for a vacation in India is first the *January 26 Republic Day Parade* in New Delhi, the most impressive and colorful pageant that you are ever likely to see. Reserve a seat through your travel agent or by contacting the Government Tourist Office, 88 Janpath, New Delhi, well in advance. Groups of folk-dancers who come from all parts of India perform at various places, following Republic Day. Most artistic events are held during winter season and some of the leading hotels stage classical and folk-dance evenings.

Cricket — at which the Indians are past masters — tennis, golf and — if you are British — first-class cricket can be watched during the winter months in the larger centers. Bombay, Delhi, Calcutta and all the other big cities offer horse-racing.

Festivals. India, one of the world's great spiritual sanctuaries, holds religious festivals all the year round and some of them probably coincide with the date of your visit. As most Indian festivals are based on lunar or religious calendars dates vary from year to year, but the following list indicates approximate times and some of the best places to see the festivities.

Muharram. Winter. Commemorating the martyrdom of a grandson of the Prophet Mohammed, seen at its best in Delhi, Hyderabad or Lucknow, with “mourning” processions. In southern India men in tiger masks lead the procession. Most colorful.

Pongal Sankranti. Mid January. A three-day harvest festival, celebrated at its best in Tamil Nadu, Karnataka and Andhra Pradesh. Cows are often decorated and garlanded and led in procession to drums and music.

Vasanta Panchami. Late January. Hindu festival devoted to Goddess of scholars. In Bengal her images are taken in procession to bathe in the rivers. Kite flying is popularly associated with this festival.

Tirumala Nayak. February. In the great southern temple city of Madurai, a spectacular procession of floats, music and dancing. Extremely colorful.

Holi. March/April. Also colorful, with dye, water and perfume being thrown around by everyone; celebrated all over India. Watch your cameras and wear

old clothes as the locals will love to single out the foreigner for special treatment. A warm and friendly festival.

Gangaur. March/April. Festival for Parvati, consort of the god Shiva. Celebrated in Jaipur with processions of gorgeously-dressed girls visiting the main temple. Also celebrated in other Rajasthani cities, and in Bengal and Orissa.

Spring Festival. March and April. In Kashmir. Locals flock to see the first blossoms of the almond orchards. A lovely time to visit this spectacular state.

Baisakhi. April. Celebrated all over India as the Hindu solar New Year. Ritual bathing and visits to the temple are undertaken by everyone. Of special significance to the Sikhs, with spectacular festivals in Amritsar.

Puram. May. The most spectacular temple festival in Kerala, in the south. In Truchi, an elephant procession carries the image of Shiva and fireworks follow.

Meenakshi Kalyanam. April/May. Annual marriage celebrations of the god Shiva. Huge procession in Madurai, with vast chariots carrying the temple images through the streets, to music.

Buddha Purnima. May. Marking the birth, enlightenment and death of the Lord Buddha. Observed in all Buddhist temples, but special celebrations at major centers of Buddhist pilgrimage, such as Sarnath and Bodhgaya, in Bihar.

Rath Yatra. June/July. The most spectacular temple festival in Puri, Orissa. In honor of Lord Krishna, a procession of huge chariots.

Teej. July/August. Celebrated, especially by women, to welcome the monsoon in Rajasthan. A time of local fairs, brightest clothes and special swings set up in every village.

Naag Panchami. July/August. Fair and festival in Jodhpur in honor of cobra deity, most colorful.

Raksha Bandhan. August. A festival for brothers and sisters, when the girls tie threads round the boys' wrists and receive gifts in return.

Independence Day. August 15th. Special commemorative celebrations to mark the country's independence from British rule in 1947.

Janmashtami. August. The birthday of Lord Krishna when people flock to temples to see dance dramas enacting scenes from his life.

Ganesha Chaturthi. August/September. Festival in honor of the popular elephant-headed god of good fortune. Around Bombay are processions, with images finally being immersed in sea or lake. Also a time for fairs and cultural events all over India.

Onam. September. Harvest festival in Kerala, four days of feasting, dance and boat races by "snake" boats with up to a hundred paddlers.

Id-UI-Fitr. Moslem festival celebrated in mosques all over India to mark the end of the month-long fast of Ramadan. A time of feasting.

Dussehra. September/October. The annual battle between the traditionally represented forces of good and evil. The classic *Ramayana* epic drama is enacted all over India during a ten day period, ending in a great celebration as evil is vanquished. At its best in Delhi, with dance and drama and the burning in effigy of the "baddies" on the final day. Also celebrated with local variations in the northern mountain valley of Kulu, Mysore, in the south and in eastern India, especially Bengal.

Gandhi Jayanti. October 2nd. The birthday of the great Mahatma Gandhi. Pilgrimages are made from all over the country to pay respects at the Raj Ghat, in Delhi, where he was cremated.

Diwali. The festival of lights, held in October or November, when every house is decorated with oil lamps. Celebrations are also held in many temples dedicated to Lakshmi and Kali.

Guru Purab. November. A major Sikh festival marking the birthday of the founder of the religion, Guru Nanak, celebrated especially in Amritsar and Patna

Pushkar Fair November. One of the world's most spectacular remaining tribal fairs. In a small village near Ajmer in Rajasthan tribal folk assemble from all over the state, for a camel fair and pilgrimage to a nearby lake.

Temperature and Rainfall Chart (Averages)

		Bombay	Calcutta	Darjeeling	Delhi	Madras
Jan.	*	83.2	79.6	47.0	70.5	85.3
	†	0.14	0.37	0.53	0.99	1.41
Feb.	*	83.1	83.7	47.8	74.7	88.3
	†	0.08	1.17	1.19	0.83	0.41
Mar.	*	86.2	92.5	55.4	85.0	91.4
	†	0.05	1.36	1.88	0.51	0.29
Apr.	*	89.1	96.8	61.2	96.6	95.5
	†	0.03	1.75	4.14	0.33	0.61
May	*	91.1	95.6	62.9	104.4	101.3
	†	0.65	5.49	9.63	0.52	1.03
June	*	88.5	92.4	64.9	102.4	99.6
	†	19.06	11.69	24.18	3.03	1.86
July	*	85.5	89.5	65.7	95.3	96.3
	†	24.27	12.81	32.92	7.03	3.60
Aug.	*	85.0	89.0	65.7	93.0	94.8
	†	13.39	12.92	26.56	7.23	4.58
Sept.	*	85.5	89.9	64.6	93.5	93.8
	†	10.39	9.95	18.90	4.84	4.68
Oct.	*	88.8	89.2	61.7	92.5	90.1
	†	2.54	4.48	5.41	0.40	12.04
Nov.	*	89.4	84.2	55.6	83.2	85.4
	†	0.53	0.81	0.81	0.10	13.96
Dec.	*	86.6	79.4	50.5	73.7	84.1
	†	0.08	0.18	0.27	0.43	5.45

* Average maximum temp. Fahrenheit

† Average rainfall in inches



SPECIAL INTEREST TRAVEL. Since all Asia is of growing importance in today's world, India should be an area of special interest travel for everyone. The object of such tours — still undeveloped — should be to afford the tourist

a chance to meet and learn about the peoples of India more thoroughly than could be done through normal sightseeing programs. It would be best to express your desires to your travel agent, who can correspond with his Indian contacts to see that on your leisure days in between sightseeing, a suitable program can be arranged. You may wish to visit a special industry, a hospital, a social institution, or an ordinary home. Your stay in India will be limited and it is best to arrange some special interest visits well in advance so no precious time will be lost.

The largest travel agency in India, TCI (Travel Corporation of India), Chander Mukhi, Nairman Point, Bombay, offers over 20 special interest tours, covering everything from anthropology and architecture to study tours for yoga or wildlife photography. TCI prefers to operate these tours in groups of 12-15 participants, and the tours usually last from 10-21 days, depending on subjects. Costs are very reasonable for groups, but are considerably more to set up for an individual traveler. The cost of these tours ranges from \$25 to \$35 per head per day for a group of 15. For example, one could tour to study Ayurveda Medicine techniques, to study Buddhism, or to take a fishing tour in Kashmir. A 20-day country-wide golf tour at about \$600, inclusive of hotels, meals, sightseeing and temporary membership of most of India's top clubs, is very good value. Other agents also organize specialized tours covering history, archeology, art, wildlife safaris or industrial visits.

Another important source of possible introduction in getting to know the facts about India are the international and fraternal organizations which have agencies or chapters abroad (Red Cross, Christian missions, YMCA, Rotary International, Lions International, etc.). These societies, because of their heavy normal duties, cannot be expected to provide more than the addresses of their counterparts in India. You can then arrange to visit them on your own initiative. If you are going on an organized tour, select one which affords you some leisure days in each area where arrangements can be made in advance to include these special interest visits. Your agent can always arrange inclusion of these extra features, time permitting.

Meeting the People at Home. Although there are enough museums, scenery, historic and artistic monuments in India to keep the average tourist panting, many travelers want to penetrate beneath the surface and know what Indian people are really like in their own homes. A number of organized meet-the-people projects exist to satisfy this natural and laudable curiosity. Contact the Government of India Tourist Offices in major cities in India. The same offices maintain lists of "paying guest" accommodations which enable one to stay with a family.

TRAVEL TO INDIA



BY AIR. The Indian subcontinent is halfway round the world from the American Midwest, yet the country's four major cities are geographically situated at the crossroads of the Eastern Hemisphere, with direct air links to all continents except South America. In terms of travel time, the journey to India has become shorter with the introduction of very long-range aircraft. Passengers today can, if they wish, fly non-stop from Britain and the Continent to Bombay and Delhi and into those cities plus Calcutta and Madras from the Far East and Australia. Hardly any point on the globe is more than a day away.

The international flag carrier of this second most densely-populated nation, *Air-India*, obviously maintains the greatest frequency of flights. Started in 1932 as a private pioneering venture to improve communications internally, the airline began to take its current form at about the same time India was granted independence from Britain, in 1947. Though still fairly small in terms of the size of its fleet, Air-India has expanded its routes to five continents — from New York to Tokyo and from Lagos to Sydney. The airline has built its reputation

for superior service around its famous symbol of a welcoming maharajah. Its fleet of Boeing 747 jumbo jets, with the striking motif of minarets painted round each window and exotic interior decor, is staffed by charming and service-minded attendants.

Based at Bombay's Santa Cruz Airport, Air-India has a few domestic flights between Bombay, Delhi, Calcutta and Madras, in addition to the international flights from these centers. A fifth international airport in the South India state of Kerala, at Trivandrum, has been added to Air-India's network, which should help to open up the area to both businessmen and tourists.



FROM NORTH AMERICA. New York is the direct gateway to Delhi and Bombay from the East Coast. *Air-India* has a daily Boeing 747 service via London (with other stops en route on the Continent or in the Middle East, depending on the day). *Pan Am's* round-the-world flights touch down in Delhi, both from New York via Europe and from Los Angeles or San Francisco via the Pacific. Bombay was added to *Pan Am's* network from the US East Coast in 1978. From other points in North America, connections can be made with many airlines in Europe or the Far East, should you not wish to break your journey on the way.

Fares are constantly increasing to cover rising fuel costs, so consult the airline or your travel agent for exact information. There are no Advance Purchase Excursion Fares to India, but there are a number of excursion fares some of which permit a limited number of stopovers at no extra charge. Samples of round-trip fares as we go to press, from New York to Delhi or Bombay: (first class) \$2,902, (economy class) \$1,800; 21-60 day excursion fare: \$991 (one stopover is permitted in Europe en route), 14-21 day excursion fare (via the Pacific) with a maximum of five stopovers \$1,941; 7-17 day excursion fare with a minimum of seven days in India and one stopover en route at \$30, \$1,218. There is also a special, one-way no-stopover fare from New York to Delhi, Bombay, Calcutta or Madras for as little as \$559.

Stopovers from North America: If you are traveling to India, why not consider stopovers without extra charge? The \$1,800 roundtrip economy jet fare from New York actually entitles you to visit the Soviet Union, although that country is far off the traditional Mediterranean and Middle East route into India. And the USSR isn't only place where you can stopover. On a basic New York-Delhi round trip ticket, there are at least 48 different cities where you could stopover, if you had the time, money and stamina!

Key to the stopover possibility in Moscow is an airline regulation which allows you a certain mileage between your originating point, in this case New York, and your destination, Delhi. The mileage you purchase for \$1,800 is 9,550 miles in each direction and it need not be used for the most direct routing.

Let's examine some typical routings from the US gateway to the Indian capital. The same principle works between other US cities and Indian airports.

Leaving New York you may fly first to Glasgow. After a stopover in Scotland

you can cross the North Sea to Bergen and then continue via Oslo to Stockholm, Sweden.

Thus, a goodly slice of Scandinavia may be visited en route to India. Wing-ing farther east, your next stop is Moscow, the turning point in your itinerary. Here you may board an *Air-India* or *Aeroflot* Soviet airline for New Delhi.

On the homeward trip from India you can fly by the conventional Middle East route to Athens or Rome. Stopovers can be made in Karachi, Tehran, Baghdad and Damascus, or you may fly via the Persian Gulf to Cairo.

On the trip from Athens to New York, a wide choice of stopovers may be made in Eastern Europe without paying a penny more. A typical routing is via Belgrade, Yugoslavia, Budapest and Warsaw into Copenhagen where you can board a return trip to New York. Vienna, Prague and Berlin (via East Berlin Airport) may be substituted as stopovers in place of Warsaw.

If you prefer, Eastern Europe may be skirted and you can fly from Athens to London via Rome, Nice, Geneva and Paris. The New York trip can be made from the British capital.

If you don't wish to return via Europe at all, for about another \$189 you can make your India trip a round-the-world trip, and come home via Bangkok, Hong Kong, Tokyo, Honolulu and California.

The routings discussed here are only a sampling of the hundreds of possible available stopovers between New York and Delhi. Even the Atlantic resort island of Bermuda may be included with little extra fare on your ticket to India.

Leaving New York you can fly to Bermuda and after a stopover board a flight to Lisbon or Madrid via London (slightly higher overall price). Then you continue direct to Athens and the Middle East or schedule additional stopovers along the Mediterranean at Barcelona and Nice.

Another popular routing will take you first to Shannon and then into Dublin. After visiting Ireland you can continue to London and then across to Amsterdam. This particular itinerary makes available to you a wide choice of German cities. Stopovers can be made at Dusseldorf or Cologne, Frankfurt, Stuttgart and Munich before arrival in Vienna. From the Austrian capital you continue to Athens either direct or via Budapest and Belgrade. Check with your travel agent for details of lower excursion fares available at certain times.

How about travel from the US West Coast to India via the Pacific? You are entitled to more mileage than you may think for a roundtrip economy jet fare of \$2,160. This gives you a wide choice of stopover privileges between the Californian and Indian cities. Let's examine a few possibilities.

Leaving Los Angeles you may fly via Honolulu to Tokyo. From Tokyo or Osaka you may fly to either Seoul or Pusan to visit Korea, then continue on to Taiwan, or you may go to Taiwan directly.

Then comes the short ocean flight into Hong Kong and on from the British Crown Colony to Bangkok.

Between Bangkok and Calcutta, you are entitled to a stopover at Rangoon, Burma.

The trip to Calcutta from Rangoon is only 639 miles and jets link both cities. Between Calcutta and Delhi, however, you have a choice of routes. A jet will whisk you nonstop but, by smaller aircraft, your ticket allows you to stop at Patna and Varanasi, two tourist highlights.

An alternate routing will take you, if you wish, to visit Nepal, from Calcutta to Kathmandu and then on to Delhi.

Manila also may be added to your Los Angeles/New Delhi itinerary. You can visit Manila between Tokyo or Hong Kong and Bangkok or Singapore.



FROM BRITAIN. *Air-India* maintains at least 12 flights a week from London to Delhi and Bombay, where connections can be made for all other important centers in the country. In addition to its flights which operate via the

Continent, the Middle East, the Gulf or Moscow, *Air-India* has the only weekly non-stop flight to Delhi (flying time about 10 hours) and also weekly non-stop flight to Bombay. *British Airways* has frequent flights to Bombay — an important point on its routes to Australia and the Far East — as well as flights to Delhi and Calcutta. *Qantas Australian Airlines* has several weekly non-stop flights between London and Bombay. *Singapore Airlines* links Bombay with London, too, and *Pan Am* serves Delhi and Bombay on its round-the-world flights.

Fares: There are no Advance Purchase Excursion Fares between London and India, nor are there any charter flights. However, there are promotional excursion fares and beyond this, some undercutting by a few travel agents in conjunction with lesser-known airlines, which entail a change of plane in the Middle East. We do not vouch for the legality of this practice, but we cannot ignore the fact that it goes on and have been quoted return fares from London to Delhi for as low as £265. A good place to look for budget fares is in the London weekly entertainment magazine, *Time Out*, and the national Sunday press. Samples of round-trip fares between London and Bombay: (first class) £1,496; (economy class) £851. 28-90 day excursion fare (no stopovers permitted) £540.

Stopovers: Traveling on the full first or economy class fare, you could make stops in Northern Europe and the Soviet Union in one direction, and the Middle East, Central and Southern Europe on the return journey at no extra charge.

FROM THE CONTINENT. Bombay is connected with Amsterdam by *Air-India* and *Alitalia*; Zurich by *Swissair*; Geneva by *Air-India* and *Swissair*; Rome by *Air-India*, *Alitalia*, *Pan Am* and *Japan Airlines*; Brussels by *Sabena*; Paris by *Air-India* and *Air France*; Frankfurt by *Air-India*, *Lufthansa* and *Garuda*; Athens by *Swissair*, *Ahtaha*, *Japan Airlines* and *Sabena*; Moscow by *Air-India* and *Aeroflot*.

Delhi is linked to Geneva by *Air-India*; Frankfurt by *Air-India* and *Lufthansa*; Copenhagen by *SAS*; Amsterdam by *Air-India* and *KLM*; Rome by *Air-India*, *Ahtaha*, *Thai International*, *British Airways* and *Japan Airlines*; Paris by *Air-India* and *Air France*.

Calcutta is connected with Paris by *Air-India*; Geneva by *Air-India*; Rome by *Air-India* and *British Airways*; Moscow by *Aeroflot*, and from other cities by making connections in Delhi.

Fares: Excursion fares and some charter flights exist between Continental cities and India. Consult your local newspaper and/or travel agent for details.

FROM AUSTRALIA AND NEW ZEALAND. *Air-India* and *Qantas* link Sydney, Melbourne and Perth with Bombay, with some flights via Singapore. *British Airways* operates through flights from Auckland to Bombay. Madras and

Calcutta can be reached via Bangkok or Singapore. Consult your travel agent or contact the airlines direct.

Fares. The full roundtrip economy class fare between Sydney and Bombay is \$1,730, on which many stopovers as far north as the Philippines are allowed, but lower excursion fares and inclusive tours are available.



BY SEA. Rising costs and faster air travel have cut the numbers of ships operating this route, but they can still be found with Europe departures from British, German and Mediterranean ports. There are also a few ships sailing to

Asia from Europe via South Africa.

If you really want to make the journey to India (Bombay) or Sri Lanka (Colombo, with overland or air links to South India) then ask your travel agent or study the travel columns of your newspapers.

FROM THE US. *United Yugoslav Line (Splosna Plovba)*, Kerr Steamship Co., sails monthly from Los Angeles via the Panama Canal to Spain, Greece, then to Bombay, Cochin, continuing to Sri Lanka, Madras, and the Far East, returning to Seattle/Tacoma and Vancouver. Roundtrip is 150 days.

American Export Lines features service from New York aboard a variety of its freighters. It's a 90-day trip, sailing through Suez Canal to Bombay, stopping in Karachi, Colombo and back to India — Madras, Calcutta and also visiting Chittagong, Chaina, Madras, Colombo, Cochin and transit through the Suez Canal again.

The popularity of freighter travel makes it advisable to reserve well in advance. To help you choose from the 70 or more lines available, the following may be helpful: *Ford's Freighter Travel Guide*, PO Box 505, 22030 Ventura Blvd., Suite B, Woodland Hills, Calif. 91364; *Travltips Freighter Travel Association*, 40-21 Bell Blvd., Bayside, N.Y. 11361; *Pearl's Freighter Tips*, 175 Great Neck Rd., Great Neck, N.Y. 11021; and *Air & Marine Travel Service*, 501 Madison Ave., New York, N.Y. 10022, *Service Ltd.*, 201 East 77 Street, New York, N.Y. 10021.

Specific shipping lines having occasional freighter services, for which you may apply to the following offices for schedules and rates:

American Export Lines Inc.,
c/o Travel Dept.,
17 Battery Place,
New York, N.Y. 10004.

United Yugoslav Line
(*Splosna Plovba*),
Kerr Steamship Co.,
One California Street,
Suite 2900,
San Francisco, Calif. 94111.

FROM EUROPE the classical passenger route is the Suez Canal-Aden-Bombay, with occasional calls at Karachi featured by *Hansa Line* of Bremen, Germany. Although the Suez Canal is now open again, the amount of shipping with available passenger space that uses it is small. *P&O Cruises* pass through on their way round the world. More ships pass via the Cape, but there are not many of those either. If you really want to make the journey to India by sea, then we suggest you ask your travel agent to root round for the odd, occasional sailing which might fill your requirements.

FROM AUSTRALIA AND ASIA. From Australia there are regular sea connections at reasonable cost from Fremantle to Singapore. The Shipping Corporation of India operates a modern ship, *MS Chidambaram*, twice monthly on the route Singapore-Penang-Madras, a six-day voyage, also at very reasonable cost. Cruise ships sometimes link Australia with Colombo in Sri Lanka, from where one can make easy surface or air connections with southern India. Fares Singapore to Madras Rs 1,935-2,453 one way, in deluxe class.



OVERLAND. It is unfortunately not at present feasible to travel overland from Europe to India by successive local train and bus connections. We hope politics will allow one to undertake the journey again in the future. You will

need time, patience, flexibility, and a certain amount of stamina, but this trip would be a memorable one.

For many years, until political problems disrupted the route, it was possible to travel overland to India from Europe, via Turkey, Iran, Afghanistan and Pakistan. This was popular with budget travelers or those seeking the adventure experience. You could use your own vehicle, or take trains or buses. The truly adventurous hitchhiked or took a motorcycle. There were also overland adventure tours packaged by such organizations as Penn Overland, based in England. This fascinating travel experience may one day become possible again. The major roads along the route from Istanbul to Delhi are mostly in good condition, forming part of the Asian Highway network. Substantial parts of the journey could also be undertaken by train. If political and security conditions improve and borders are more open, the best sources of information on how to follow the ancient silk and spice routes overland to India are the major motor-ing organizations and student travel groups.

American agents for Penn: *International Travel Guild*, 330 Sutter Street, San Francisco, Calif 94108. *Pennworld-Trek Adventures*, 3 East 54 St., New York, NY 10022, is another specialist in this sort of travel — overland by tent and motorcoach, with experienced drivers/guides and most equipment provided.



WHAT TO TAKE. Travel light. Whether you go by air or not, keeping under the airline free limit of 44 pounds of luggage per person makes sense. First class, 66 pounds. One should leave home with less than this to allow room

for souvenirs. It's a good idea to pack the bulk of your things in one large bag and put everything you need for overnight, or for two or three nights, in another, to obviate packing and repacking.

Don't carry coals to Newcastle. Whether you need a new tropical suit or not, this is your opportunity to have one at about two-fifths of what you would pay in the United States.

If you wear glasses, take along a spare pair. There is no difficulty in getting regular medicines, but if you have to take some particular preparation, especially if it is made up only on prescription, better bring a supply.

Take all photographic film and cosmetics as the locally made varieties, although available, are often not up to the foreign standard or quality. Always carry valuables in your hand baggage.

Clothing. In Northern India, where evening and night temperatures drop steeply in winter, woollens are essential. During the summer months, only light tropical clothing is comfortable. Visitors to the hill stations will require light woollens. During the monsoon season you will need in the mountains light flannels with raincoat, umbrella and galoshes. Rest of India: summer clothing and raincoat.

Do not bring any exotic fabrics with you as there might be some difficulty in having them specially laundered. Good, plain cotton dresswear is excellent for any place in India. The new synthetic materials are highly recommended provided they are the *wash and wear* variety.



TRAVEL DOCUMENTS. Apply several months in advance of your expected departure date. US residents must apply in person to the US Passport Agency in Boston, Chicago, Detroit, Honolulu, Los Angeles, Miami, New Orleans, New York, Philadelphia, San Francisco, Seattle, Stamford (Conn.), or Washington D.C., or to their local County Courthouse. In some areas selected post offices are also equipped to handle passport applications. If you still have your latest passport issued within the past eight years you may use this to apply by mail. Otherwise, take with you: (1) a birth certificate or certified copy thereof, or other proof of citizenship; (2) two identical photographs 2 inches square, full face, black and white or color, or non-glossy paper and taken within the past six months; (3) \$14 (\$10 if you apply by mail); (4) proof of identity such as a driver's licence, previous passport, any governmental ID card. Social Security and credit cards are NOT acceptable. US passports are valid for five years. If your passport gets lost or stolen, immediately notify either the nearest American Consulate, or the Passport Office, Dept. of State, Washington, D.C. 20524. Record your passport's number, date and place of issue in a separate, secure place.

If a non-citizen, you need a Treasury Sailing Permit, Form 1040C, certifying that Federal taxes have been paid; apply to your District Director of Internal Revenue for this. You will have to present various documents: (1) blue or green alien registration card; (2) passport; (3) travel tickets; (4) most recently filed Form 1040; (5) W-2 forms for the most recent full year; (6) most recent current payroll stubs or letter; (7) check to make sure this is all! To return to the United States you need a re-entry permit if you intend to remain abroad longer than 1 year. Apply for it in person at least six weeks before departure at the nearest office of the Immigration and Naturalization Service, or by mail to the Immigration and Naturalization Service, Washington, D.C.

Note: in certain areas passports are now being issued through post offices, so enquire locally if you can do this and save a lot of time and trouble.)

British subjects Apply to your travel agency or local post office. The application should be sent to the Passport Office for your area (as indicated on the guidance form). Apply at least 3 weeks before the passport is required. The regional Passport Offices are located in London, Liverpool, Peterborough, Glasgow, Newport (Gwent), and Belfast. The application must be countersigned by your bank manager or by a solicitor, barrister, doctor, clergyman, or Justice of the Peace who knows you personally. You will need two full face photos. The fee is £11.

VISAS

Citizens of the USA do not require a visa for stays of under 30 days, instead, a landing permit can be obtained upon arrival. For stays of over 30 days, a tourist visa can be obtained from the Indian consulates or the embassy listed below. You are strongly advised to apply for a visa before entry into India, even if staying for less than 30 days, as this does save tiresome formalities. Also ask for a Tourist Introduction Card (see paragraph below)

Should you wish to stay over 30 days and want a visa, here is the drill.

Applications for visas should be made on prescribed visa application forms, and should be accompanied by a valid passport, three passport-size photographs and \$2 20 if secured in person plus 85 for one and 10 extra for each additional passport if obtained by mail (check or money order). Tourist visas are issued within 24-48 hours if you apply in person. If you apply by mail, allow 10-12 days (including mailing time).

Holders of 3 months' Tourist Visas are exempted from registration for first 30 days.

All tourist visas are triple-entry and are valid for a three-month stay in India. The triple-entry visa simplifies the procedure of visiting neighboring countries like Nepal. Visas can be extended up to a maximum of 6 months.

Short-term entry visas issued to other than tourists are valid for three months only. They can be extended on application.

Transit visas are issued to transit passengers only for the actual period in transit. They require one application form, one signed photo and an air ticket confirmed for the onward journey. Fee is \$0 30.

If in transit (and not holding a tourist visa) you decide to break journey in India, you can obtain from the police a Landing Permit for 30 days if you are an air passenger or for the duration of your ship's stay in port.

Persons who intend to stay in India for a prolonged period will have to apply for an entry visa at least two months in advance of proposed departure.

British Citizens and Citizens of other Commonwealth Countries (except Sri Lanka and Bangladesh) and the Republic of Ireland are exempt from the visa requirement provided their passports are valid for travel to India. Also, nationals of Denmark, West Germany, Finland, Norway and Sweden are exempt from visas for visits up to 90 days. All other nationals require a visa.

Tourist visa holders often qualify for special concessions on railroad and on Indian Airlines flights: enquire at nearest Government of India tourist office or your travel agent or on arrival at major airports.



HEALTH REGULATIONS. Only persons arriving from yellow fever infected areas in Africa or Latin America are required to produce a valid vaccination certificate. Otherwise no restrictions but you are advised in your own inter-

est to get inoculated and vaccinated against cholera and smallpox. You may be leaving for countries that require incoming passengers from India to produce a certificate. The USA and UK do not require returning residents to have smallpox vaccination unless they are coming from an infected area; Canada wants one at all times. Nevertheless, we suggest you have a smallpox vaccination, just to play safe. For budget travelers in India, plague, tetanus, typhoid and typhus immunization and Gamma Globulin shots are advisable; for others, not necessary.

Tourist Introduction Card — Liquor Permit

A valuable and useful document, the introduction card is obtainable, free on request, from the visa-issuing authority, Government of India tourist offices, or, on arrival, at major gateway airports. The card will enable you to buy alcoholic drinks in the growing number of "dry" states of India, and it will also enable you to get fare concessions and booking priority on domestic air and rail services. It will also help to win you priority in tourist lodge or official bungalow accommodation and guest admission to clubs. It is a useful piece of paper — when in trouble wave it around, it will help get you extra helpful service.

Medical Precautions. It is advisable to carry a few basic remedies with you in India. Stomach upsets may be due as much to the richness of Indian food as to lack of hygiene. If you have tummy troubles *Lomotil* tablets will probably help, if *Alka Seltzer* doesn't! Parts of India still have malaria, particularly prior to the monsoon season. Reliable anti-malaria pills are now available; your doctor will advise, and it is recommended that you take them, particularly, during an extended tour. A good insect repellent is also recommended.

The sun can be very dangerous in India if you are not careful. Beware of over-exposure while sightseeing, or on the beach, even on overcast days. Take a good barrier cream and use it. A hat is also a worthwhile precaution.

Always carry a tube of antiseptic cream, with adhesive plasters or lint bandages, and treat any minor scratches, cuts or blisters at once. India is a dusty place and dust carries infection.

Some doctors recommend taking daily multi-vitamin tablets, especially those with B-complex, during a tropical tour, when you are using more than usual energy and diet may be changed from its usual pattern.

Water is said to be safe in most big Indian cities, but we still recommend drinking bottled or boiled water. If in doubt drink hot tea, refreshing as well as safe. Be cautious over Indian food at first, if you are not used to such spiciness. Eat only fruit which can be peeled (do it yourself) and beware of green salad. Be especially careful about eating from roadside stalls or vendors.

And if you do have a medical problem in India, don't worry, your hotel doctor will be used to dealing with such situations.



AT THE AIRPORT AND CUSTOMS. Airport procedures on arrival in India may be rather arduous for resident Indians, but are now very simple for visitors, thanks to the monumental efforts made by the Government to improve conditions and facilities for tourists. Unless you are carrying an unusual quantity of valuables, it is really no more difficult to arrive in India than in Europe. While you may not be asked to declare how much foreign currency you have brought with you into India, it is important to remember that it is illegal to enter or leave the country with Indian rupees. You may cash travelers' checks or cash in hard currencies at the airport banks while waiting for your baggage to come off the aircraft. Be sure to keep all receipts as you may not be able to pay hotel bills in local currency if you cannot produce these to show that you did not obtain it through illegal transactions. Nor will you be able to

exchange your leftover rupees into any other currency when you leave at an airport bank without this proof (and the money is worthless once you leave India) Currency or travelers checks in excess of U.S. \$1,000 must be declared, and recorded on a special form, on arrival

You will probably be asked to open at least one piece of luggage by customs officials, but tourists are seldom detained for more than a minute or two. Keep your baggage claim tag as you may have to surrender it on leaving the airport. In a country with an abundant and eager labor supply, you should never carry your baggage. Licensed porters are always at hand. The charge is Rs. 1 per suitcase and tipping is not encouraged, although you should give him something extra if he is required to carry your baggage very far.

Compared to Europe or America, India is an extraordinarily cheap country, particularly when it comes to service, but beware of overtipping. All major Indian airports have a tourist office or desk, usually open until quite late at night where useful information of a general nature can be obtained. Some also have an hotel accommodation booking service (no commission) for those without confirmed reservations.

Airport to town transportation is plentiful but if you take a taxi to your hotel or to the center of the city, be sure that the meter is working or agree on a price beforehand. Fares will vary from Rs. 20 to Rs. 40, depending on where you are and how far you have to go. In some places there are both tourist and ordinary taxis. The former are allowed to charge more and are allegedly more comfortable, but it is often impossible to tell the difference. Buses are run from some airports into city centers or major hotels by ex-servicemen's organizations. Departures are usually well timed with arriving flights (though not always with departing ones) and cost between Rs. 5 and Rs. 10.

On departure from India the following articles can be exported without any formality: souvenirs, silks, woollens, artware, precious stones and jewelry, other than articles made wholly or mainly of gold or silver, up to value of Rs. 10,000, if they have been bought in India to be taken to another country or territory except Pakistan and Persian Gulf Ports. (A permit from the Reserve Bank of India is required if the limit is exceeded, and also for export of items made wholly or mainly of gold or silver.) Arms and ammunition for personal use, provided the visitor is holder of a valid Possession License; all animal products, souvenirs and trophies are subject to the protected list under the Wildlife (Protection) Act, 1972, so be very sure to check when you buy.

India is becoming increasingly strict about the export of skins or products made from protected wildlife species. Such souvenirs as tiger skins are impossible to export. Customs officials in America are now also very strict on the importation of such souvenirs. As a general guide avoid any souvenir made of wild animal skins (except crocodile leather goods). You might also have problems exporting such items as Kashmir's furs and ivory, unless you can prove it is old.

Export of Antiquities. Before making purchases of such articles, visitors are advised to consult the office of the Director-General of Archeology, New Delhi or Bombay, to avoid detention of articles by Customs. Generally, articles more than 100 years old cannot be exported without a permit from the Director-General of Archeological Survey, Janpath, New Delhi, the Director, Prince of Wales Museum, Port Bombay; or the Superintendent, Archeological Survey of India, Museums Branch, Indian Museum, Calcutta. Shipping services generally are not reliable, so take purchases with you when possible. If shipping, insist on proof of mailing or export.



CURRENCY. On arriving in India one must make a Currency Declaration if one has over \$1,000 in foreign currency. Travelers are strongly urged to retain all receipts of foreign currency exchanges in order to reconvert excess

rupees on departure. Visitors are not allowed to bring in, or take out, any Indian currency whatsoever. As we go to press, the value of the Indian rupee is about Rs. 8.0 to the US \$ and 17.50 to the £ sterling. But as exchange values fluctuate so considerably we suggest that you keep a weather-eye on current values as you are planning your trip. Your bank or travel agent will advise. All banks and most of the large Western style hotels are authorized to exchange travelers' checks, US dollars, and pounds sterling. If you want quick service, change your money directly in your hotel. The rate usually is the same as in banks.

NOTE: As stated before, some hotels may insist on being paid in foreign exchange and do not accept foreign credit cards, so carry plenty of small-denomination travelers' checks. Change will probably be given in rupees.

Indian money: 1 Rupee = 100 Paise. Coins come in denominations of 5, 10, 20, 25 and 50 Paise and 1 rupee. Notes come in denominations of 1, 2, 5, 10, 20, and 100 rupees.

A major problem throughout India can be the lack (or apparent lack) of small change by taxi and rickshaw drivers, soft drink or souvenir vendors etc.; it is therefore wise to carry a generous supply of coins and small notes. Also useful for tips. Another, and highly annoying, problem is that Indians will refuse to accept banknotes that are in any way torn. Since many are, you must be alert to refuse them yourself or you will be stuck with them and will have to go to a bank to exchange them for new ones, which is inconvenient.

TRAVEL IN INDIA



BY AIR. Being more of a continent than a country, good internal air transportation has proved to be as vital to India's development as a nation as it is to you, the tourist. The state-owned *Indian Airlines* has been building up its

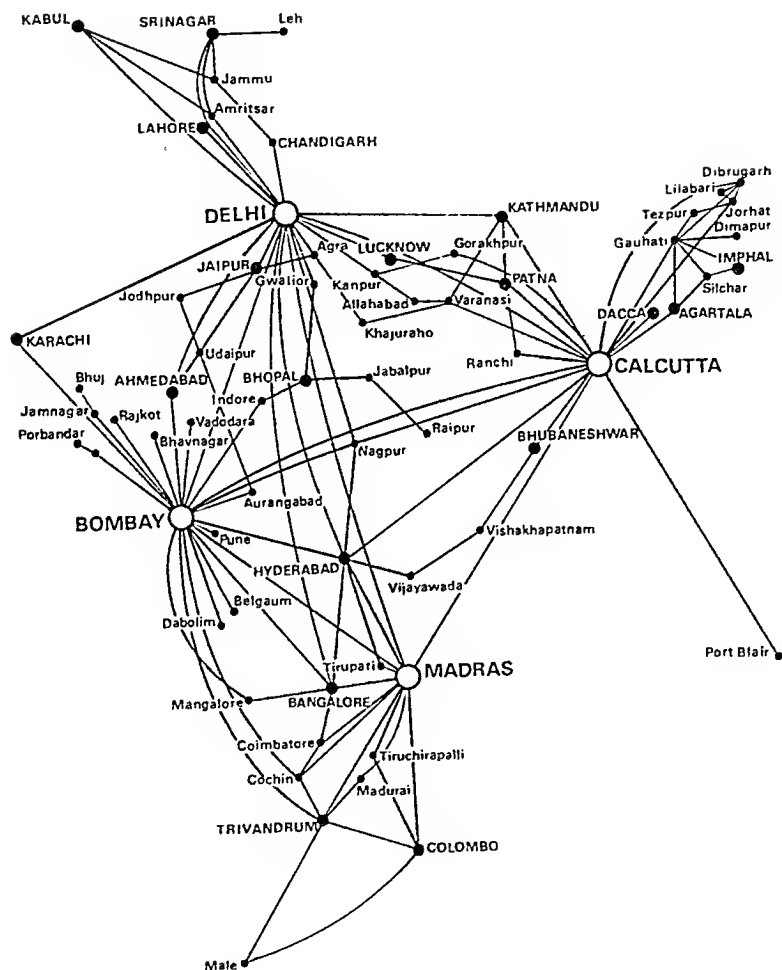
services for more than a quarter of a century. With 49,460 kilometers of unduplicated routes, it is now one of the largest domestic carriers in the world. Over 70 cities in India are served from the four major bases of Delhi, Bombay, Calcutta and Madras. The airline also serves points in neighboring countries from various cities in India: Kathmandu (Nepal), Karachi and Lahore (Pakistan), Colombo (Sri Lanka), Dacca (Bangladesh), Kabul (Afghanistan) and Male (Maldiv Islands).

The airline has had its difficulties in the past, largely the result of having too few seats for too many passengers, and an inability to raise the money to invest in more equipment. Getting seats on major trunk routes and tourist routes is much easier than it was, thanks to the introduction of wide-bodied A300, 278-seater, Airbuses and the deployment of the fleet of Boeing 737 jets on routes formerly served by much smaller aircraft. Fokker F-27s and Hawker-Siddeley 748 turboprops make up the remainder of the large fleet.

The airline's one major drawback is that it still does not have an instant computerized reservations system, as used by American and European airlines, which means that flights can only be fairly quickly confirmed eight days in

advance. After this, they are controlled by the city of departure. It is vitally important to reconfirm your flights individually, at least 48 hours before departure — an often tiresome chore considering the high volume of traffic and lack of technology in this sphere. And if you wish to change your itinerary as you go along, you run the risk of failing to get a seat on the desired flight as each journey can only be changed once you get to your next destination. Waiting lists are common but the airline has a high number of "no show" passengers, so one often does get on at the last minute, especially the larger jet aircraft. Fortunately, *Air-India* is expected to get a computer reservation system covering major destinations by 1981 and it is understood that Indian Airlines will also use it.

Check-in procedures are a bit slower than in Europe or America so you should be at the airport not later than 45 minutes for a domestic flight (90 minutes for international services). If you take a coach from the city air terminal it will usually be timed to arrive an hour before departure. In the larger centers, ex-servicemen's organizations run the town to airport transport service. Indian Airlines and local tourist offices do the job in smaller places but there are seldom any buses for flights departing very early in the morning, of which there are many. Coach fares usually range from Rs. 6 to Rs. 10, depending on the distance. Taxi fares should be based on the meter or agreed to in advance. Even on domestic flights, there is advance seat selection and rigid, often time consuming security checks of both passengers and hand baggage. On arrival, you can expect to wait 20 minutes to half an hour for your baggage so rather than stand impatiently in the heat, under slowly turning fans, use the time to visit the local tourist desk or hotel accommodation desks or attend to banking. Hang on to your baggage tags as your porter may need to show them before you will be permitted to leave the airport with your belongings. Although early morning mist can cause delays at certain times of the year, most flights depart more or less on schedule, even during the stormy monsoon. High season "extra" flights are more frequently delayed, sometimes for many hours.



ROUTES OF INDIAN AIRLINES

Fares: Indian Airlines is run on the basis that air travel should be as inexpensive as possible. Despite soaring fuel costs and the purchase of very expensive aircraft, they have kept true to their word and offer some of the lowest air fares on a mileage basis in the world. In-flight service is perfectly adequate with light meals and refreshments served by attractive English-speaking hostesses, but few concessions are made to Western tastes. The cuisine is Indian and very tasty. Alcohol is not available.

A sample of one-way fares: Delhi-Bombay (Rs. 572); Delhi-Calcutta (Rs. 650); Delhi-Madras (Rs. 831); Delhi-Agra (Rs. 104); Delhi-Srinagar (Rs. 377); Calcutta-Madras (Rs. 683).

Special seasonal and concessional fares are available, such as a "21 day South India, 30% discount" and on certain Kashmir services.

By far the best deal for foreigners in India is Indian Airlines \$300 "Discover India" fare. This ticket lets you fly anywhere you like in the country for 15 days. The ruling is that you must travel more or less in a circular pattern, not returning to the same city, except to make a connection which may or may not mean staying overnight. The ticket can be purchased (and reservations made) when booking your trip to India, or on arrival, but in the latter instance, it must be bought in foreign currency to the equivalent value of US dollars. As stated before, some areas of the country are served only from one major city. Therefore the following itinerary would be acceptable: Delhi - Agra - Jaipur - Bombay - Trivandrum - Cochin - Madras - Calcutta - Bagdogra - Calcutta - Gauhati - Calcutta - Delhi - Srinagar - Delhi. If you did all this in 15 days, you would have had a glimpse of all corners of the country, including the remote northeast (Assam) for \$300. On a point to point basis the same itinerary would cost you more than \$600! And if you wish, you can change your flights and even your routing at any time along the way, with no extra charge. Indians resident abroad are eligible for this fare. N.B. The "Discover India" fare covers only domestic destinations.

Other concession fares are available for students and people under 30, who get 25% off on normal economy class fares. Groups of 10 or more can get discounts of up to 50% under certain conditions. And large groups may even charter aircraft. For details, contact the Traffic Manager, Indian Airlines, Airline House, Parliament Street, Delhi-1, or ask at any Air-India office overseas.

There is a hefty airport tax - Rs. 100 for international flights, Rs. 50 for those to neighboring countries. There is no airport tax on domestic service.



BY TRAIN. India's first passenger train ran in 1853, from Bombay to Thana - a distance of 21 miles. In the following year the line from Calcutta (Howrah) to Raniganj was opened and, by 1880, all the major cities of India had been connected to each other. The present railway system is the fourth largest in the world, having a route total of 37,700 miles. It is the second largest system in the world under one management, the USSR claiming first place. Every day 8 million people in India travel by train.

The original trunk lines were built to the gauge of 5 ft. 6 in. which is the widest in the world at the present time; subsequently a substantial network of meter gauge lines was added and these still account for about 40% of the total capacity. There are also a few narrow gauge lines of 2 ft. 6 in. and 2 ft., but except for the scenic mountain railways, these would not come within the range of the usual tourist.

All the major cities are linked by the broad gauge, so change of trains due to break of gauge is rare. On the other hand, there are some areas which are served entirely or mainly by the meter gauge, so train changes are more likely on "secondary" routes.

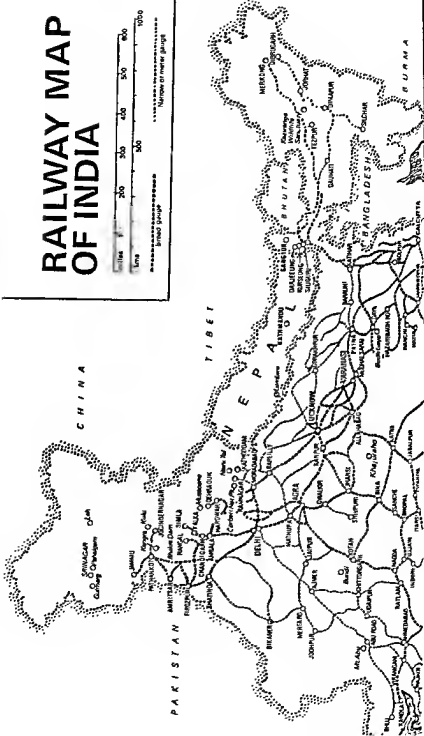
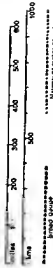
Speeds are low compared with Western countries, and the climate and distance are not generally considered conducive to rail travel for the tourist or businessman. It is also impossible to keep non-airconditioned cars free from the all-pervading dust and the speed of air travel is emphasized by consideration of the distances between the main cities. It takes a little over 2 hours from Bombay to Delhi by air but 18 to 24 hours by train. But, to see the countryside and the peoples of India, rail travel is the only answer. The relatively long station halts, for most of the fast trains stop about once an hour for about ten minutes, give the traveler an opportunity to stretch his legs and to observe the fascinating variations of dress, especially female, as his journey progresses.

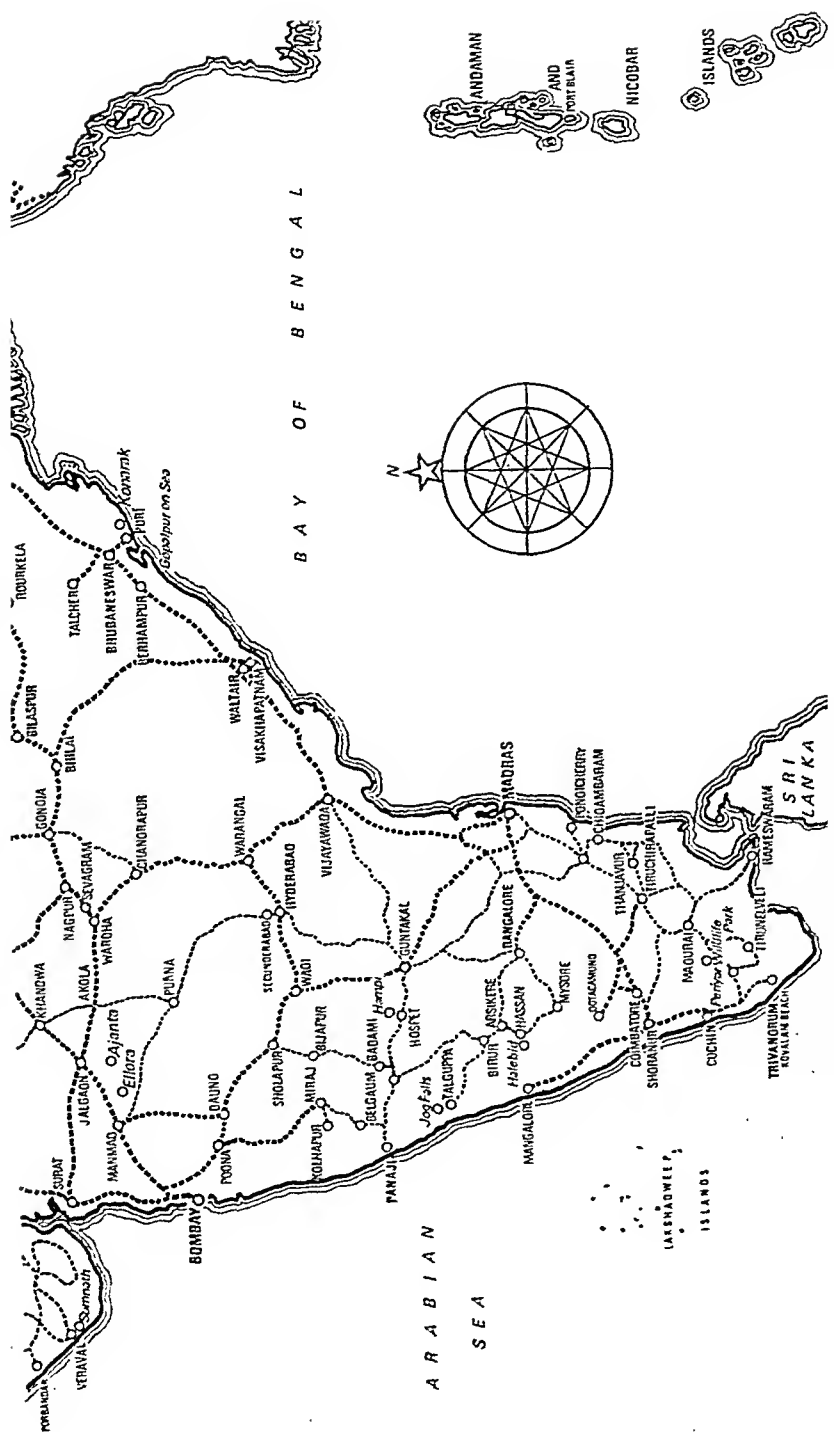
India is a paradise for the railway enthusiast. There are still 8,000 steam locomotives to 1,700 diesel and 800 electric, and while most of the fast trains are now electric or diesel hauled on the broad gauge, steam is still king on the meter. The mountain railways, the Simla and Darjeeling lines in the Himalayas, the Matheran Hill Railway near Bombay — all narrow gauge — and the Nilgiri Railway meter gauge track in the south are well worth a visit.

Classes of Accommodation. There are five classes of passenger service on Indian trains — airconditioned (AC) sleepers, first, AC two-tier sleeper, AC chair, and second. Airconditioned is found mainly on the top express services between major cities and is excellent in facilities, cleanliness and service. In this class reasonable food and all bedding is supplied at no extra cost. First and AC two-tier sleeper classes are charged on the same fare basis. A number of special "superfast" trains between major cities entail a surcharge. Airconditioned cars consist of 2 and 4 berth compartments, with transverse upper and lower berths opening off a corridor which has toilets, Western style and Eastern, at each end. These coaches are usually vestibuled. They are well equipped and bedding, including towels and toilet paper is provided without extra charge. An attendant is on duty in each car. The compartments are larger than those in Western countries and the standard of comfort compares favorably. First class cars are similar in layout and have an attendant but the standard of accommodation is comparable to the European "couchette"; some first class cars, but by no means all, are vestibuled. Two-tier AC sleepers provide couchette-type berths in open saloons and second class AC chair cars have reclining seats. In both first class and second AC sleepers, the lower berth must be utilized to full seating capacity between 6.00 a.m. and 9.00 p.m., thus a 4 berth compartment will seat six by day. Bedding may be hired either on the train, in the case of certain important trains, or at the starting station, on payment of a small fee. Western travelers should provide their own toilet paper except in AC class. Ordinary second class has hard seats and is usually very crowded. It is not recommended for Western travelers.

Train Services. All the major cities are linked by "Mail" trains which, except for the special expresses, are normally the fastest trains. Most have AC class accommodation and many, but not all, have dining cars. The most famous is *The Frontier Mail* — Bombay (Central) to Amritsar. *The Deccan Queen* is a luxury day-train but is not airconditioned — Bombay (Victoria Terminus) to

RAILWAY MAP OF INDIA





B A Y O F B E N G A L

A R A B I A N
S E A

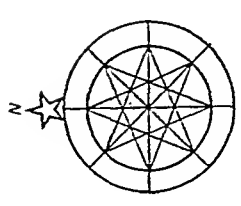
S R I
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A N D A M A N

P O R T B L A I R

N I C O B A R

I S L A N D S



L A K S H A D W E E P
I S L A N D S

Poona (Pune), this is a scenic route as the line rises about 1,000 ft. in sixteen miles, winding up the hillside, through twenty-five tunnels and over eight high viaducts. This line is electrified. In recent years a tourist train, *The Taj Express*, with first class accommodation has been put on between New Delhi and Agra. It takes three hours to cover the 124 miles. A similar "tourist" express, *The Pink City*, also daily links Delhi and Jaipur.

There are also the special expresses, of which pride of place must be given to *The Rajdhani*, which carry only AC class and second AC class passengers. These trains have cut the overall time from Bombay to Delhi by 5 hours and from Calcutta to Delhi by 7 hours. They only run on two days in each week. The *Airconditioned Expresses*, carrying AC class, second AC class and ordinary first and second class, also run on a limited number of days in each week from Bombay and Calcutta to Amritsar via Delhi and New Delhi to Madras, but are no faster than the ordinary daily *Mails*.

COMPARATIVE DISTANCES AND TIMES

Broad Gauge

Bombay-Delhi 860 m (1,384 km)	
Rajdhani Express	18 hrs
Frontier Mail	24 hrs
Bombay-Calcutta, 1,223 m (1,968 km)	36 hrs
Delhi-Calcutta 892 m (1,437 km)	
Rajdhani Express	17 hrs
Mail	23 hrs.
Delhi-Madras 1,294 m (2,185 km)	40 hrs
Calcutta-Madras 1,039 m (1,662 km)	25 hrs.

Meter Gauge

Delhi-Bikaner 289 m (463 km)	12 hrs.
Delhi-Jodhpur 388 m (625 km)	15½ hrs.
Delhi-Udaipur 466 m (750 km)	20 hrs.

There is also an express crossing the border from Amritsar to Lahore in Pakistan, but as yet through services from Calcutta to Bangladesh have not been restarted.

Itineraries. Indian Tourist Offices abroad or the Tourist Guides at the Offices of the Western and Central Railways at Bombay, the Eastern Railway at Calcutta and the Northern at Delhi will assist in planning itineraries.

There are few day trips which can be taken owing to the distances involved, but a visit to Agra from Delhi can be made in a day by using *The Taj Express*; this allows nine hours for sightseeing. The scenic route to Poona (Pune) can also be enjoyed in a day by leaving Bombay at 7.00 a.m., arriving at Poona at 11.35 a.m. and returning at 3.25 p.m., reaching Bombay at 7.40 p.m. The Mathuran Hill Railway is on this route and can be visited in the day.

Timetables, fares and reservations. A "Tourist Timetable" can be obtained free of charge at Indian Government Tourist Offices abroad. This gives much useful information. For the railway enthusiast there is the "All India Railway Timetable" published by the Railway Board, price Rs 7, but this is difficult to obtain outside of India. Thomas Cook's superb *International Railway Timetable* also gives details of many Indian rail services.

Fares are low by Western standards, only AC class approximating to those

charged in the West. They are calculated throughout India on a kilometer basis, but become cheaper the greater the distance. Approximate rates are given below—

<i>Kilometers</i>	<i>AC class</i>	<i>First class and Two tier sleepers</i>	<i>Second AC chair class</i>	<i>Second class</i>
200	Rs. 76	43	24	11
1,000	Rs. 300	153	79	41
1,500	Rs. 452	215	106	56
2,000	Rs. 563	266	128	68

The above fares admit to all trains, except the Rajdhani Expresses. The second class fare shown is for Mail or Express trains, fares for passenger trains only are about two-thirds of the Mail or Express fare.

Special fares apply for the Rajdhani Expresses, which include bedding, meals and the reservation fee. They are:

	<i>AC sleeper</i>	<i>AC chair</i>
Bombay-Delhi	Rs. 465	114
Calcutta-Delhi	Rs. 520	148

For a few fast trains, such as the Frontier Mail, Taj Express, Tamil Nadu Express, a "Rapid" supplement is charged, irrespective of the distance traveled.

AC class	Rs. 10
First class	Rs. 5
Second AC class	Rs. 3
Second class	Rs. 1

Prior reservation is essential for all Mail and Express trains. Fees are:

AC class	Rs. 5
First class 1A two tier sleeper	Rs. 2
Second AC chair class	Rs. 1
Second class	25 P

Specimen fares between major cities are:

	<i>AC class</i>	<i>First class AC and Two tier sleepers</i>	<i>Second class</i>
Delhi-Agra	Rs. 90	50	19
Delhi-Madras	Rs. 606	292	75
Delhi-Bombay	Rs. 407	210	53
Calcutta-Delhi	Rs. 441	208	54
Calcutta-Bombay	Rs. 589	284	73
Bombay-Madras	Rs. 389	191	50
Calcutta-Madras	Rs. 499	244	67

All fares and charges are approximate and are given as a guide only.

Concessional Tickets. The "Indrail Pass" has replaced all previous concessions, such as Circular Tour tickets. It is sold only to foreign nationals resident outside India. It entitles the holder, within the period of the validity, to travel by all trains, including the Rajdhani Expresses, throughout India. Holders are not charged the fast train supplement nor reservation fees and are entitled to free meals on the Rajdhani Expresses. Rates are calculated in US dollars but may be purchased in other approved foreign currencies, such as £ sterling.

Period	AC class	First class/ Second AC class		Second class
7 days	\$80		\$40	\$15
15 days	120		60	25
21 days	160		80	30
30 days	190		95	40
60 days	260		135	60
90 days	300		165	75

Fares for children under 12, half the above rates

Indrail passes cannot be purchased outside India and only through leading travel agents or the Railway Central Reservation Offices at Delhi, Bombay, Calcutta and Madras

Rail Travel Tips

Travel by rail in India is safe and comfortable, but can be confusing until one knows the ropes, owing to the booking procedures and crowded, confused conditions of stations. Local travel agents can obtain bookings and tickets on your behalf, but may have to borrow your passport. It is quite feasible to undertake these arrangements for oneself as special facilities are set up by railway authorities for foreign tourists in major rail centers. The local tourist office or your hotel will tell you which ticket office to go to for your particular journey. When booking, look for the "Tourist Information" section of the reservations office, where staff are usually extremely helpful, if rather slow. They will issue a voucher, which one usually takes to the adjacent ticket purchase counter, where the actual booking will be made and the ticket paid for. Do check which station you will need and allow plenty of time for finding your seat on the train — the sleeper and seat numbers are displayed on the platform and on each carriage.

It is advisable to take overnight sleepers, AC or two tier first class, as travel by night is cooler. In AC class, bedding is usually provided, but not in two tier first class, unless one arranges this in advance and pays a little extra.

At the departure station, get any help from the Station Superintendent. Passenger names are posted on notice boards on the platform from which your train will leave, and on each carriage. Local people will generally be tolerant of foreigners jumping the queue for information, but not at ticket purchase windows.

Travel by rail is not recommended during the summer months when the heat is the most oppressive and millions of holidaying Indians overcrowd the system.

Catering. No one need starve on a journey in India. All large stations have refreshment rooms at which Indian food can be bought and many have a restaurant serving Western-style food. Dining cars are provided on the principal trains but the number of these is relatively small. There are buffet cars on some others. On trains without a dining car, the train conductor or car attendant will telegraph ahead to the nearest restaurant or refreshment room, free of charge, and the meal will be served to the passenger in his compartment. The cost of meals is very reasonable although the choice may be limited and hygiene dubious. Full breakfast \$0.60, lunch or dinner \$1.50. Refreshment rooms and tea stalls at stations where Western food cannot be obtained, can usually provide omelettes, toast or bread and butter; tea or coffee and iced mineral drinks are obtainable on all major trains. Drinking water provided from official sources, e.g. dining cars and refreshment rooms, is safe to drink. Alcohol is not sold on any trains or at any station.

Accommodation at Stations. Some major stations have "Retiring Rooms" which approximate to economy hotel accommodation but not to five-star. They cannot be reserved in advance and are for short term occupation only. Charges are well below hotel prices. All first class waiting rooms have couches for passengers, using their own bedding. These facilities are in great demand, so do not count on them being available.

The Hill Railways are of special interest. The Kalka-Simla Railway starts from Kalka and climbs to Simla in just under 60 miles. Kalka is at 2,400 ft. above sea level and 5,200 ft. is reached in 23 miles, the line then drops down to 4,600 ft. only to climb again to reach Simla at an altitude of 6,700 ft. The scenery is superb and the ruling gradient is 1 in 33. The gauge is 2 ft. 6 in. and trains are now diesel hauled.

The Darjeeling Himalayan Railway is a steam operated 2 ft. gauge line, with features of great interest, notably the reversing stations and the double loop by which the railway gains height. It climbs to 7,400 ft. at Ghoom, the highest altitude attained by any railway in the Indian sub-continent, before dropping down to 6,800 ft. at Darjeeling. The ruling gradient is 1 in 25 with some lengths of 1 in 22 and a short length of 1 in 20.

The Matheran Hill Railway near Bombay is a 2 ft. gauge line of only 12 miles, with gradients of 1 in 20. It is now diesel operated. Regrettably the Matheran Hill Railway can be visited only as a day excursion.



BY CAR. It is practically impossible to rent a self-drive car in India today. Hiring a car with driver is not expensive, especially for 3 to 5 people, and can be arranged by your travel agent through his correspondent, or upon your arrival. Smaller cars are available for about Rs. 150 per day, including fuel and driver's fee; vehicles are mostly Indian-produced Fiats or the Hindustan-Ambassador variety.

Rules of the Road. Traffic keeps to the left and overtakes on the right. Subject to local regulations, tramcars may be overtaken on either side. There is no general speed limit for cars apart from the 30 m.p.h. limit in cities. The highway code means little to the Indian peasant who thinks in terms of years and not of minutes. His bullock-cart will be usually hugging the middle of the road and your horn will drive the nearest one off to the left, the next one to the

night, and so on. Cyclists are numerous in the larger cities and in some regions like Kerala, and they don't react any better.

Indians take a dim view of your running down one of their wandering sacred cows; slow down and use your horn generously, by-passers will help to shoo them off the road. Add to this the stray dogs basking in the sun and occasional groups of monkeys crossing the road and you will be happy to average 30-35 m.p.h. in certain heavily populated districts. Bear in mind that most Indian roads are dusty towards the end of winter and during the summer period so take your precautions. Do not travel at night, as both animals and humans like to sleep on roads!

Roads. The Central Government assumes responsibility for the construction and maintenance of certain roads selected for inclusion in the national highways system which comprises, among others, most touristically important roads.

Main trunk roads are generally quite good, but secondary routes can be bad, especially in the hot, dusty season.

The present national highway system includes roads of a total length of 28,000 km.

Monsoons usually play havoc with roads and bridges and it is advisable, before you set out for a long car trip, to consult one of the following automobile clubs which periodically issue regional motoring maps, excellent road information and detailed charts:

*The Automobile Association of
Upper India,
Lalaram Building,
14-F, Connaught Place,
New Delhi*

*AA of South India,
187, Anna Salai,
Madras 600 006*

*Western India AA,
Lalji Narayan Memorial Buildings,
76 Veer Narman Road,
Bombay 400 020*

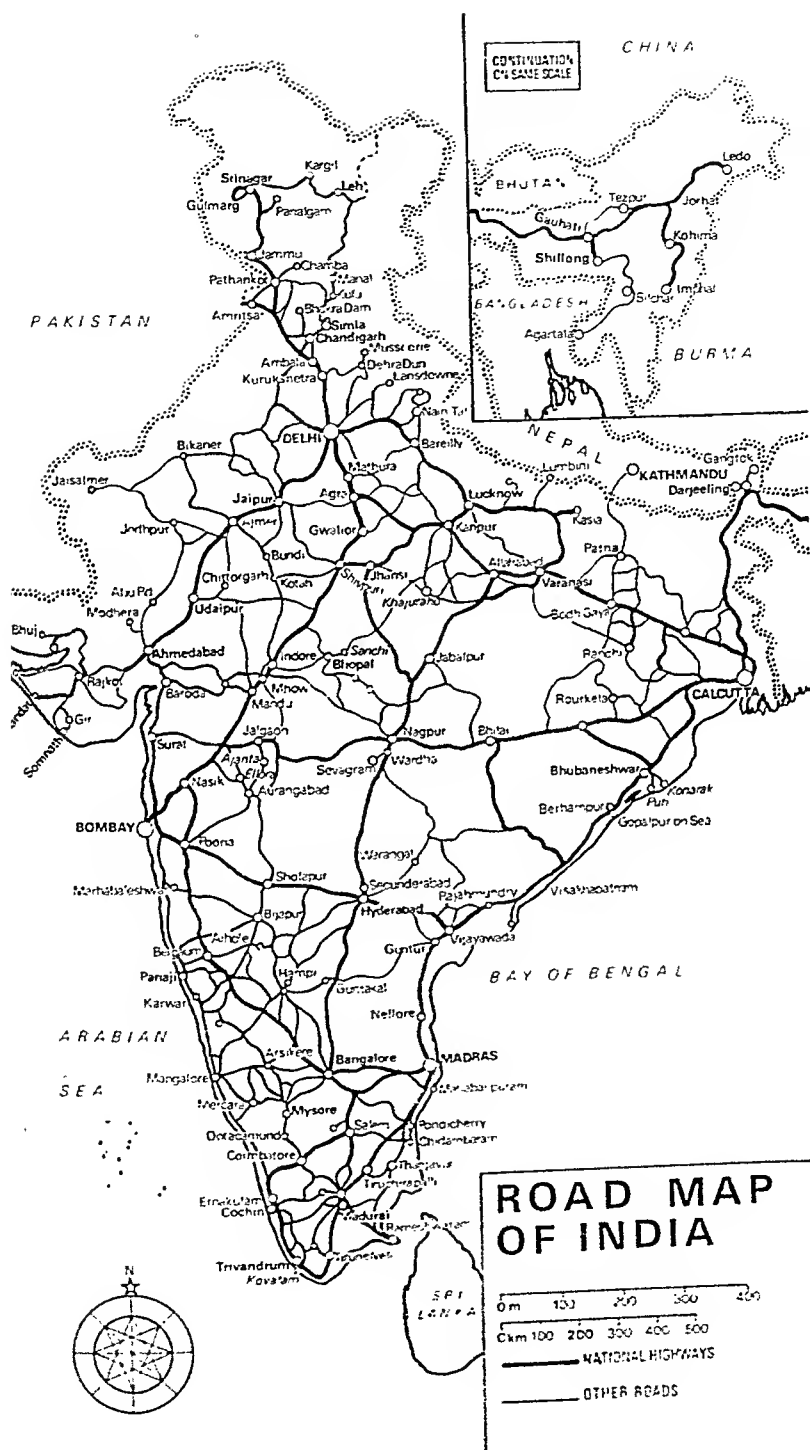
*Uttar Pradesh Automobile
Association,
32-A, Mahatma Gandhi Marg,
Allahabad*

*AA of Eastern India,
13 Promothesh Barua Sarani,
Sarani,
Calcutta 700 019*

Membership in one of them brings you — thanks to their reciprocal arrangements — the following advantages all over India: special rebate on insurance premiums; breakdown service on road; free defense in court in case of traffic offense and, generally, free legal advice; concessions granted by certain garages; free technical advice; loading and unloading of cars arranged.

Gasoline (Petrol) costs at the time of writing about Rs. 5.50 per liter.

Driving License and Insurance. An International Driving License is recognized in India. In case of loss, one of the Indian AA's will issue a replacement license on presentation of your national driving permit. You can pass a driving test and obtain an Indian license at short notice. Third party insurance is compulsory, and must be obtained locally, as international motor insurance is not acceptable in India.



STAYING IN INDIA



HOTELS AND OTHER ACCOMMODATION. The greatest single advance made by the tourism industry of India over the past few years has been the provision of new hotels. In the big cities and major tourist centers, including beach and hill resorts, these are now well up to international standards.

With a few exceptions you will find the service in all luxury and first-class hotels excellent, and accommodations good in all major cities covered in this guide. Their facilities are comparable to some of those considered first-class in Western Europe. Some hotels run on the American plan, and your room price will include all meals.

Major hotels now add a 10% service charge. If it is not included you should tip accordingly.

Everywhere you go, you will see references to "Western-style," especially when speaking of hotels, but also concerning restaurants. In India the word "Western" may mean that part of the twain that's never supposed to meet the exotic East. Hotels are "Western" or "Indian" style, sometimes both. "Western" is much like any modern American or European hotel. "Indian" style in large cities like Delhi, Bombay, Madras is comfortable, and provides a new experience, but is best enjoyed with a little knowledge beforehand.

In major cities the Government of India Tourist Offices maintain lists of "paying guest" accommodations, which can be a delightful way of meeting local people. Prices tend to be very reasonable. In most small places you will find Government-owned establishments ("circuit houses") primarily designed for roving officials, who will have precedence over tourists.

They can be divided broadly into the following categories.

(a) *Circuit Houses & Government Guest Houses:* Except in Rajasthan, hard to get into; mostly for higher-echelon government officials. Usually comfortable, some almost luxurious. Meals available.

(b) *Tourist Bungalows,* constructed and managed specifically for tourists. Class I category well furnished with attached bath, linen, Indian and Western-style catering. Second class usually plainly furnished, meals provided, but not always bedding.

(c) *PWD (Public Works Dept.) or Forest Dept. Inspection Bungalows:* lower standards than Circuit Houses and first class Tourist Bungalows, with few exceptions. Sometimes no meals available. Usually you must bring your own bedding.

(d) *Dak or Traveler's Bungalows and Rest Houses:* at the bottom of the ladder. Generally no bedding but sometimes catering supplied.

All these establishments offer real bargains -- if you can get in! In our regional practical information section (under *Hotel or Accommodation*), we indicate the authority you should contact for bookings.

Hotels are listed in the *Practical Information* section of each geographical chapter of this book.

GROUP HOTELS. Booking hotels in India has become greatly simplified since the development of a number of hotel chains, covering all the main tourist centers, and many of the smaller ones. Some of the major hotel groups are outlined below, with addresses of their centralized reservations systems:

OBEROI GROUP. If any one chain can take credit for raising the standards of luxury-grade hotel accommodation in India it is the Oberoi group. It operates superb hotels in the following centers, with rates at the top of the scale, but with service and comprehensive range of facilities well up to the best available anywhere:

Cities: *Oberoi-Towers*, Bombay; *Oberoi Grand*, Calcutta; *Oberoi Inter-Continental*, New Delhi; *Oberoi Maidens*, Old Delhi; *Oberoi Mount View*, Chandigarh; *Oberoi Shikarbad*, Udaipur.

Resorts tour destinations and hill stations: *Oberoi Mount Everest*, Darjeeling; *Oberoi Palm Beach*, Gopalpur-on-Sea; *Jass Oberoi*, Khajuraho; *Oberoi Cecil* and *Oberoi Clarkes*, Simla; *Oberoi Palace*, Srinagar; *Oberoi Bogmalo Beach*, Goa; *Oberoi Resort*, Kulu.

Reservations: Through *Loews Reservations Inc.*, c/o Churchill Hotel, 30 Portman Square, London W1; *Loews Reservations Inc.*, 666 5th Avenue, New York, plus 10 other major US cities. "Instant" reservations offices in India at all major hotels, such as: c/o *Oberoi Inter-Continental*, Dr. Zakir Hussain Marg, Delhi; c/o *Oberoi-Towers*, Nariman Point, Bombay.

TAJ GROUP: Offering 13 superb luxury hotels and resorts in key tourist destinations, the Taj Group properties are also of the finest quality in facilities and service. Also in top price range.

Cities: *Taj Mahal Inter-Continental* and *Hotel President*, Bombay; *Taj Coromandel*, Madras; *Taj Mahal*, New Delhi; *West End*, Bangalore.

Resorts and Tourist Centers: *Benores Taj* (new in 1981), Varanasi; *Ram-bagh Palace*, Jaipur; *Lake Palace*, Udaipur; *Fort Aguoda Beach Resort* and *Taj Holiday Village*, Goa; *Fisherman's Cove Resort*, Mahabalipuram; *Pandyan*, Madurai; *Savoy*, Ootacamund.

Reservations: *Central Reservation Service*, Taj Mahal Inter-Continental, Apollo Bundar, Bombay; in America through Intercontinental Hotels, 200 Park Avenue, New York.

ASHOK GROUP (INDIA TOURISM DEVELOPMENT CORP.): The ITDC offers India's largest accommodation chain, covering most key tourist destinations with properties ranging from five-star luxury hotels, such as the *Ashok* or *Akbar* in Delhi, and the *Airport* in Calcutta; ex-Maharajahs' palaces in Mysore and Udaipur; delightful beach resorts in Kovalam and Mahabalipuram; to simple and very cheap lodges for travelers in places of pilgrimage, hill stations and major archeological sites. The ITDC also operates restaurants, airport duty-free shops, city sightseeing and transportation services in all main tourism centers and sound and light shows. The group's accommodation facilities include the following:

Hotels:

Agra, Mumtaz Ashok; *Ahmedabad*, Karnavati Ashok; *Aurangabad*, Aurangabad Ashok; *Bangalore*, Hotel Ashok; *Bhubanashwa*, Kalinga Ashok; *Calcutta*, Airport Ashok; *Delhi*, Akbar, Ashok, Janpath, Lodhi, Qutab, Ranjit Kanishka and Ashok Yatri Niwas; *Jaipur*, Jaipur Ashok; *Jammu*, Jammu

Ashok, *Khajuraho*, Khajuraho Ashok, *Kovalam*, Kovalam Ashok Resort, *Mahabalipuram*, Temple Bay Ashok Beach Resort, *Mysore*, Lalitha Mahal Palace, *Patna*, Pataliputra Ashok, *Udaipur*, Laxmi Vilas Palace Hotel, *Varanasi*, Varanasi Ashok

Travelers' Lodges:

Bharatpur, Bijapur, Bodhgaya, Hassan, Kanchipuram, Kaziranga, Konarak, Kulu, Kushinagar, Madurai, Manali, Mandu, Sanchi, Sasan Gir, Thanjavur, Tiruchirappalli

Reservations: *ITDC Central Reservations Service*, Hotel Janpath, New Delhi 110 001 — tel. 350 070, cables Centres, New Delhi, telex. 2468.

THE WELCOMGROUP. The newest major chain of luxury hotels in India, operated by the India Tobacco Corporation and having a sales agreement with Sheraton worldwide. Mostly brand new properties, with fullest range of facilities and excellent service. Top end of the price scale, but recommended for those who feel in need of a cushion against the potential "culture shock" of India.

Delhi, Maurya Sheraton, *Agra*, Mughal Sheraton, *Madras*, Chola Sheraton, *Jodhpur*, Umaid Bhawan Palace, *Jaipur*, Mansingh; *Aurangabad*, Rama International, *Bombay*, Sea Rock; *Hyderabad*, Banjara Hills; *Kathmandu* (Nepal), Welcomhotel Kathmandu; *Gwalior*, Usha Kiran Palace; *Patna*, Maurya Patna; *Ootacamund*, Fernhill Palace; *Mysore*, Rajendra Vilas Palace.

Reservations: Through any Sheraton hotel overseas (USA tollfree call 800-325-3535), or Welcomgroup Central Reservations Service, c/o The Maurya Sheraton Hotel, Diplomatic Enclave, New Delhi, 110021.

CLARKS GROUP: One of the older chains of good-quality hotels, ranging from 5 to 3 stars, with more modest rates, and located in major provincial tourism centers: *Clarks Shiraz*, *Agra*; *Clarks Avadh*, Lucknow; *Clarks Amer*, Jaipur; *Clarks Varanasi*, Varanasi.

Central reservations: *UP Hotels Ltd.*, 1101 Surya Kiran, 19, Kasturba Gandhi Marg, New Delhi.

In addition to the major groups listed above, privately operated hotels can be booked direct, as listed under the various sections of this volume, or reservations can be made through hotel enquiry counters in many of the major airports in India.

Apart from regular hotels, there are various types of establishment owned and operated by the Government, mostly in the smaller or more remote locations.

The ratings in this guide and the equivalents according to the Government of India star classifications are as follows: *Luxury or deluxe* — all 5-star hotels; *1st-class superior* — all 4-star and most of the 3-star hotels, *reasonable* — most of the 2-star hotels; *moderate to inexpensive* — usually the 1-star hotels.

Government of India Tourist Offices in New Delhi, Bombay, Madras and Calcutta have established lists of Indian homes where one can stay as a paying guest. Knowing Indian hospitality and friendliness we feel sure that the accent will be on the word *guest*.



HILL AND BEACH RESORTS. India owes its hill stations to the British who "found the enervating summer heat of the plains unbearable and retreated to mountainous hideouts where they could work more efficiently".

The lower spurs of the Middle Himalayas, Kashmir, the Vindhays in Central India, the Nilgiris in the south, with their pleasant climate, sparkling streams and alpine forests offered ample scope for the development of such resorts which they called "hill stations." It then became customary for central and provincial governments to shift their headquarters to these summer seats, islands of modern civilization. While these places have ceased to be administrative centers in summer, the practice of resorting to hill-stations during the hot period — with some of India's best hotels, plenty of sports and entertainment — survived and is becoming increasingly fashionable.

From Calcutta, the most easily accessible hill stations are at 7,000 ft.-high Darjeeling, which has a good range of hotels, and Shillong, 2,000 ft. lower, with pine forests and delightful countryside. From Delhi, the nearest hill station is at Mussoorie, a lively and cosmopolitan little town; not much further is Simla, the most famous hill station and once the summer capital of the British Raj, so there is still a good range of hotels. Smaller and more relaxed is Dalhousie, on the lower slopes of the Dhauladhar range and with a pleasant climate. The nearest hill station to Bombay is Mahabaleshwar which offers jungle scenery, a refreshing climate, boating and fishing. In the South, there is Ootacamund, the "Queen of Hill Stations," located 7,400 feet up in the rolling Nilgiri hills and surrounded by acres of forests and tea plantations.

It is only very recently that India has begun to establish an international reputation for its beach resorts. India has always had beaches, in boundless variety, but modern and comfortable accommodation and other facilities were lacking. As part of its overall planning for the development of international tourism, India launched an intensive program to create fully integrated beach resorts, especially in the south, some five years ago. The results can now be seen in the shape of some of Asia's most delightfully escapist resorts.

The availability of good beach resorts has added an entirely new dimension to traveling through India. The visitor on an extensive tour itinerary can now spend a few days of total relaxation in comfortable hotels or beach cottages, with superb beaches and guaranteed tropical sunshine. The business of promoting India's now well-established beach holiday centers has been slow to succeed, but there is no doubt at all that "sun and sea" vacations to India will expand substantially in the future.

At present, the most developed resorts can be found at the following places. On the former Portuguese colony of Goa, the most comfortable resorts are the Taj Group's Fort Aguada Beach, a 50-acre estate, on a 5-mile-long beach, set amid the ruins of a 17th-century Portuguese fortress, and Oberoi's Bogmalo Beach resort, offering 126 rooms with excellent facilities. There are hotel or cottage accommodations with a range of facilities for sport and leisure. In south-west India, there is a delightful resort at Kovalam in the heart of Kerala. Beaches are backed by coconut plantations and there is a modern I.T.D.C. hotel with spacious accommodation and beach cottages. At Mahabalipuram, south of Madras, there is Covelong Beach with several small hotels, the pleasantest being the Taj Group's Fisherman's Cove set in the ruins of an 18th-century fort.

For further details of hill and beach resorts and how to reach them, see the regional chapters for the areas concerned.



NIGHT LIFE. Prohibition is now in force in much of the country, so don't expect to find a gay night life in India. There's nothing comparable to Paris or Bangkok, although a handful of so-called night spots and noisy discos

in Calcutta, Bombay and Delhi make a valiant try. Elsewhere, sedate dinner dances with rather tame floorshows fill the bill. There are no risqué shows to be seen, but some of the temple carvings at Khajuraho and Konarak are better substitutes. Most cities offer a good range of cultural shows.



TIPPING. India follows the British tradition in many ways. It does not have a rigid system of imposing a service charge on hotel and restaurant bills. The addition of service charge to bills is of recent origin and gradually coming

into force in all large cities, though there are still several hotels which have not adjusted themselves to this system. Usually the service charge is 10 per cent. Waiters and room bearers, like their counterparts elsewhere in the world, expect to be tipped. First-class hotels add 10-12½ per cent as service charge. In such cases tipping is voluntary. You will not go wrong if you tip a bearer about Rs. 2 per night of stay in the hotel where no service charge has been made. Many hotels now discourage tipping. Do not, however, tip the dozen or so sundry characters who may materialize out of nowhere and say they have been "on duty."

We recommend tipping only for extra service directly performed for you by an individual in a hotel, restaurant, or similar establishment. Cabbies, strangely enough, don't expect tips, therefore you should not tip taxi drivers unless they obviously go to great trouble to help you find your destination. On the other hand you should tip a good driver about Rs. 10 on behalf of your party of 3 to 4 people if he has taken you on a day's outing. You should not tip the hotel doorman unless he runs at least two blocks to find you a taxi. And it is not necessary to tip the room boys at all in Western-style hotels. In other words, think twice before tipping.

There is no service charge in Government-run hostels (test houses, dakhungalows, etc.), but you don't go wrong if you give about Rs. 2 for each full day of your stay. Give a cloakroom attendant about Rs. 1 when you take your coat back. A railroad porter should be given Rs. 1 per bag.



INSURANCE. It's better to be safe than sorry and we suggest that you be fully covered with theft, loss, and especially, medical policies prior to your arrival in India.

For Americans, baggage and personal possessions can be insured for up to \$2,000 against loss or damage anywhere in the world. Usually covered are: clothing, luggage, jewelry, cameras and recreation equipment. Disability policies, which can cover immediate family too, insure against loss of life, limbs, eyesight and specified medical expenses. Top limit is usually \$200,000. Trip cancellation insurance, up to about \$5,000 pays for nonrefundable travel and hotel expenses that you may lose because of illness or injury. Liability coverage carried by local transportation, including taxis, is either nonexistent or so low that you should take out your own coverage at home before leaving. Insuring for all types of policies can be done in every large city in India from local branches of British and American insurance firms or a duly authorized local travel agent.



MEDICAL TREATMENT. All hotels have doctors on call. The *IAMAT*, (International Association for Medical Assistance to Travelers), offers you a list of approved English-speaking doctors who have had post-graduate training

in the US, Canada or Britain. Membership is free; the scheme is world-wide and in India has correspondent hospitals in 15 cities. An office call costs \$15; hotel calls are \$20; weekend and holiday calls are \$25. For information apply in the US to Suite 5620, 350 Fifth Avenue, New York, 10001; in Canada, 1268, St. Clair Avenue West, Toronto M6E 1B9, in Europe at Gotthardstrasse 17, 6300 Zug, Switzerland; in Australia at St. Vincent's Hospital, Victoria Parade, Melbourne 3065.

A similar service to travelers, but charging an initial membership fee of \$6 per person, or \$10 per family, is offered by *Intermedic*, 777 Third Avenue, New York; in India it has 18 correspondent physicians in 6 cities. Fees are about twice those of *IAMAT*.



CLOSING DAYS AND BUSINESS HOURS. The Indian calendar is full of festivals and holidays, but has no hal-
lowed day — sabbath — in the Christian or Mohammedan sense. It has adopted Sunday as the week's day of rest

when most shops, banks and offices are closed. Roughly speaking, shops are open from 9 to 7 and office hours are generally 10 to 5. Saturday is usually a half day, or they are closed. Small traders keep open until later into the evening.



LAUNDRY & DRY CLEANING. In luxury and first-class hotels in India you can get your laundry in a 12-hour period or your dry cleaning in one day if you pay extra surcharges. Outside these places you must expect that dry

cleaning will take 2-3 days. Laundry in Asia is usually done with harsh soaps and water that is never quite hot enough, and your clothes may take a beating in every sense: Mark Twain meant it when he said that the Indian *dhobi* (washer-
man) breaks stones with people's shirts. However, you can trust the *dhobi* with your ordinary cottons and linens. He will do a nice job of it at a much smaller cost than you are accustomed to in your own country. Similarly, dry cleaning is commonly effected with gasoline and other harsh chemicals, so you should not entrust delicate fabrics to the ordinary establishment. At the higher-priced hotels, of course, you can expect the standards of both services to be up to European or American levels of performance. This high quality means prices nearly identical to European costs, but slightly less than American costs. A few first-class hotels in India have 2-hour pressing service.



COSMETICS. Imported toilet articles, if obtainable at all, are nearly twice the price of their cost back home. You would be well prepared if you came to India with enough of your favorite brands, because there is usually

not a wide range of choice.

PROHIBITION

The previous Government had the declared policy of making India completely "dry" (much against the inclination of most of the population). This policy is becoming more relaxed, but in some parts of the country it is still not possible to obtain alcohol in restaurants, even in hotels. Tourist visitors receive some concessions, such as the issue of a "liquor permit" which, in most states, allows foreigners to drink in hotels, bars, restaurants, and to buy from the decreasing number of liquor stores. Foreign-made booze is generally unobtainable outside the very top hotels, but local gin, beer and rum are excellent. Local whiskey is less successful, and Indian wine is generally a disaster. Visitors are advised to bring their maximum allowance of liquor (1 bottle) and tobacco (200 cigarettes or 50 cigars). One may also import one extra bottle of liquor per head on which duty should be paid on arrival.



MEASUREMENTS. India is gradually adopting the metric system. In this book we have given most distances in miles, and heights in feet, but you will quite often be faced with the *kilometer, meter and centimeter*. The kilo-

meter is 0.62 mile, and an easy rule of thumb is that 8 kilometers equal 5 miles. There are, of course, 1,000 meters in a kilometer, and 100 centimeters in a meter. A meter is just over 3 feet in length and a centimeter is about four-tenth of an inch.

Temperature in India is now measured by the Centigrade system. Water boils at 100 degrees Centigrade, which is 212 degrees Fahrenheit. Water freezes at 0 degrees C. and at 32 degrees Fahr. To convert to Fahrenheit, multiply Centigrade by nine-fifths ($9/5$) and add 32. To convert to Centigrade, subtract 32 and multiply Fahrenheit by five-ninths ($5/9$). There are 2.2 pounds in every kilogram, but we doubt that you will be buying anything in terms of weight out here. If you have brought your car, and are buying gasoline, you should remember that four liters are slightly over one gallon (US) and just under one imperial gallon.

Indians refer to large numbers with two words peculiar to the country. When in a newspaper you read that the population of the United States will soon reach the 21 *crore* and twenty *laks* that means . . . you guessed right: a "crore" is ten million and a "lakh" represents one hundred thousand.



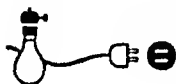
POLLUTION REPORT. By Western standards, Indian cities (with the single exception of New Delhi) will appear very polluted. Garbage-littered streets are usual and both cows and humans defecate in public places without a care.

Beaches and sea close to cities are usually badly polluted, but the newer beach resorts, such as Kovalam, Goa, or Mahabalipuram are pollution free as they are situated well away from major population centers. The evening air throughout India becomes thick with the haze of tens of millions of cooking fires, which helps to produce spectacular sunsets. In all the older cities the eyes and nose are usually assaulted by a wide variety of what, at home, might seem pollution, but which, in an Oriental setting, becomes exotic! The first-time

visitor to India will probably be in for some shocks, but it is amazing how quickly the traveler can adapt to this entirely different environment.

BEGGING. India has a very large number of beggars, partly because many Indians give money to them for religious reasons, partly because it is so profitable. On the whole, begging is a racket and the Central Government and local authorities are trying to wipe it out. Your personal rule should be not to give to beggars: there are many worthy charities in India which can use the money. Remember that beggars near hotels and tourist sights are professionals reared to the trade; those near the temples are satisfying a certain demand on the part of simple and pious pilgrims to acquire merit by giving alms.

Occasionally an astrologer or a palmist might turn up from nowhere to tell you a few things. There is no guarantee that he is a repository of the Wisdom of the East. Sometimes they are quite amusing to talk to — providing you don't mind parting with a rupee or two. The foreign visitor to Indian cities will often be approached by "students" or supporters of political parties offering little paper flags in exchange for a "contribution." These requests should always be resisted, politely. The Indians have probably found more ways of begging than almost any other nationality. Never be afraid to return a "gift" which you are subsequently expected to pay for.



ELECTRICITY. Electric voltage in most places is 220 a.c., 50 cycles. American appliances (110 volts, 60 cycles) will function only with transformers. Some of the major hotels have them.

TIME. Indian Standard Time is 5½ hours ahead of Greenwich Mean Time and 9½ hours ahead of US EST. Thus, noon in India is 2.30 a.m. in New York. Nepal still adheres to the ancient sundial and is ten minutes ahead of Indian Standard Time.



MAIL in India is good and generally reliable. When posting letters from an hotel it is wise to put the stamps on oneself, rather than to rely on the staff to do so.

The basic rate for inland letters is 25 P. Airmail rates per 10 grams for letters to foreign countries are Rs. 2.80 for North America, and Rs. 2.30 for countries in Europe. An air-letter (ask for *aerogram*) costs Rs. 1.60 for all countries. Postcards by air: all countries Rs. 1.25. For important letters, request a certificate of posting.

Your hotel front desk can handle all of your communications problems in an efficient and honest manner. Should you desire, however, you may take your letters to any city's Central Post Office where English speaking personnel are on duty at all desks. For telegrams, and for international telephone calls, you should go to the Telephone Office, which, in large cities, is usually located elsewhere.



OVERSEAS PHONES AND TELEX. India now has direct radio telephone services with most countries.

The Telex Service has now also been extended to cover most countries. Most luxury hotels have international

telex facilities and international telephones, but delays can be long in getting connections, so plan well ahead and do check the cost beforehand. Main post offices also have cable or public international phone facilities.



MUSEUMS AND GALLERIES. India has superb museums for the visitor, especially for history, archeology and art. In addition to the large scale museums in most cities you will find smaller ones close to most major archeological sites, which can give much greater meaning to the study of the ruins themselves.

Most museums, galleries and historical sites make a modest charge, usually 25-50P and mostly charge extra for photography, when allowed. Museums are usually closed on Mondays. Temples usually do not charge admission, but may charge, legally, for use of a camera.

Entrance to most monuments, forts, etc. is 50 P. In some (the Taj, for instance), a surcharge of up to Rs. 1.50 is levied on each ticket to help pay for maintenance.

BEHAVIOR. Certain rules should be observed by all travelers visiting religious temples and shrines. Even if they seem in ruins they are regarded as holy, so shoes should be removed before entering. In some places felt overshoes are provided for a small charge. Although generally relaxed about dress, Indians are offended by westerners wearing "immodest" clothes such as brief shorts or revealing tops into temples. Please be restrained in photographing holy places. Muslims, especially, generally dislike being photographed in their mosques, and in Hindu temples the inner sanctum is often out of bounds to non-Hindus. In spite of the apparent extrovert behavior one might see in a temple, the foreign visitor should always be restrained and quiet. Note also that one is not supposed to wear or even carry anything made of leather into some temples, especially Sikh and Jain ones. This includes not only shoes, but also belts, handbags, or camera cases.

GUIDE SERVICE. English-speaking guides can be provided by your travel agent's correspondent in India. They are also available at the following rates through Government of India Tourist Offices:

<i>Local sightseeing</i>	<i>Half day</i>	<i>Full day</i>
Group of 4 or below	Rs. 25	Rs. 35
Group of 5 to 10	Rs. 35	Rs. 45

Outside station (80 km and above) Rs. 50 per day, plus Rs. 15 per day for their expenses.

An additional fee of Rs. 15 is charged for guides who speak languages other than English.



SHOPPING. India is a very rewarding terrain for the enterprising bargain hunter and has an array of exotica well designed to embellish the collection of even the most discriminating souvenir hunter. Many of the items combine good design, marvelous color and elegant usefulness — others may look perfect in a romantic "moonlight on the Ganges" type setting and not quite so much so

on your hall table. We have no warnings to proffer: we might just suggest that before you take a tumble for some irresistible object, you picture it in its eventual setting — then you will come away with the best India has to offer and that is plenty!

State-run emporia have the advantage of bringing the country's regional crafts to you. Here the souvenirs are of good quality and the prices fixed. You will find these Handloom-Handcraft Emporia in many large cities including Bombay, Calcutta, Madras, and New Delhi. For "local color" and some bargaining visit the bazaars where silversmiths, goldsmiths, gem-cutters, enamelers and copper beaters work and sell in tiny shops, practising the trade of their fathers.

Street pedlars usually ask about three times the price they hope to get. It is best to decide beforehand how much the coveted object is worth to you and to remember that the vendor has been at the game much longer than you have.

Indians seem to be able to make almost anything from ivory — miniature animals, plus cigarette holders, boxes, paper cutters, book marks, lamp-stands and so forth. First cousins to the ivory carvings are the delicate birds made of translucent horn in shades of grey. From Agra comes exquisite marble inlay work. Jewels are sliced petal thin and embedded in the marble with such precision that you cannot see the joints even with a magnifying glass. This craft goes back to the days of the Moguls. A set of dessert plates would be a memorable possession. Talking of plates, enamel Nirmalware looks like Rajput paintings and is handsome; the 3-metal plates from Thanjavur depict scenes with an Oriental love of detail.

Genuine pieces of the Pallava, Chola or even Vijayanagar period bronzes are almost unobtainable on the market. You will be lucky if you obtain a good imitation at a reasonable price.

You should take a look at India's hand-loomed rugs. It is India, not Iran, which has the world's largest rug industry — whose products are very close in design to their Persian counterparts because they were introduced by the Moguls. Rather more than a simple souvenir, an Indian rug is an attractive investment. And in Delhi and many of the Himalayan towns where there are groups of Tibetan refugees you will find superb rugs, and other craft objects, in an entirely different and remarkably attractive artistic tradition.

To get back to the pocket-sized items, there are enchanting terracotta or brightly painted wooden toys, for children and for grown-ups with taste. For something less breakable, there is metalwork like the jet and silver "Bidriware" and the wares of Moradabad which combine bright enamel and brass. You can also pick up attractive and simple souvenirs made of more unpretentious materials like pottery, hand-painted tiles, ceramics, and cane or bamboo ware.

If you want to brighten your wardrobe and express your personality you might choose a pair of embroidered slippers or gilt sandals which would look quite spectacular in a Western boudoir or beach house. Women may lose their heads when confronted with the bags, belts, scarves, shawls (like the Kashmiri "Paisley" ones, recently put back into the high-fashion category) and all sorts of costume jewelry in precious metals, filigree, gems, jade or ivory.

If you can resist buying a sari — or at least an embroidered silk stole — you will be one of the very few women of cast-iron will-power in the Western world. Indian textiles have a variety and beauty unmatched anywhere else — you can have the fiber, the color and the texture you choose. The south specializes in heavy silks and brilliant contrasting colors, Uttar Pradesh is famed for its

"chikan" embroidery on white voile (which could make a beautiful bridal veil) and Benares for its brocades. Bengal offers off-white shot with gold, while the Deccan provides a choice of summer saris. The Chanderi cottons have tiny floral motifs in gold while their first cousins of Maheshwari prefer interesting variations in texture to a pattern. Either could make an unforgettable summer evening dress. True Oriental splendor is attained in the Jamdani muslins — as costly as they are beautiful since eight men may spend all day weaving a single inch — and in the Baluchar saris of eastern India whose intricate designs are woven by a secret process handed down from generation to generation. Rajasthani introduces a bright and gay note in its saris made by the "tie and dye" methods which results in startling and successful patterns.

Indian women manage the wearing of their saris with spectacular grace — but of course they have been doing so for several millennia. If you feel bound to imitate them, then you will need a choli (blouse) and a long skirt petticoat, threaded through the top like men's pajamas. Then you will need a draping lesson and a good memory (or a notebook) to avoid tying yourself up in knots. So try draping your sari once, and if you truly feel utterly unselfconscious wear it that way.

Particular handicraft emporia, shopping streets and bazaar areas are listed under each town heading in the regional sections of this guide, together with particular local specialties.



SPORTS. Because of the variety in its seasons and geographical conditions, India provides ample facilities for sport. Popular spectator sports are football (soccer), hockey, cricket, polo and horse-racing — on large race-

tracks betting is heavy. If you want to be more active, there are ample opportunities for golf at all the large towns and hill stations and swimming is available everywhere — in sea, lake or hotel pool. Tennis and squash courts are found in hotels or private clubs that offer temporary visiting membership. At most lake and seaside resorts, sailing and rowing boats can be hired and water-skiing facilities are available.

Other sports can be pursued where local conditions are appropriate. For example — skiing in the Gulmarg valley of Kashmir; horseback riding and hiking are favorite hill station activities; most of the mountain rivers of Kashmir and the Himalayas offer excellent opportunities for trout and salmon fishing.



HINTS TO PHOTOGRAPHERS. You may be bothered by people wanting money to be photographed, so carry a pocketful of small coins if you feel you must pay. Most Indians are good-natured about having their photos

taken, some even enjoy it, but Moslem people can object, especially where women are veiled. Be cautious about photography in tribal areas and don't point a camera at anything which looks vaguely military. India is very security conscious, so one must not photograph airports and one is not supposed to take pictures of bridges or railway stations.

Color and black and white film are available in larger towns and cities, made locally or imported from Eastern Europe. It is expensive, quality varies, and

stocks may be old, so we recommend that you take all you need with you. We also recommend that you have developing done when you get home.

A Warning. Don't leave already exposed film in your pockets or in any hand luggage while passing through airport X-ray machines. The process can sometimes fog the film and you may find a whole trip's photographs ruined. It is worth investing in a product called *Filmashield*, a lead-laminated pouch. It stores flat when not in use and holds quite a lot of film — or, indeed, your camera with half-used film in it. It is available in many countries. In the States it costs about \$7.50, in Britain around £4.95. Any trouble in finding it, write to *SIMA Products Corp.*, 7574 North Lincoln Avenue, Skokie, Ill. 60076, USA, for the nearest distributor.



WILD LIFE SANCTUARIES. As India's population increased and spread to remote districts, game, reduced in numbers, retreated to the reserves. Then came into being the new concept of wild animals and birds as "wild life"

to be preserved, rather than as "game" to be hunted by sportsmen. With the birth of the new India in 1947, many of these former game reserves became redesignated as "wild life sanctuaries" where all the wild animals and birds are fully protected so that they will not become extinct. Today, India's wild life sanctuaries and national parks welcome visitors and offer them the chance to see a large variety of wild animals and birds in beautiful and diverse surroundings.

Much of the wild life of India's sanctuaries is peculiar to the subcontinent, and is not found in other parts of the world. The swamp deer is found only in India, the four-horned antelope and *nilgai* only in India (and Pakistan). The spotted *chital*, perhaps the most beautiful of all deer, has its home in India, Pakistan, and Nepal. The black-buck is not found elsewhere than in India (and Pakistan). The improbable-looking, armor-plated, great Indian one-horned rhinoceros can't be found elsewhere in the world (except in Nepal). The Indian lion is an indigenous species and was not imported from Africa: in fact it is an older inhabitant of India than the tiger. (The Indian "bison" is not a bison at all: it is the *gaur*, a species of wild ox.)

A great deal of development is taking place in most sanctuaries. Better roads are being built, new and better buildings for accommodation are being constructed, improved motor transport is being arranged. For this reason it is always advisable to ascertain beforehand the details of any recent changes.

Most states issue booklets publicizing the particular sanctuaries within their jurisdiction. Reservations for accommodation, transport, etc., should be made well in advance with the officers concerned at each sanctuary. Alternatively, make arrangements through a recognized travel agency. For fuller details of the whereabouts and principal attractions of the various sanctuaries, see the relevant regional chapters.



CUSTOMS. If you proposes to take on your holiday any *foreign-made* articles, such as cameras, binoculars, expensive timepieces and the like, it is wise to put with your travel documents the receipt from the retailer or some

other evidence that the item was bought in your home country. If you bought

the article on a previous holiday abroad and have already paid duty on it, carry with you the receipt for this

American residents may now bring in up to \$300 worth of purchases duty-free, and for the next \$600 worth of goods beyond the initial \$300 customs inspectors will assess a flat 10% duty across the board, rather than hitting you with different percentages for different types of goods.

You can import free of duty the following — antiques (over 100 years old), original paintings, sculpture, prints over 20 years old, professional books and tools and typewriters.

Since 1976, under the GSP (Generalized System of Preferences) Plan, some 2,700 items from *developing* countries may be brought into the US duty-free. The purpose of this is, of course, to help the economic development of such countries by encouraging their exports. Because the lists, both of countries and of products, are reviewed annually, write to Dept of the Treasury, US Customs Service, Washington DC 20229 and ask for the latest edition of the leaflet, *GSP and the Traveler*. GSP articles must be acquired in their country of origin.

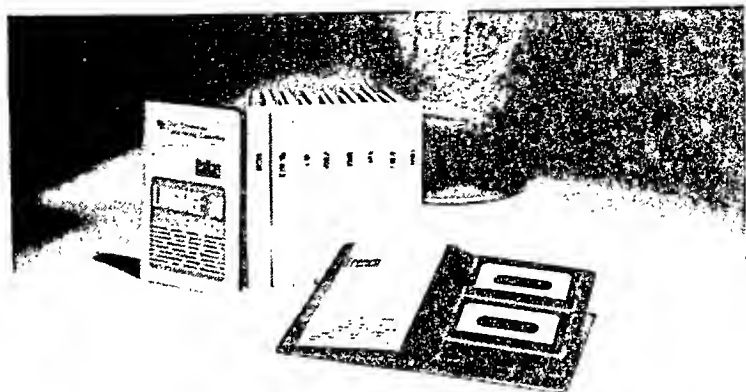
Gifts that cost less than \$25 may be mailed to friends or relatives at home, but not more than one per day or receipt to any one addressee. Mark the package "unsolicited gift — value less than \$25." Those gifts must not include perfumes costing more than \$1, tobacco, or liquor.

British subjects: except those under the age of 17 years, may bring home *duty-free* from any country, 200 cigarettes or 100 cigarillos or 50 cigars or 250 grams of tobacco; 1 liter of spirits or 2 liters of wine not in excess of 38.8% proof, and 2 liters of still table wine. Also 50 grams of perfume, $\frac{1}{4}$ liter of toilet water and £10 worth of other dutiable goods.

Returning to Britain from any EEC country, you may, *instead* of the above exemptions, bring in the following, provided you can prove they were not bought in a duty-free shop: 300 cigarettes or 150 cigarillos or 75 cigars or 400 grams of tobacco; $1\frac{1}{2}$ liters of strong spirits or 3 liters of other spirits or fortified wines plus 3 liters of still table wine; 75 grams of perfume and 0.375 liter of toilet water and £50 worth of other normally dutiable goods.

You can import free of duty the following: antiques (made before 1870), original paintings and other original works of art, including prints not mass-produced, and unset gems.

Canada residents: may, after 7 days out of the country, and upon written declaration, claim an exemption of \$150 a year plus an allowance of 40 ounces of liquor, 50 cigars, 200 cigarettes and 2 lbs of tobacco. Personal gifts should be mailed as "unsolicited gift — value under \$15." For details, ask for the Canada Customs brochure, *I Declare*.



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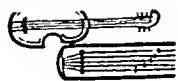
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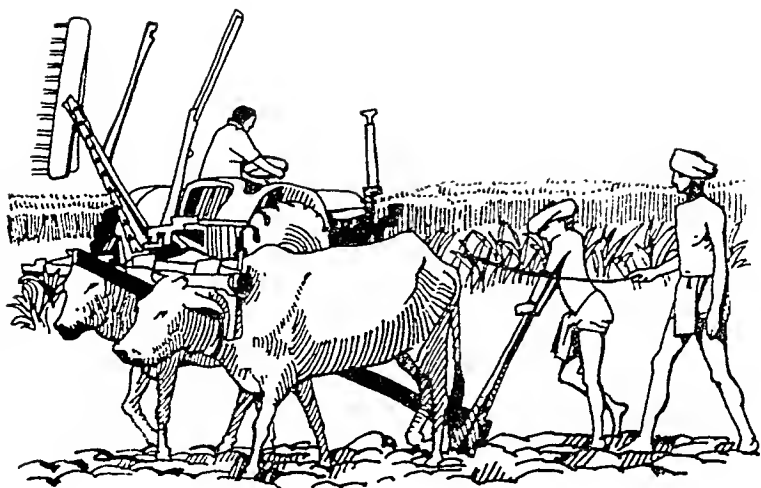
JAPANESE
KOREAN
NORWEGIAN
PERSIAN
PORTUGUESE

RUSSIAN
SERBO-CROATIAN
SPANISH
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THE INDIAN SCENE



A MAMMOTH, COMPLEX LAND

An Initiation to India

BY
DONALD S. CONNERY

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"There is only one India!" raved Mark Twain 80 years ago. He was so awestruck that he fell into a swoon of superlatives. "The land of dreams and romance," he wrote. A wonderland of "fabulous wealth and fabulous poverty, of splendor and rags . . . The one sole country under the sun that is endowed with an imperishable interest for alien prince and alien peasant, for lettered and ignorant, wise and fool, rich and poor, bond and free, the one land that all men desire to see, and having seen once, by even a glimpse, would not give that glimpse for the shows of all the rest of the globe combined."

A much later traveler was an obscure African scholar who journeyed to India to see whether its struggle to build a modern state might hold some lessons for his own backward continent. He may not have known that India's population, now 640,000,000, is greater than the masses of all Africa, Australia and South America combined. Or that it has 200,000,000 cattle. The African found India just too overwhelming "Too many people, too many animals, too many customs, too many gods - too much of everything."

The country's immense population, accounting for a sixth of mankind and increasing by nearly a million every four weeks, makes it the largest democracy on earth and the biggest free society in human history. When Mrs. **Indira Gandhi** rose to office in 1966 as the nation's third prime minister, she immediately became the most important and powerful woman in the world: the freely elected ruler of more human beings than even Queen Victoria in the heyday of the worldwide British Empire.

Modern India's greatest achievement, said Mrs. Gandhi in August 1972, when Indians celebrated the 25th anniversary of their independence, is "to have survived as a free and democratic nation".

And, although the day-to-day news from India is often discouraging and the pace of economic progress is less than many Indians hoped, the nation has experienced striking growth and remarkable stability in its first quarter century of self-government. Its political maturity, despite the illiteracy of 65% of the population, has been demonstrated in a succession of huge national elections.

India is still too much of a developing society, with grave problems of poverty, to be counted as a great power, but it is a giant among the nations in its area. A series of tragic events in 1971 transformed the subcontinent to India's advantage. Pakistan, once the world's sixth largest nation, no longer flanks India east and west. It has been reduced to a single-territory country of 64 million inhabitants while former East Pakistan is now independent and friendly Bangladesh, population 80 million. India today dominates the South Asian scene much as the United States, bordered by Canada and Mexico, is the massive presence in North America.

A Continent of a Country

India, having 1,260,000 sq. miles, is about the size of Europe, and is best understood if it is visualized as a continent of a country. It presents even greater extremes of nature and differences in life styles than Europe. "The diversity of India is tremendous," said Jawaharlal Nehru. "It is obvious. It lies on the surface and anybody can see it." Because the peoples of snowy Kashmir and

steamy Kerala are at least as strange to each other as the Finns and the Sicilians, it is perilous to talk about any person or any thing as "typically Indian".

"No statement about India is wholly true," I was told many years ago. India, for example, is supposed to be a hot country, and certainly New Delhi can be a blast furnace in June, yet when my family and I first arrived in the capital on a crisp winter day, we shivered at night in our hotel room and begged the management to turn up the heat.

That's the way India is: contradictory, confusing, elusive, mysterious, beyond easy description or analysis. It is known to be a singularly spiritual nation, and indeed one finds a veritable fairyland of religions. What other country is so studded with temples, laced by holy rivers, suffused with gods and goddesses, and graced by selfless souls who wander about in ashes seeking *nirvana*? Yet I have found Indians to be far less spiritual than they seem, and in many respects astonishingly materialistic. Religion is a way of life; it is more lived than practiced.

The consequence of just such contradictions is that India is poorly understood and not sufficiently appreciated for being the fantastic and fabulous society it is. It can be exasperating; it can also be wildly exhilarating. When my wife first told a friend that I had been assigned to India, the lady exclaimed, in a most horrified tone, "But you're not going, are you?"

What could have gone through her mind? Heat, poverty and disease? How then could the British have lived such sumptuous lives in "the brightest jewel in the imperial crown" for three centuries? Why has the tourist traffic to India increased so spectacularly in the last decade while thousands of Americans, Russians, Europeans and other foreigners live and work rewardingly in India to help its mammoth job of national growth? Not to have gone to India would have been the supreme folly of our lives. Beyond the personal delights and high adventure which India offers with generosity there was always the sense of participation in one of the great dramas of human history.

India is a vital part of Asia, a continent with more than half of all the people on earth, and it is the most important of the world's non-communist "developing" societies. Until World War II, most Asians lived under foreign rule. Now there is self-government everywhere, with miscellaneous exceptions, and great ambitions for higher standards of living.

Asia today is like a youth who feels he must run before he has learned to walk. You catch a large sense of this in India. Except for China, no place else in Asia has problems of such magnitude, and no other country offers quite such a spectacle of great masses trembling with great expectations. If their yearnings are fulfilled, it

will be one of the grandest success stories in all history. If there is failure, the tragedy and the human cost will be beyond imagination.

The visitor to India will fail *himself* if he sees only the Taj Mahal and the interior of his air-conditioned hotel and fails to note the history being made all around him. "These are our modern temples," the Indians say of Bhakra Dam, the new steel mills, the vast irrigation projects and brand new cities like Chandigarh which are transforming their country. Sleek jet airliners of India's excellent air service, with passengers being pampered by Indian girls in flowing saris, fly over dust-brown villages which have scarcely changed in a thousand years. Supersonic fighter planes manufactured by Indian workmen streak past the ruins of a culture which is as old as any on earth. India, as Nehru said, "is a bundle of centuries in which the cow and the tractor march together."

A Nation and a State

Although rooted 5,000 years in the past, there has been some question whether there actually was any such thing as India until the British mapmakers began to put a dark line around the whole thing and paint it pink. Some of the old colonials argued that "there is not and never was an India, no Indian nation, no 'people of India'; that India was a mere geographical expression like Europe and Africa." British historian Arnold Toynbee called India "a society of the same magnitude as our Western civilization . . . a whole world in herself."

This spectacular civilization stretches 2,100 miles north to south, from the cold mountains of central Asia to the hot Indian ocean beaches of Cape Comorin. It spreads almost 2,000 miles from a remote western corner close to the mouth of the Indus and the Pakistan city of Karachi to an end-of-the-world point in the east where India, Burma and China meet. Some hard-to-reach portions of India are actually north of Tibet, while others are scattered as groups of islands in the Arabian Sea and the Bay of Bengal. India shares its borders with mountainous Nepal and the small princely states of Sikkim and Bhutan in addition to Pakistan, Bangladesh, China and Burma. Sri Lanka, formerly Ceylon, lies below southern India like a teardrop.

The tourist in India has an almost overwhelming choice of sights and experiences. He can even travel, as if in a time machine, from a skyscraper hotel to rural places of Biblical simplicity. If he is clever enough to go to Darjeeling, a hilly, tea-planting resort town close to the eastern edge of Nepal, he can get to see the tip of the icy peak of Mount Everest. There one stands cocooned in a blanket to watch a sunrise without parallel on earth. From such heights and dazzling panoramas the traveler can go to the other extreme by

seeking out the Kolar gold fields in south India and plunging 10,600 feet into a hole, one of the deepest in the world, which goes down seven times farther than the Empire State Building goes up. The hardy tourist can also range between the blazing deserts of Rajasthan to a charming town called Cherrapunji in Assam which has the dubious reputation of being the wettest place in the world.

Who is Who – Which is Which?

What bothers visitors to India is the difficulty of telling which Indian is which. How do you tell a Punjabi from a Bengali, a Brahmin from a lower caste person, a Hindu from a Moslem? Unfortunately, it is often impossible to be sure by outward appearances now that people are on the move all over India, and caste, religious and occupation barriers are crumbling. Indians themselves are not always sure who's who. The best advice is not to expect to identify everyone immediately but to look for the most obvious characteristics of some kinds of Indians.

The orthodox Brahmins are fairly easily identified, especially when visiting a Hindu temple. They are usually, but not always, lighter skinned than their fellows; this is more apparent in the south than in the north. They wear a sacred thread over one shoulder and have a mark of one of the Hindu gods chalked on their foreheads (for example, the mark of Vishnu, The Preserver, rising from the bridge of the nose like two thin white horns).

It is usually difficult to tell a Moslem from a Hindu by his clothing but look for the black fur cap (brimless and tapering at the top) worn by many Moslem men, especially in the cooler mountain areas like Kashmir. Many Moslem women observing the old habits wear the enveloping *chader* or *burqa*, making them look like animated tents.

Most easily spotted of all are the hearty and aggressive Sikhs, members of a vigorous religious brotherhood. They have been called the Texans of India. Sikhism bridges Hinduism and Islam and scorns the caste system. Despite comprising only 1.8% of the Indian population, they seem to many foreigners to symbolize all Indians. Sikhs do not shave or smoke. They are marked by their thick beards (often gathered up in a little net) and unshorn hair which they wrap in a turban. They are supposed to wear a wooden comb in their hair, an iron bangle on a wrist, an iron-handled knife and short underpants. But not all Sikhs these days keep their beards and these symbols. They are a forceful people with a martial background which makes them ideal for soldiering, police work and taxi-driving. They are also enterprising businessmen. The head of India's leading chain of hotels is an unbearded Sikh. One caution: while all Sikhs are Singhs, not all Singhs are Sikhs.

Most Sikhs live in Punjab State in North India where the Hindu Punjabis share some of the Sikh characteristics. The Punjabis are husky, clever, industrious and lighter skinned than most other Indians. They are sturdy farmers and alert businessmen. Punjab, consequently, seems more dynamic and less languid than many other India states. Punjabi men wear a variety of clothing but are more apt than other Indians to cover their legs with ballooning pants closed in at the ankles. The women are more noticeable in their pajama-like *salwar* pantaloons topped by a knee-length blouse nipped in at the waist.

The Bengalis who come from Calcutta and the rest of Bengal stand out because they are, generally speaking, emotional, argumentative and artistic. They delight in good conversation and vigorous, if not violent, political debate and their rich tradition of music and literature has produced some notable giants. Anybody whose name ends in "jee", such as Banerjee, Chatterjee, will be a Bengali, although not all Bengalis are "jees". (There are many who carry the Anglo-Norman sounding name of Roy.) They are devoted to the *dhoti*, that all-purpose white garment worn in many parts of India which either hangs almost to the ground like a sarong or is tucked up as a loincloth. It is a model of simplicity but hardly handsome.

Dhoti-wearing Indians will sometimes add a shirt which they wear with tails flapping outside, and perhaps a vest, sleeveless sweater or jacket. Nehru tried to popularize the *achkan* or high-collared tunic for formal dress. There was a time when the educated or business-minded Indian felt it necessary to wear Western dress like the British. Western styles are still popular in the cities but the emphasis now is on inexpensive, loose, indigenous garments of homespun materials. Most Indian men wear white clothing but may add a color touch, especially in Rajasthan, with a vivid turban of red, yellow, blue or some other striking color. A Rajput's turban is "built" out of 30 or 40 feet of thin muslin.

Indian women are generally well covered from head to toe with long saris although those women working in the fields by the seashore or at building projects gather up the flowing material above their knees. Even poor women wear a remarkable amount of silver and gold as rings, bangles, anklets and necklaces. For most, this is their only personal wealth. Their bank accounts and insurance policies are on their bodies.

Indians with Mongoloid features - yellowish skin, high cheekbones and not much hair - come mostly from the fringe of northern India, the valleys of the Himalayas and Assam. They might, however, come from neighboring Nepal. In the South, those dark and thin Indians who seem notably quick and bright and have an unusual talent for speaking English are likely to be Tamils. They

are often civil servants and teachers. Hundreds of thousands of them over the decades have moved overseas, mainly to nearby Sri Lanka and other regions in Asia and to Africa.

The Jains are a small sect which covers the face with white cloth to avoid breathing in, and thus destroying, small insects. Far more on view are the *sadhus*, the wandering, begging and meditating holy men who are believed to number 6,000,000. They are especially visible at the big religious festivals. Wearing only a rope or thin strip of cloth, and occasionally nothing at all, they go about with their bodies smeared with ashes, their hair matted, and with only a begging bowl and trident in their hands.

At the other extreme are the maharajahs. They have lost their power and much of their wealth but they are still around and still part of the pageant of India. Even in democratic India with its coating of socialism, the advertising symbol of the nation's government-run *Air-India* is a round little maharajah. These days, most of the princes with their homespun cotton or Savile Row suits can be lost in the crowd in Bombay, Calcutta or New Delhi.

Extremes and Paradoxes

Language is a monumental problem in India. It helps give the country its fascinating variety but it is also an explosive force. It has such power that the Indian Government was forced, very much against its will, to shape the Indian states according to the dominant languages in each area. There are 14 major languages, and no less than 544 dialects. Each major language has its ancient literature and is spoken by millions. More people speak Telugu, one of the many languages of South India, than the number of Europeans who speak Dutch, Flemish, Danish, Swedish, Finnish and Norwegian combined. I once shared a railroad compartment with a Bengali, a Tamilian, a Punjabi and a Gujarati. Each first spoke out in an incomprehensible burst of words of his own language, which no one understood. Silence fell until one man said something in English, which everyone more or less understood, and then there was no stopping them. Indian English is distinctive and melodious. I felt surrounded by a lot of dark-eyed Welshmen.

The extremes in India run through the whole society. The mass of the people are poor, just barely surviving on an individual annual income of less than two weeks' pay of an American laborer, yet India still has a powerful class of millionaire businessmen. Most people in rural India are illiterate and have seldom been more than a few dozen miles from their villages, yet the Indian elite is composed of European-educated intellectuals whose cultivation and command of English can be breathtaking. Seventy percent of the population live in India's 600,000 mud-hut villages. The first

impression of India is that it is the least industrialized of countries, yet it has had a steel industry for over half a century and ranks today as one of the world's top ten manufacturing nations. Independent India has been pushing a "socialist pattern of society" and certainly has a high degree of nationalized activity, but it is still overwhelmingly a free-enterprise economy, and purposely so.

Perhaps the most interesting paradox of all is the genuine cordiality between the Indians and their recent rulers, the British. Led by Mahatma Gandhi, the Indians waged a freedom struggle for decades against the colonialists who had ruled them for some two centuries. Most of the leaders of independent India suffered years of imprisonment and sometimes physical injury. Yet once freedom was won there was no great national urge to seize British property and remove all traces of imperial rule. English remains the sole unifying language of the multi-lingual country despite the government's efforts to spread the use of Hindi. India has been a contented and honored member of the Commonwealth even though it has renounced allegiance to the British crown. The fact is, as one English journalist wrote after a triumphal tour of the country by Britain's Queen Elizabeth: "India is a great independent country which can afford to disregard past humiliations which she has triumphantly outlived."

The triumph was not easy. The India-Pakistan partition brought on one of the greatest migrations in history as millions of Hindus and Moslems switched countries. Although Britain proved itself to be the wisest of the colonial powers as trained Indians stepped into responsible positions, the early confusing years of independence had all the frenzy of an emergency ward. No less than 562 maharajahs and princes had to be persuaded or strong-armed into turning over their powers and many of their holdings to the nation. A federal system of government had to be created even as the authorities struggled with a flood of refugees, put down religious clashes and tried to head off those separatist groups which wanted to split off from India for reasons of religion, language or race. Mahatma Gandhi — part mystic, part master politician — who had dominated Indian affairs for three decades was assassinated during a prayer meeting. There were fears that India would destroy itself. Fortunately, the party that had led the freedom fight was firmly in power and headed by a host of inspired, responsible and thoroughly capable men and women. "Few countries in recent times", wrote Swedish economist Gunnar Myrdal, "began their independence with such high ideals and such exalted leadership as India."

In those early years, according to a senior Indian journalist, Frank Moraes, "the dedicated zeal of the government carried the country forward at a pace which no one could have visualized when independence came." A nationwide Community Develop-

ment Program was launched and the first of a series of five-year plans set millions to work at everything from vast irrigation projects to the building of new industries. Dozens of richer countries, but the United States above all, provided billions of dollars worth of assistance in grants, loans and technical advice — although on a per capita basis, India actually received less foreign aid than many other nations.

For nearly two decades India cut a large figure on the international scene, mostly because of Nehru's stature as the idealistic leader of the Afro-Asian "third world" that tried to stand apart from the Cold War struggle of the capitalist and communist blocs. In the long run, however, the only war that mattered to India was its battle to conquer poverty and backwardness: "to wipe the tear from every eye," as Mahatma Gandhi had said. Inevitably, there were cruel disappointments as well as heart-warming successes, and, all too often, performance lagged behind promise. At the end of the first quarter century, however, there was plenty to boast about. The average Indian's life expectancy had risen from 32 to 53 years. Preventive medicine and health facilities were now available on a scale never known before. Multitudes of Indians were better fed, clothed and housed than they would have dreamed possible in pre-independence days. The status of women had undergone drastic change. No longer as sheltered and submissive as they used to be, women were now given an equal chance for an education and they could be found in great numbers in the professions and in politics — all the way to the top.

The national income, like literacy and food production, had more than doubled. Industrial output had increased by three times. A giant scientific and technological establishment was now as much a reality in India as the sacred cow and the snake charmer. One village in five, instead of one in a hundred, had electricity, and the buses and trains of one of the world's largest transportation systems gave ordinary Indians a mobility they had never known before. The simple peasant who once walked to the next village now rode a bicycle, and some of his more enterprising neighbors took their families to town on a rubber-tired wagon pulled by a tractor.

On the March

While life for most Indians is still hard, they are more secure these days and their horizons have widened. In the field of education, four-fifths of the six- to eleven-year age group now attend school; primary education is free in all states and compulsory in most. The number of high schools has increased to about 35,000. the number of universities to eighty-eight. Technical colleges have

been established in rural areas where there were only grade schools before

Many peasants' sons have flocked to the cities to find a whole new way of life. From the technical schools and engineering colleges has come a new kind of Indian. He has burst out of his "invisible cages" of caste and religion. Once thought to be suited for only one kind of work, depending on his caste and economic status, he now seeks out the work that suits him. He marries for love instead of by family arrangement. He prefers the cramped but private conveniences of a city apartment to the crowded communal living of the joint family system. He could be an advertising man in Bombay who catches an early evening commuting train to the suburbs or a metals specialist working at a giant new aluminum plant put up by an Indo-American business combine.

This member of India's new elite stands in vivid contrast to the more familiar Indian types: the dhoti-wearing peasant working his parched fields; the fluttery *babus* or ink-stained office clerks who make bureaucracy in India a thing of wonder and exasperation; the betel-chewing Marwari merchants who sit cross-legged in their shops surrounded by pillows and dusty ledgers; the Shakespeare-spouting provincial intellectuals; the millions of believers who flock to the sacred Ganges; the sleepers wrapped in white cloth ("the sheeted dead," Kipling said) who line the sidewalks of Calcutta and Bombay at night and fill the corners of railroad stations throughout the country.

The durability of Old India is astonishing, but the impact of the brand-new Indians is overwhelming. The population of India now increases each year by 14 million, roughly the equivalent of one Australia or two Swedens. The successful fight against malaria and other killer diseases served to reduce the high death rate while the birth rate soared on. India's population actually increased by more than 200 million people or nearly as much as the population of the United States (which has three times the land area), in its first 25 years of independence. Unless the nation's great birth control drive pays off, there may be a billion Indians by the end of the century.

The population explosion upset the calculations of the economic planners who came to realize with heavy hearts that many gains were being wiped out by the sheer weight of numbers. In the mid-1960s the nation was badly frightened when severe drought conditions brought on a food crisis that revived memories of the one and a half million persons who had perished in the great Bengal famine of 1943. Millions of tons of wheat were rushed from America to prevent disaster, but many experts feared that India's future food production could not keep pace with population growth. "The phenomenal growth in numbers", said the *Hindustan Times* on

Independence Day in 1972, "confronts one with the paradox of rising employment and unemployment, rising literacy and illiteracy, increasing economic growth and continuing poverty. The cake has grown faster than the per capita shares."

It is also a fact of life in modern India that there has not been a true social and economic revolution. There is still a vast gulf between the very rich and the very poor, and many of the old habits and traditional attitudes that were supposed to be rooted out – and which are officially outlawed by the Constitution – continue to flourish.

Some foreign and Indian critics question whether democracy is a luxury that India can really afford. Wouldn't a totalitarian state, hopefully benign, be more efficient? Indian leaders, however, speak of the shrewdness and intelligence of the common man and the importance of his being able to grow to maturity. Only time will tell whether India will succeed in reaching higher living standards and greater social justice for its masses through democratic, non-coercive means. In the meantime, there is something impressive, I believe, in the Indian devotion to individual liberty and the open society. They are proud of the fact that they account for approximately half of all the people of the world who live in genuine conditions of political freedom.

The lot of the Indian peasant has also been improved through the new techniques of agricultural science which have brought the so-called Green Revolution to several scattered areas of the country. Food production has sailed past the long-dreamed-of annual goal of 100 million tons of food grains, though it has leveled off in the last three years. The long-awaited agricultural breakthrough has not been without its problems because richer farmers have benefited more than the poor and landless, but at least it has provided real hope that India will no longer be menaced by the scourge of famine.

While the great leap forward in food production is due to new varieties of high-yielding "miracle seeds" – when combined with irrigation, fertilizers, pesticides and careful cultivation – there would have been no progress at all if the Indian peasant had not proved to be a man ready, willing and able to move into modern times.

For innumerable historic and cultural reasons the Indian farmer had been known as a tradition-bound son of the soil, a man without aspirations, who ascribed everything to "the will of God". His yield per acre of practically everything was the lowest in the world. Yet when the rewards of the new methods were clearly demonstrated, he responded eagerly. Much of India is still to be touched by the Green Revolution, but in such states as Punjab and Haryana, a visitor can sense a California-like air of abundance and

confidence Almost every village has electricity. Tractors are becoming as commonplace as bullock carts. And go-getting farmers listen to weather forecasts and cultivating tips from the agricultural university on their transistor radios. "Notice how many of them are wearing watches," someone said to me. "These days it is important to know the time."

In other areas of Indian life, modern ways have been adopted with almost frightening speed. So much so that Indian newspapers are constantly reporting fears that the joint family system is breaking down and that Gandhian ideas about the virtues of handicrafts and the simple rural life are disappearing. The essential character of the Indian village remains unaltered, for the most part, but almost everywhere the impact of new roads, new schools and the greater flow of consumer goods can clearly be seen.

Such outside influences probably accelerate the movement of rural folk to the already overcrowded urban areas. India's cities are in a state of perpetual crisis because they are unable to provide even the most basic facilities to millions of new urban dwellers and there is chronic urban unemployment. The newcomers must live in shantytowns, or squeeze themselves into the existing slums, or simply find a place on the sidewalk. For those who have made it, however, the big city offers the entertainment and luxuries that Indians strive for as devotedly as citizens of more affluent nations. While there are great ambitions for phonographs, automobiles and other things that are often available only for "black money" on India's black-market second economy, Indians have less need for such labor-saving devices as lawn mowers, vacuum cleaners, and automatic washers and dryers. There are always more than enough people available to do any menial chore cheaply. Even modern office buildings and factories are constructed not so much by machines and conveyor belts as by women who carry bricks and mortar on top of their heads.

The Human Touch

What are the Indians like? No answer can be complete or fair. It can only be personal. Some people say "they are easier to love than to like." The same foreigners who become annoyed by any number of Indian habits can also be passionately in love with India. The Indians are a mercurial people, quickly elated, quickly depressed. They are good at spinning grand plans or "schemes" but not so good on the follow-through. They are a convivial, congenial people who seem as natural in crowds as bees in a hive. Probably no other country, however, has so many lonely wanderers and god-seeking mystics sitting aloof meditating on mountaintops. Indians jabber and gesticulate with an almost Italian explo-

sion of words. They can be merciless gossips. An American historian who attended a convention of political scientists in Jaipur came back with his head ringing. "This is without question the wordiest, talkingest civilization I have ever encountered," he said.

The husky, bearded Sikhs, who are found behind the wheels of most of the taxicabs of northern India, drive like fury. Some others, including many a customs official, too, have an unfortunate arrogance and insensitivity about the feelings of others. The caste system has not encouraged human charity. (In fact, animals often make out best. Indian crusaders campaign against "cow slaughter", set up old-age homes for useless cattle and build bird hospitals.) Many Indians are still excessively humble or easily wounded by a slight. "It isn't the heat," one foreigner said, "it's the humility." But there is no prouder sight than that of the handsome red-jacketed, jack-booted horsemen of the President's Bodyguard and the young athletes and dancers of the various Indian states as they swing down the Rajpath during January's spectacular Republic Day Parade.

Indians are indulgent with children and kind to foreign visitors. In traveling tens of thousands of miles in India I never met an unkindness that mattered, and often I was overwhelmed by friendly attention. During the great festival at Puri, where the idol Jagannath and two other deities are pulled along in monster wooden carts, the young maharajah made sure we would see the view from the balcony of his palace. When we went into the sea of people we were provided with an elephant to move about more easily. On the ground, young boys sprayed us with water from a bicycle pump to keep us cool in the fierce heat. Village women who jangled with ornaments touched my wife's fair skin wonderingly; many had never seen a foreign woman before.

As for general advice on how to enjoy India, I'd say be patient, be cheerful, be sensible. India's climate and habits are different from what you're used to. Try to get in tune with the country instead of fighting it. Whatever goes wrong will get right one way or another. Things work out. The Indians are great improvisers.

India has its own special gaiety. At its weddings and festivals it is ablaze with color and noise. There are animals and birds everywhere to add to the hubbub: wandering goats and cows, horses pulling tongas which jingle with bells; camels and elephants loping and lumbering past fleets of bicycles; dancing bears and snakes in baskets amusing children who feel no need of entertainment by television. Monkeys and parakeets tease pedestrians and in New Delhi the jackals howl at night near the President's Palace, a Mogul Versailles.

In this struggling land there is tolerance of human foibles. No one seems to care that a man in charge of vast scientific enterprises

should refuse to perform certain tasks just because his favorite astrologer has told him not to. There is also much earthy humor, as befits a people so close to the soil, and a quiet amusement about the things they do. An American visitor who asked a progressive Indian woman why she continued to wear the traditional dab of red rouge on her forehead was told, "It really doesn't mean anything any more, but I just don't feel dressed without it."

On every count it is an incomparable country, easy to love, hard to forget. "India flows by us, seething, inscrutable, ecstatic . . . We can only guess at what lies in her secret heart." It is changing and changeless. It is growing into a modern state and its potential is enormous, yet a timeless quality pervades. Much remains as Kipling found it in *Kim*: "All India was at work in the fields, to the creaking of well wheels, the shouting of plowmen behind their cattle, and the clamor of crows."



STATUS AND SENSIBILITY

The Indian Way of Life

India is a very ancient land whose peoples have developed over the centuries a great number of customs and traditions that greatly affect their attitudes and relationships. The lives of millions who dwell in rural India are shaped almost entirely to conform with time-honored religious and social conventions. Urban-dwellers, who have had more contact with the rest of the world, are often more flexible and progressive in their outlook and lifestyle, but they, too, (however Westernized their clothes and manners) are profoundly influenced by the religious and cultural traditions of their forebears.

As a result, and in spite of the great diversity of the Indian way of life in various parts of the country, there are a number of generally recognizable qualities, attitudes and obsessions that define "Indianness" and a number of economic, ecological and sociological factors that determine the broad structures of Indian society today – as the few broad outlines that follow suggest.

Resources and Development

India is a country with tremendous reserves. Its manpower is vast and virtually untapped, but the land that now produces food could produce much more, while millions of new acres could be reclaimed through irrigation, and beneath the surface of the earth are resources defying those of the richest nations. The country is vitally aware of its advantages and its problems: India must become an industrial nation producing her own goods from her own raw materials and at the same time feed a population which never ceases to grow.

The country's 850 million acres are made up of 20% forests, 40% cultivated farm land, 20% fallow land, while the rest is barren. Rice covers more acreage than any other crop and is the staple food in the south and east; it is followed by wheat, which is of great importance in the north. India is an important producer of sugar cane, vegetable oil, tobacco, cotton and jute - and, of course, tea, which has an international reputation. Agricultural production in general has been helped in recent years through the building of new power stations and large dams that help to irrigate crops.

Recognizing the supreme need to increase agricultural efficiency, the Government has instituted far-reaching community development programs designed to help the villagers to help themselves. The Government offers financial aid and technical assistance, but the villagers themselves do the planning and the work. The essential factors in any rural program are the *panchayat*, the co-operative, and the village school. The *panchayat* is the elected village council which supervises all the development programs in its area; the co-operative functions in the economic sphere; and the village school teaches parents as well as children and serves as a cultural and recreational center. Though the development programs are designed to get the necessary tasks accomplished, they also serve a very important social function, creating a thirst for knowledge and showing the villagers the joys of common endeavor and common accomplishments.

The key person in the program is the village level worker who looks after five to ten villages after a year-and-a-half period of specialized training. He is thought of as "friend, philosopher and guide" and can also be a very astute psychologist as the following example shows. One development worker whose projects were always finished ahead of time with striking success was asked how he did it. He explained that it was very simple - every time he went to a village where the work was lagging, he simply and politely refused the hospitality of the families who were not cooperating in the project. Humiliated in front of their fellow villa-

gers, they soon set to work with a will and at the next visit were rewarded by being allowed to be the host of the Development Officer. This approach is slowly changing the face of rural India and is probably a more important "invention" than the technological advances that are difficult to finance.

India is also a potential industrial giant since she possesses all the essential minerals and then some. Iron ore is of a high quality and there are considerable reserves of coal and some lesser-known metals. The country's industrial potential was recognized by the British who, in the 19th century, supported the development of textile manufacture, coal mining and railways. The two World Wars speeded heavy industrial growth but, following Independence, the partition of the country and the obsolescence of its manufacturing techniques caused considerable depression.

In 1948 the Government announced its industrial policy: a mixed economy with overall responsibility for the Government to secure planned development of industries and their regulation. While it affirmed the right of the State to acquire any industrial undertaking in the public interest, it reserved an appropriate sphere for private enterprise. To this end, the Constitution was amended and the Industries Act enacted in 1951.

By the judicious use of these new powers, the Government has been able to secure the proper utilization of the country's resources, a balanced development of large-scale and small-scale industries, and their proper regional distribution. It also invited foreign assistance in cases where it was considered desirable to secure technical knowledge from leading foreign firms. Investment of foreign capital in purely financial, commercial or trading concerns is not generally permitted except in such cases where technical "know-how" is an essential aspect of the trading activities.

Foreign collaboration in industry is also permitted on payment of a royalty or technical fee to non-residents. The first four Five-Year Plans have made substantial progress in the industrial sphere. During the Fifth Plan (1974-79) there has been a leveling off of production and investment in many industrial sectors. Inflation and the high price of oil have taken their toll so that the Government's aims for the removal of poverty and self-reliance free from foreign aid are still a long way off. Increasingly, the Government is having to make decisions between the provision of more welfare for the masses or of more incentives to promote industrial growth.

Caste

India's complex caste system has lasted thousands of years and though today it has been officially abolished and is breaking down fast due to the influences of urbanization and education, it has not

disappeared and therefore needs to be understood. Though the origins of caste are lost in the dawn of India's past, it would not be inaccurate to say that it began as a distinction between the victorious Aryan invaders and the vanquished original inhabitants 4,000 years ago. The differences between the two groups in appearance (color of skin, facial features), customs and ways of worship might have been enough to engender ideas of "high" and "low". The tribal fears and taboos soon changed the castes organized on function and profession into a rigid mechanism with strict taboos against marrying or even dining with people of other castes. As if the problem were not intricate enough, each caste included countless sub-castes, whose rank varied from province to province. Each had its own rules and taboos and was a law unto itself.

Top of the hierarchy came the Brahmins who had extremely strict notions about ceremonial purity. They defined the ideal of *dharma* or duty, making it the goal for all groups of Hindu society. The closer each group lived to the Brahmins' idea of perfection, the higher was its caste, and only the Brahmins themselves were qualified to interpret, teach and preach the sacred doctrines. The Kshatriyas followed them as administrators and soldiers, while the third-ranking Vaisyas were the commercial and artisan class. The Sudras did the farming and the humbler jobs. It was much like Plato's *Republic* with its classes corresponding to gold, silver and brass – but in India, the castes correspond to the mouth, arms, thighs and feet of the god Brahma from which they are supposed to issue. Beneath the others, and totally outside this social order, were the untouchables, left with the most menial and degrading tasks.

The caste system was never wholly accepted by the Hindu masses and many religious leaders protested strongly against it. The most famous of them, in modern times, was Mahatma Gandhi who made the eradication of untouchability his main task in life. It was due to the Mahatma's influence that Hindu temples were thrown open to untouchables (the Mahatma always referred to them as Harijans – the Children of God) and later the practice of untouchability was made into a penal offense.

It is easier to pass legislation than to change a way of life people have practised over the centuries. Although in factories, railway trains and buses Indians mingle oblivious of each other's caste, in small village communities old prejudices still remain. Marriage between people of different castes is uncommon; marriage between people belonging to the caste-Hindu and the untouchable, practically unknown.

The Government today is doing its best to do away with the stigma of untouchability. Children of untouchables get scholarships in schools and colleges and a proportion of jobs are reserved for

men and women of untouchable castes. There are legislators and Ministers from these castes and it is difficult to maintain rigid caste attitudes in the face of such new job and status categories as aviation engineers and atomic energy technicians. On the other hand, in order that those of low caste can be given special help and employment opportunities, they have to be distinguished from the rest of the population and today are often known as "ex-untouchables"!

Family Life

Many Indians, particularly in rural areas, live in joint families where grandparents, uncles, aunts, cousins and innumerable relations linked to each other through the male line live under the same roof. The home is presided over by the most senior male member of the joint family who is usually an old person and is treated with the deference due to a patriarch. His wife shares his prestige and rules the younger women of the family. A young Indian does not set up a house of his own when he gets married but brings his bride (usually chosen by his parents and elders) to the joint family home.

A typical Indian joint family is somewhat like a miniature commune where all the property is commonly owned and earnings of the individual members – whatever their calling – thrown in a common pool. The family mess together and the head pays out the necessary expenses to each unit as he thinks best. The great advantage of the joint family is the economic and emotional security it provides to its members. The old, the sick and the disabled get taken care of. Adults step into the family concern and are provided with capital to expand the business. Children have cousins and second cousins to play with and aunts to help them with their homework. Babies have babysitters and nurses to look after them. The joint family system has grave disadvantages as well. It encourages parasites and saps individual initiative. When relations do not get on with each other, the atmosphere in the home becomes poisonous. It does not allow privacy or solitude.

Despite the great diversity of race, religion, language and occupation, the general schedule of a day's activities in one Indian home can be remarkably like that in another whether it is in the Punjab in the north, in Bengal in the east, or in Madras or Kerala in the deepest south.

An Indian's day begins long before dawn. Religious people will sometimes get up as early as 4 a.m., have their bath in icy-cold water (it can be bitterly cold in January in the Punjab) and begin their prayers. Women will do the same and get down to their household chores like churning buttermilk and making butter. In the summer, since the day is too hot, peasants go out and plow

their land under the light of the stars. Just before dawn the places of worship are full. Hindus are at the temple to pay homage to the rising sun and make their offerings to the gods who are woken from slumber. The *mullah* at the mosque raises his voice to the heavens calling the faithful to prayer. At the Sikh temple the morning service which begins in pitch dark concludes just as the eastern horizon turns grey. People who are not very religious and believe that a healthy body contains a healthy soul will be seen striding along the roads taking their morning constitutionals chewing margosa or acacia twigs which they use as toothbrushes. In the public parks, people will be putting their bodies through Yogic postures.

Most traditional Indians, particularly the peasants, have only two large meals in the day: one in the morning after their prayers and bath (a bath is an absolute must before breaking the night's fast) and one late in the afternoon. What they eat depends on where they live. In the Punjab, Uttar Pradesh, Rajasthan and Madhya Pradesh, it will usually be wheat cakes (*chappaties*) with either lentils or some vegetables washed down with copious draughts of buttermilk. In the rest of India it will be rice, curds, lentils and vegetables. The pattern of eating in the cities and amongst the urbanized Indians is different. They go in for morning tea, a hearty breakfast, midmorning tea or coffee, lunch, afternoon tea and dinner. The food they take is usually a mixture of the Indian and English. A foreigner invited to an Indian home may be well advised to request his hosts to give him an Indian meal rather than the Indian version of Scotch broth, cutlets and caramel custard.

Talking of food, remember that a high proportion of Indians are strict vegetarians who will not eat meat, fish, eggs, or any food containing these things. For orthodox members of the various religions there are meticulous and complex rules that govern the preparation and serving of food, which is regarded as having moral as well as material significance to the well-being of the individual. So, for example, Hindus will never touch beef and neither will Sikhs; Moslems have the same food laws as the Jews and may not eat pork or meat not bought from a *kosher* butcher.

After their day's work and the evening meal, middle-class Indians who live in the cities spend their leisure time much as modern urban-dwellers elsewhere. They may go to their clubs to play tennis, squash, badminton or to swim; they may go to see a game of football, hockey or cricket – that hangover from British days whose almost ritual subtleties appeal greatly to the Indian mentality. For the indoor types, there are bars, dances and cinemas.

Villagers, like the mass of the urban poor, have few pastimes and amusements. The day's work in the field leaves a farmer with

little desire to do anything more than eat his food and slumber on his charpoy. Women have a lot to do in the home: cooking, spinning, grinding corn, churning butter, looking after their husbands and children; they too have little time for anything besides an hour or two of gossip while they work. Only the young have time for fun. In most villages, Indian-style wrestling is a great favorite.

The chief pastimes of the poor are births, weddings, deaths, and religious festivals. That is the principal reason why marriage and other ceremonies are so long and elaborate and why India has so many festivals. Religious observance is the least part of the festivity and the temples are the only places where everyone foregathers. Many people do not bother to go in to pray – or do so briefly to see what else the occasion has to offer: sweetmeat stalls, betel-sellers, toysellers, jugglers, snakecharmers, medicine vendors, and fortune tellers.

Indian Women

The development of small-unit living complexes in the industrial cities militates against the continuation of the traditional joint family, and so does the changing position of women in Indian society. When looking at this from a Western point of view, it's important to remember that, traditionally, Indian women have always enjoyed a very special and honored place. The Gods of the Hindu Pantheon are, on the whole, monogamous, and, unlike the Greek and Roman Gods, they seldom have mistresses or concubines. Throughout the mythology, the direst consequences follow whenever a woman is insulted. Thus, in the *Mahabharata* the stripping of Queen Draupadi results in the war between the Pandava and Kaurava kings at the Trojan battle of Kurukshetra. In the *Ramayana*, India's other great epic, the abduction of Sita results in war against ancient Lanka, and the death of the Demon-King Ravana. And much later, in historic times, wars were fought to protect the honor of women according to rules of chivalry which would have gladdened Don Quixote's heart.

Respect for women is thus an intrinsic part of the country's culture and the philosophy of its menfolk – it is, for example, a well-known and proven fact that a woman can travel for long distances on her own more safely in India than in some of our so-called "highly-civilized" Western societies. But to us, the marital and familial relationship between male and female seems heavily weighted in the former's favor, and to understand this one must go back to the way in which people get married and live after marriage. The marriage which is arranged according to caste, subcaste and horoscope is not the mating of two individuals but the alliance of families much as a marriage between old-time royalty. After the

marriage, the bride moves into her husband's family where she lives – until she bears sons – only as a minor appendage of her husband, at the beck and call of her mother-in-law and sisters-in-law. She lives with these women, she works for them during the day and if they are not kind they can make her life truly miserable.

In her new home the wife's only ally is her husband, whom she is not supposed to meet in public, to whom she is not supposed to speak within earshot of the older members of the family, but whom she meets at night in the throes of passion. The husband knows that it is his duty to satisfy his wife; the *Mahabharata* is quite definite that "women enjoy sex eight times as much as men"; the wife tries to please her husband while satisfying her own needs. Frigidity is rare in India which is free from the Biblical memory of Eve's apple and the Puritan sense that sex without conception is sinful. To Hindus, sex is one of the good things of life to be enjoyed in moderation, in its proper time and place. The hold a wife establishes upon her husband through their union in love is her armor against the joint family. Seduction therefore follows marriage whereas in the West, it tends to precede it.

To imagine that the wife is downtrodden is a mistake. As Dube, one of India's leading sociologists found "for a year or so after marriage the son continues to live with his parents. His wife also lives with him. Quarrels and dissensions develop during this time and compel him to start thinking about separation from his family. In some cases it takes place within the next year, in some cases it takes three or five years. Those who can hold together for five years generally continue to live together." But those who stay on after five years are only one in six; in the rest of the cases Eve has her way. And one must not underestimate what this means; the whole assets of the joint family have to be divided so that the son who separates can be given his share – the fact that the wife walks behind her husband is a small price to pay for detaching him from his home.

The orthodox wife, even the modern wife, does not call her husband by his name, this would be disrespectful; she has to use circumlocutions which can at times be quite picturesque like: "my houseman", "Hither" and "Thither", or "He" when speaking of him and wanting a change from "father of little so-and-so". And when she talks to her husband directly, she also has the choice of "Aho" which is best translated by "Hey you". This summary describes the relationship between husband and wife within the home. "He" never rules the house, no matter how much respect he is paid. Respect after all costs nothing. Even the women of Kerala's matriarchal society are respectful to men in public. But within the house the wife or the mother rules the roost everywhere.

except in Moslem homes where men are the masters.

Women in India are the mistresses everywhere, even in those fields which look so backward to the outsider. Whether an agricultural improvement is adopted or not depends on the verdict of the wife although she usually does not attend the meetings and the lectures of the agricultural extension officers. "We have to go and ask the wife," the peasants scratch under their turbans and smile apologetically and the official who is, after all, married himself, knows how it is. If the wife says no, the cow will not be artificially inseminated, the fertilizer will not be sprinkled on the field and the improved seeds will rot in the cooperative godown, for hasty is the man who does anything without consulting his wife. This is why whenever there has been a woman official or demonstrator much more has been achieved, for it has been possible for her to talk to the women and convince them first.

What still prevents masses of Indian women, particularly Moslems, from taking up their rightful place in modern society is the old prejudice against educating them properly – there is a far lower percentage of girls than boys at all educational levels and a higher general rate of female illiteracy. Nevertheless, matters are improving – there are more colleges for girls than before, and many more women holding senior positions in public life.

It was Mahatma Gandhi who set about changing the position of Hindu women in society and, as early as 1929, he stated that he was "uncompromising in the matter of women's rights. In my opinion, she should labor under no legal disability not suffered by man. I should treat the daughters and the sons on a footing of perfect equality."

Gandhi's philosophy was continued by Nehru who, during his premiership, put the reforming Hindu Code onto the statute books. Thanks to the Code, Hindu women enjoy legal equality with men. They can divorce for the same reasons as in the West, men can have only one wife, the woman inherits a share of her father's property. Widows can now inherit from their husbands instead of just getting maintenance. Women are normally given the guardianship of their children; and from 1961 the giving, taking or asking of a dowry has been made a criminal offense. This last step was necessary because parents of eligible boys used to demand crippling dowries, safe in the knowledge that the girl's parents would do anything to provide a good match for their daughter. There have indeed been cases where, in the midst of the wedding ceremony, more money has been asked! Such blackmail is no longer possible, although dowries will undoubtedly continue to thrive.

In any case, the whole matter of giving and receiving dowries is becoming increasingly irrelevant as more Indian girls and women are trained to earn independent incomes. Until about twenty years

ago, middle-class women faced social disapproval if they took jobs outside the home. Nowadays, however, more and more young women of this kind are taking up the challenges and opportunities of full-time employment – in offices and retail trades, as hotel receptionists, air-hostesses and tourist guides, for example. In one sense at least, their lot is often easier than that of working Western women for they have an abundant supply of servants to do the chores and mind the babies.

The Way of Hospitality

Though the horizons of the many thousands of Indians who live in cities are broadening rapidly, it is still the case that the mass of the people spend their entire existences within social and geographical boundaries that seem very narrow to most Westerners. Millions never travel beyond their own town or province, for example, and only the tiny affluent minority ever travel abroad. But, in spite of the average Indians' lack of first-hand knowledge of the outside world, there is near unanimous agreement that they are remarkably kind, tolerant and hospitable towards strangers.

Remember though that you *are* a stranger among Indians – even those who dress and live in semi-Western fashion – so be sure to observe carefully their conventions and customs defining the host-guest relationship. Here, for a start, are a few pointers, mostly a matter of tact and common sense, which will help to ensure that you don't unwittingly give offense to the people whose country you are in – and don't, by the way, call them "natives", because that's a term which smacks of colonial condescension.

Always ask people if you can photograph them before doing so – if there is a language problem, gestures will do the job. And show respect for their sensitivities by not pointing your camera at women bathing or at cremations on the burning ghats, for example.

Don't ask for directions unless you are absolutely lost. Indians are usually too polite to foreigners to tell them that they don't know the answer. If you must ask, check after a while by stopping someone else.

When Indians greet each other, they do it with folded palms raised to the level of the chin and utter *namaste* which stands for "good morning", "good afternoon", "good evening", etc. When you want to thank someone you can say so in English. Its Indian equivalents are: *shukriya*, *dhanyavad* and *mehrbani*. Any one of them will do. Indian men are equally familiar with the Western mode of handshaking.

Don't look surprised when you see occasionally men with colored pastemarks on their forehead. They are religious symbols which, custom-bound, they still respect. Women generally wear

red or black *tilak* on their forehead, a sign of auspiciousness. With sophisticated city dwellers it has become a beauty mark.

Always remove your shoes before entering temples, but you can keep on your socks or stockings. In some temples, felt slip-on sandals are provided for tourists at a small cost. Cover your head in Sikh temples. Removing your shoes is also the custom in some Indian houses. Visitors should not enter the kitchen of a traditional Indian home, however poor.

Do not hesitate to eat with your fingers if you feel like it – Indians do, but only use the right hand.

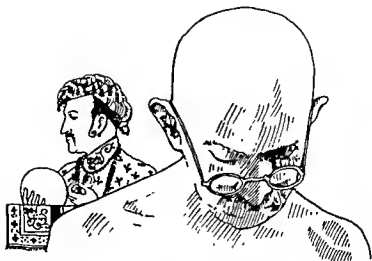
Please do not step on the “rangoli” designs, colored powder decoration found outside many doorways.

Do not, however, worry too much about upsetting local customs. Indians are understanding of foreigners’ ignorance and will point out any local custom so that it is usually easy to avoid offense. A smile and a quiet apology will cover most mistakes.

An easy and informal way to get firsthand experience of the Indian temperament and behavior towards strangers is to travel in a railway train (not in a closed first-class compartment though – that’s cheating!). It will probably be a bit uncomfortable, nevertheless a memorable experience. The people look at you for a little while and try to comprehend why a foreigner of means should be wanting to enter a second or third class compartment and not ride in an airconditioned coach. Then they shuffle against each other and make room for you to sit down (something they may not always do for their own compatriots). The women will take sidelong glances or peer through their veils, and the children will pester their elders with questions about you. When curiosity gets too much for the men one of them knowing English will open the conversation with you. In all likelihood the first question will be about your name, the second about your profession, and if they find you sufficiently communicative they will certainly ask you for your impressions of this country. Within half-an-hour of such intimate conversation they will know all about you as you will know all about them. You will be a dear friend, almost a relation.

By the time you are about to leave, you may receive pressing invitations to visit your new friends in their homes. The men will shake you by both your hands and wish you God-speed; the women will join the palms of their hands to say *namastey* (Indian women do not shake hands so you must not extend yours.)

The introduction on the train will stand you in good stead when you visit a traditional Indian home. Usually it is polite to take your shoes off at the threshold and, once inside, to recline on a *charpoy* or sit cross-legged on a cushion on the floor. If the home is really traditional, the womenfolk will not appear, or may withdraw soon after greeting you – this is not rudeness, simply the custom.



FROM INVASIONS TO INDEPENDENCE

A History of India

Every aspect of India suggests a venerable antiquity, so it is not surprising to learn that, in prehistoric times, people who had discovered the use of iron, copper and other metals are believed to have settled in this country. By the end of the fourth millennium BC India emerges as a region of a high and developed civilization comparable in many of its characteristics to the contemporary civilizations of Egypt and Sumer. The area, extent and duration of this civilization are still matters of controversy. Originally it was thought that it was confined to the Indus valley, but recent discoveries have established beyond doubt that the Harappan culture, as it is known, extended well into Rajasthan and to the south into Gujarat.

The Harappans, as these proto-Indians have come to be designated, lived in well-planned cities with a very good system of drainage. Their houses were commodious and of baked bricks. They knew the use of gold and precious stones and seem to have cultivated cotton and wheat. The humped bull, the sheep, the elephant, and the camel had been domesticated. The harbor that

has been excavated at Lothal in Gujarat proves that they were a seafaring people, who probably had established connections with the ports of Sumer.

This early civilization which was spread over so wide an area was not altogether destroyed by the later invaders (the Aryans). Many of the religious practices and speculative doctrines of these early Indians, such as for example the worship of Siva and of the mother goddess, have survived in the Hinduism of today.

The destruction of the Harappan civilization was the result of the Aryan invasions which may be considered the beginning of Indian history. The Aryans were a nomadic, pastoral people whose original home seems to have been somewhere in Central Asia. Some time in the middle of the third millennium BC they started on a great migration, which covered portions of Europe and Asia. A section of this migratory movement reached the frontiers of India by about 2000 BC when large groups of them entered the sub-continent in search of new pastures. When they reached the Indus, they met with the opposition of well-organized urban communities living in fortified towns. The newcomers were, however, able to overcome this resistance and establish themselves in the Punjab. But by the time the main body reached the Yamuna (Jumna) not only had the momentum of the invading forces slackened but the earlier Aryan settlers in the Jumna valley had allied themselves with the well-organized and powerful chiefs of the indigenous populations to resist the new Aryan invaders from the Punjab. The great battle of the Ten Kings, of which the *Rig Veda* sings and in which the settlers of the Jumna valley threw back the invaders, closed the era of Aryan invasions.

New Societies, New Faiths

The battle of the Ten Kings proved a turning point in Indian history for, as a result, a synthesis was worked out between the settled Aryan tribes and the indigenous population of the Gangetic valley. The Aryans took from the local inhabitants many of their religious beliefs and their urban and village organizations. Their own dominant and enduring contributions were a language of great flexibility (Sanskrit), a literary tradition, an adventurous spirit and a sense of racial exclusiveness.

From the Gangetic valley where this synthesis was evolved which may broadly be called Hinduism, the new social organization gradually spread to the whole of North India. In the forest areas immediately to the south of the Gangetic valley the population continued to lead an undisturbed life, but in their midst there arose settlements and colonies of the new civilization of the Hindus, giving to the whole of upper India an appearance of social

unity. Slowly these communities began to evolve into political organizations. Even in the *Vedas* of the early Aryan people, we could see the germs of organized politics, allusions to kings, overlords, military leaders and political advisers. With the spread of the Aryan groups over the whole of North India, organized states like those of the Bharatas and the Kuru Panchalas also began to make their appearance.

The new people soon began to penetrate into the South. The high adventure of this exploration which opened up the area south of the Vindhyas to Aryan ideas is the theme of the great epic *Ramayana*. Though the poem itself was composed at a later period, there is no doubt it deals with a much earlier tradition. Similarly the other great epic, the *Mahabharata*, though it deals with the war between the Kurus and the Pandavas, both belonging to the Bharata clan, treats of a period when the Aryan ideas had penetrated to the South and the Dravidian states of South India were accepted within the structure of Hindu life.

The political evolution of the Indo-Gangetic valley during the earlier half of the first millennium BC was marked by the emergence of a number of States. Though the kingdoms were organized under different dynasties and many communities were republican, the social and religious organizations of North India followed a common pattern. It was also a period of great religious unrest. The ritualism of the *Vedas*, with its sacrifices to Indra (god of the thunderbolt and the maker of rains), Mitra (sun), Agni (fire), and other gods did not satisfy the spiritual needs of a community fast evolving into a settled civilization. In consequence, there grew up a spirit of philosophical speculation which found expression in short metaphysical treatises, the early *Upanishads*.

During the period of intense quest many religious leaders of influence rose among the people, each one proclaiming his own doctrines and disciplines. Of these, the most important was Gautama, the future Buddha, born in the present kingdom of Nepal in the fifth century BC and destined to shape the lives and thoughts of millions all over the world.

The Mauryan Empire

The valley of the Indus in Western Punjab had in the fifth century BC passed under the authority of the Persian Empire. It was organized as a separate satrapy or province and was named "India". The conquest of the Persian Empire by Alexander in 330 BC brought the Macedonian monarch to the Indian satrapy of the Persian kings; the first encounter between Europe and India.

When Alexander retreated without attempting to march further into India, Chandra Gupta, a discontented scion of the Nanda

dynasty then ruling in Magadha, took advantage of the confusion created by the invasion to lead a national movement and to drive out Alexander's garrisons. Later he marched on to Magadha in the Gangetic valley and driving out the last Nanda monarch, proclaimed himself Emperor.

The dynasty which he founded (323 BC), the Mauryas, created the first imperial tradition of India. Defeating Seleucus Nikator, the successor to Alexander's Asian dominions, he annexed the territory known as Afghanistan to his state. The Mauryan empire thus extended to Kabul in the west and covered practically the whole of India excluding only the extreme tip of the Peninsula. For the first time India was thus brought under a single political authority and the lesson of that unity became embedded in Indian tradition and survived all intervening periods of chaos. Besides, the Mauryas endowed India with an organized administrative service which not only collected revenues and maintained law and order, but undertook large-scale irrigation works.

An ambassador of Seleucus Nikator, Megasthenes, resided in Pataliputra (the modern Patna) and we know from the report he left that he was able to travel from the western boundaries of the Empire to Pataliputra, a distance of some 1,200 miles, over a magnificent highway which, with modified alignments, still exists and is known as the Grand Trunk Road. We also know from Megasthenes that the internal unity of India had been accomplished even before the time of the Mauryas. The social integration of the Hindu people based on an elaborate system of domestic rituals and a broadly uniform code of laws was achieved in some measure in the period before the Mauryas though the process went on for a considerable time afterwards.

The Mauryan Empire lasted for over a hundred and fifty years and counted among its monarchs Asoka, who is recognized as one of the great figures in world history. After an early period of warfare and conquest Asoka forswore war as an instrument of policy and declared in a moving proclamation that the only conquest worth making was the conquest of self. A convert to the non-violent doctrines of the Buddha, Asoka devoted the rest of his reign to the moral elevation of his people, preaching to them a high code of morality and ethics in numerous proclamations inscribed on stone which have come down to us. He also entered on a period of intense missionary activity, sending scholars and monks to all parts of the then known world including Syria, Egypt, Macedonia and Epirus. The conversion of Ceylon to the religion of the Buddha was the achievement of one of the missions sent out by him. The Mauryan age was also a period of high civilization. Some idea of the unique artistic achievements of the period can be had from the great *stupa* at Sanchi near Bhopal in Central India and the

numerous commemorative pillars erected by Asoka himself in different parts of the country.

With the decay of Mauryan power and the disappearance of a strong central authority pressures began to develop on the frontiers. Under a notable monarch, Kanishka, the Kushan Empire included vast areas of Central Asia and extended well up to Mathura on the Jumna. Kanishka became an ardent Buddhist and thereby the Empire itself became a transmission belt for the spread of Indian culture in central Asia and gradually into China.

In the Gangetic valley the period following the downfall of the Mauryas witnessed the growth of powerful kingdoms, none of them strong enough to revive the imperial tradition till the rise of the great Gupta dynasty (*circa* AD 320.) But the intervening period was of great importance from two points of view. In the Gangetic valley the orthodox Hindu tradition re-established itself under the local dynasties and Sanskrit literature witnessed a great revival which was to have very far-reaching consequences. Secondly, in the area between the plains of Hindustan and the Deccan plateau a new dynasty known as Satavahanas established itself as a great power. Placed as they were between the Dravidian civilization of the South and Aryanized Hindustan, they were able to create a basic cultural unity for the whole country. The Satavahana tradition in the area of the Godavari and the Deccan plateau is a continuing feature even today in the life of the Andhras and the Marathas who occupy the area.

The history of South India before the Satavahanas was shaped mainly by its maritime relations with Egypt and the Middle East. There is evidence to show that at least from 1200 BC the Mediterranean, Red Sea and Persian Gulf ports maintained contacts with the ports of Peninsular India. After Egypt came under Roman occupation the states of the South of India were also in close contact with the West. The excavations at Arikamedu as well as statements in Tamil literature bear witness to a flourishing trade between Rome and South India. It is generally believed that in AD 52 St. Thomas the Apostle landed in Kerala and converted a number of high-born Hindus. The Southern area was at this early period split into three States: Cholas, Pandyas and Cheras. Gradually they were coming under the influence of the Aryan culture of the North. Indian expansion to the East, to the Mekong valley and to the Pacific islands also began during this period.

The Guptas and other Dynasties

The rise of the Gupta Empire in the first half of the fourth century AD marks the revival of the imperial tradition. The leading monarch of the dynasty, Samudra Gupta, led an expedition of con-

quest far into the South and re-established the imperial unity of India. His successors, especially Chandra Gupta II, Kumara Gupta and Skanda Gupta, were notable rulers under whom India enjoyed a period of prosperity which has led many Indian historians to look upon this period as the golden age of Indian history. A notable feat during Skanda Gupta's reign was his decisive victory over the Huns who began to invade India at that time.

India may be said to have reached the high-water mark of her ancient civilization during the Gupta period. The country was well administered by an efficient body of civil servants and great public works like irrigation schemes were undertaken. Trade flourished, especially as the ports of the west coast had been open to Mediterranean commerce from the first century after Christ. So far as art and literature were concerned, the age of the Guptas is without doubt India's classic period whose achievement has not been rivaled at any later time. Kalidasa, the greatest name in Indian literature, is claimed by many to have lived at the Gupta court. The spirit of scientific enquiry was also a marked feature of the Gupta period. In mathematics, astronomy and medical science, India under the Guptas was far in advance of most countries. Another significant feature of this period was the growth of important seats of learning. The famous University of Nalanda to which students from all parts of Asia flocked, and where the great Chinese monk Yuan Chwang spent many years, was founded by a later Gupta emperor. In other parts of India there were also notable universities, both Hindu and Buddhist, endowed by local monarchs as well as by merchants and where the spirit of learning, research and speculation flourished. Much of the rock temples and mural paintings (Ajanta) also belong to this period.

With time the central authority of the Empire weakened and the Gangetic valley again split up into a number of States. No imperial authority emerged in North India till the beginning of the 7th century when a great monarch, Harsha, united the whole of Hindustan, from Kashmir to Assam and from the Himalayas to the Vindhyas. His progress to the South was barred by an equally powerful monarch, the Chalukya Emperor Pulikesin II, who ruled over the Deccan plateau. Harsha was the last Hindu monarch to hold the whole of North India. After him the rule over the Gangetic valley was divided among a number of powerful states each upholding imperial traditions within its own area.

The most far-reaching development during this period was the integration of the Buddhist and Hindu philosophies under the leadership of the great thinker and reformer, Sankaracharya (8th century). This ultimately led to the disappearance of Buddhism. His *advaita vedanta* (or unqualified monism) provided the background to Hindu revival at all later periods.

The epoch between the 7th and 11th century is one of great development in South India. It is marked by the rivalry of two strategic areas, the valley of the Godavari and the plains watered by the Kaveri (or Cauvery). The Chalukyas, who ruled over the Godavari area, were not only great builders – witness the architecture of Ellora, etc. – but mighty conquerors. The Cauvery valley at the time was under the dominion of the great Pallavas, a succession of monarchs who left an indelible mark on India. They may be said to have been champions of Aryan culture in the South and could also claim to be the originators of the famous Dravidian style of temple architecture.

In time, the Chalukyas in the Deccan were superseded by the Rashtrakutas as the Pallavas themselves were by the Cholas. The Cholas deserve to be remembered not only for the high standard of administration they achieved but for the great works of deltaic irrigation which became the model for later constructions. The Cholas were also a great sea power whose navies were able to organize expeditions across the seas (against Ceylon) and carry on a hundred years' war with the Empire of Sri Vijaya in Sumatra, even conquering and annexing a portion of its territory. Their empire began to show signs of decay by the end of the 12th century and vanished from history in the century that followed.

Islam and India

From the 8th to the 12th centuries various Islamic powers encroached into the Hindu kingdoms of the northwest and a new Islamic state, with its capital in Ghazni, was founded in Afghanistan. Its ruler, Sultan Mahmud invaded India – mainly to plunder Hindu temples – seventeen times between AD 1000 and 1027. The true conqueror-founder of Islam in India was Mohammed Ghori who, with his general, Kutb-ud-din, mounted several organized expeditions against the Hindus during the 12th century. By the first quarter of the next century the whole of the Indo-Gangetic valley from Lahore to the Bay of Bengal was under the power of Islam. The successors of Kutb-ud-din were unable to establish a settled state and the Sultanate waxed or waned according to the character of the monarch.

By the third decade of the 14th century organized Hindu resistance began to show itself. It was in South India where no foreigner had penetrated before, that the great Empire of Vijayanagar, organized on the Tungabhadra river (1336), was able to hold Islam at bay for over two centuries and a half. Under the leadership of the Ranas of Mewar, the Rajput confederacy fought back successfully, so that by the middle of the 15th century the Hindus of North India had also become a political factor of major importance.

Apart from the Sultanate of Delhi, confined to the areas of the Gangetic valley, the power of Islam in North India was represented by local Sultanates like Jaunpur, Malwa, Gujarat and Bengal and in the Deccan by the Bahmani State.

Islamic contribution to Indian culture in the period before the Mogul Empire was, however, not particularly important. The Moslems introduced a higher standard in such matters as food, clothing and domestic architecture. Great cities like Delhi, Mandu, Ahmedabad, Bijapur and Golconda with their forts, mosques, pleasure gardens, etc. based on the Islamic traditions of Central Asia, arose in different parts of India. More significant, however, were the effects that Islam had on Hindu religion and life. The great reform movements of the 14th and 16th centuries, through which Hinduism adjusted itself to the impact of Islam, are especially important. The Bhakti movement, the reformed Sikh religion of Guru Nanak, the eclectic sects of Kabir, Dadu and others, all of which are vital factors of Indian life, are the outcome of Islam's encounter with Hinduism. No less significant was the growth of regional languages as a result of the displacement of the Brahmins – who used Sanskrit as the language of learning – from the leadership of the new communities.

The Moguls

Early in 1526 Babur the Mogul, descendant of the Mongol conquerors Timur and Genghis Khan, invaded the Punjab, defeated the Afghan Sultan of Delhi at Panipat and proclaimed himself Emperor of India. The conflict went on between the Moguls and the Afghans intermittently for thirty years and it was only in 1560 that Akbar, Babur's grandson, though proclaimed emperor four years earlier, could claim to have effectively established his authority over at least the Gangetic valley.

Akbar was a monarch of outstanding ability, vision and wisdom. For the first time after the Moslems under Mohammed Ghori erupted on India, he made an attempt to establish a national state in alliance with powerful sections of Hindus. Abolishing the humiliating poll tax, which previous Islamic rulers had imposed on Hindus, and throwing open high posts in military and civil administration to the people of the land and encouraging Hindu culture alongside with Islamic civilization, Akbar laid the foundations of a new and broadly secular state. He brought under effective control the whole of Hindustan including Gujarat and embarked on a program of unification by attempting to bring the Deccan kingdoms under the control of Delhi. The spirit of nationalism was not wholly conquered, for under Rana Pratap, Hinduism continued to challenge Mogul authority.

The two immediate successors of Akbar carried on his policy with success but under Aurangzeb (1658-1707) the policy by which Akbar had reared his empire - co-operation between Hindus and Moslems - was reversed, leading to nationalist upheavals in different parts of the country. The Rajputs, who had been the props of the Mogul Empire, rose in revolt. The Jats and the Sikhs organized large-scale resistance, more than all, there arose in the Maratha country an outstanding national leader, Shivaji, who symbolized a great spiritual and political revival. The establishment of the Maratha State in 1674 - when Shivaji was crowned Chatrapati or emperor - is a fact of supreme importance, for it represented not merely the determination of the Maratha people to regain their independence, but marked an undoubted recovery of the Hindu national spirit. The successors of Aurangzeb, faced with the growth of the national movements in different parts of the country, were unable to hold the empire together effectively. The dynasty, however, continued to exist in Delhi as a symbol of India to which everybody paid nominal respect. But political authority had passed to the new States which the national movement had founded or to the Vice-royalties which had declared themselves independent of central control. The Mogul Empire ceased to exist as an effective political organization by 1738. Of the successor states by far the most important was the Maratha Empire which grew out of the state founded by Shivaji. In the second decade of the 18th century the Maratha state passed under the control of a family of hereditary Prime Ministers, known as the Peshwas, who, while upholding the nominal authority of Shivaji's descendants, took over the administration of the State. With the breakdown of Mogul authority, the Marathas occupied Gujarat and in 1730 moved north into Hindustan. In the thirty years that followed, their influence extended up to Lahore in the Punjab, to Orissa and the borders of Bengal in the East and to the Gangetic valley in the North. The empire of India had in effect passed to them. Their expansionist policy, however, was checked at the battle of Panipat when they were defeated by the Afghan king Ahmedshah Durrani (1761). Stopped in their movement to the northwest, the Marathas were able to stabilize their occupation of Malwa and Central India and to exercise effective control over Delhi until the beginning of the 19th century when the British, after defeating them, took over North India and became successors to the Moguls.

The Mogul period of Indian history, especially the age ending with Aurangzeb's reign, was an epoch of notable achievements. In art, literature, architecture and economic activity, the century and a half (1560-1707) when the Great Moguls ruled from Agra and Delhi, marked undoubtedly a period of greatness. The growth of the Mogul and Rajput schools of painting represent a new efflores-

cence of Indian genius. The works of Tulsi Das, Surdas, Jagannath Pandit and others proclaim one of the greatest creative periods in Indian literature. Architecture found its supreme realization in works like the Taj Mahal, the Pearl Mosque, the Red Fort in Delhi, the city of Fatehpur Sikri and the palaces of the Rajput kings. The sense of luxury of the Mogul court was unparalleled.

British Period

By the beginning of the 19th century, the British East India Company had acquired sovereign control over most of India. It was as a result of steady progress which began in the middle of the 18th century that the British company found themselves actual masters of India after the Maratha power was broken by Wellesley – later the Duke of Wellington – at Assaye (1803).

The discovery by Vasco da Gama of the sea route to India via the Cape of Good Hope (1498) had brought India into closer communications with the maritime powers of Europe. The Portuguese who were the pioneers in this field established, through the mastery of the Indian Ocean which they were able to acquire without serious challenge, a monopoly of Indian trade for the whole of the 16th century; but apart from certain establishments on the coast they exercised no political power. Their monopoly was breached early in the 17th century by the Dutch and following them by the British and the French. The British established themselves for trading purposes on the west coast; originally at Surat and later on the island of Bombay – which the British Crown acquired from the Portuguese as part of the dowry of Catherine of Braganza on her marriage with Charles II; on the east coast at Madras, and in Calcutta (Bengal). So long as the central government of India was able to enforce authority, the activities of these foreign establishments were confined to trade and whenever they tried to interfere in local affairs, imperial authority was strong enough to extend to them adequate punishment.

With the weakening of imperial power in Delhi (middle of the 18th century) the situation began to take a different turn. In the south where both the French and the British were strongly entrenched, they began to take sides in the struggle of contesting pretenders for succession to the local governments. The British, led by Robert Clive, were successful in excluding the French from political influence on the Carnatic coast. In Bengal in a similar struggle, the British with the help of Indian malcontents defeated the forces of the Mogul Viceroy at Plassey (1757) and brought that potentate effectively under their control. The government at Delhi who saw the danger, made a half-hearted effort to recover its authority but the imperial forces were defeated at Buxar (1764) fol-

lowing which the British acquired the Diwani (revenue administration) of the three provinces of Bengal, Bihar and Orissa.

Established on a vast fertile area into which filtered the entire trade of Hindustan, the British East India Company was able slowly to penetrate into the interior and bring under its protection the weak Viceroyalties of the Moguls which were being threatened by the Marathas. In fact, at the beginning of the 19th century only the Maratha confederacy was outside the sphere of British influence. In a short but decisive campaign the British destroyed the military power of the Marathas (1803). After that only the Punjab remained as an independent territory on the soil of India. In 1848 the Punjab was also annexed and the whole of India passed under the authority of the British.

Soon the spirit of national resistance began to show itself. In 1857 practically the whole of North India outside the Punjab went up in flames. Starting with the mutiny of Indian regiments in Meerut the movement assumed a national character under the nominal leadership of the Mogul emperor and the dispossessed heir of the leader of the Maratha confederacy. It was put down with the utmost rigor and when after another quarter of a century a vigorous national movement took a new departure, its leadership came from classes and communities who had assimilated much of Western culture and British ideology.

The Impact of British Rule

British rule in India, which covered a period of 130 years (1818-1947), falls into three divisions: the first up to the Mutiny of 1857, the second from 1858 to the First World War, and the third from 1918 to 1947. The first period, though one of conquest, was also one which witnessed the growth of many policies of far-reaching significance. The most important was the formulation of a uniform educational policy for the whole of India with English as the medium in the higher stages. The second was the promulgation of the great legislative codes, both penal and procedural, which gave India the framework for a modern judicial system. The third was the creation of regular civil services on an all-India basis.

The period that followed the Mutiny was important for the process of administrative unification, which slowly but systematically began to override the rights of the numerous principalities which still existed in India. Railways, postal and telegraphic services, currency and customs policy brought about an administrative unity even within the framework of an India broadly divided into British and Princely states. The end of the period also witnessed the slow growth of consultation between the government and the people through indirectly elected legislative bodies. The third and final

period witnessed the failure of the attempt to bring about a compromise between British authority and Indian nationalism and the consequent struggle for liberation associated with Mahatma Gandhi's name. During this period Parliamentary traditions began also to take root in India as the creation of elected legislatures in the provinces and the center under the reforms of 1919 gave opportunities to the educated middle class to carry their opposition to the Council Halls.

The great achievements of British rule in India were the creation of a solid infrastructure for a modern State, a good system of railways and roads, a unified postal and telegraph system, modern harbors, a competent administrative machinery to deal with problems of government, and a military tradition based on an army recruited from different parts of India and organized and disciplined according to modern methods. Another significant result of British rule for over a century and a quarter was to create a community of thought and ideals and a similarity of approach to public problems in different parts of India.

Apart from these direct results, British rule in India was also marked by basic changes in the structure of Hindu society and religion. The 19th century in fact witnessed as a result of the contacts with the West, a reformation of Hindu religion which had very far-reaching consequences. In the beginning of that century leaders of Hindu thought, no doubt under the pressure of Christian missions, were rudely awakened to the corruption that had crept into Hindu religion and began to realize how superstition had usurped the place of doctrine among the common people and how customs and practices – like child marriage and enforced widowhood – had come to be considered as essentials of religion. The movement for a basic reform of Hindu religion and society found an outstanding leader in Ram Mohan Roy (died 1833). With the large-scale impact of Western ideas following the new system of Western education, this reform movement spread rapidly all over India and by the end of the century transformed the ancient religion of the Hindus into a vigorous faith capable of meeting the spiritual needs of a modern community. The leading figures in this great movement apart from Ram Mohan Roy were Dayanand Saraswati, Sri Ramakrishna and Swami Vivekananda.

The impact with Britain and the West was also responsible for the recovery of intellectual curiosity. A deep interest was aroused in Indian historical scholarship and the story of India's past was gradually unfolded mainly in the early stages through European scholarship but later with the full participation of Indians.

The Demand for Freedom

By the beginning of the 20th century the spirit of nationalism had begun to assert itself. The Indian National Congress, founded in 1885 with the collaboration of some far-seeing British Liberals, had originally sought only to secure a share in political power. But in the first decade of the 20th century it began to voice the demand for freedom and independence from British rule. In Maharashtra under Lokmanya Tilak and in Bengal under a group of young leaders the movement began to take aggressive forms.

This was the position when the first World War broke out in 1914. The War changed the character of the agitation for freedom. The demand for Home Rule, as it was then called, became more and more insistent and with the economic and social discontent which the War generated, the period following the armistice witnessed the growth of a revolutionary spirit among the people leading to widespread repression by the Government. The treatment meted out to the Turks at Versailles had alienated the Moslems whose pro-khalifate agitation allied itself with the national movement. The Jallianwalla massacre at Amritsar (1919) brought the situation to a crisis and the outcry which followed this event brought Mahatma Gandhi to the national stage.

Gandhi's program was one of open non-cooperation with the Government in all spheres and of political action based on non-violence. This was backed by a boycott of British goods. The details of his program appear today to be a curious medley of progressive and even revolutionary items like the abolition of untouchability, and antiquated ideas about economic development through handicrafts. Yet the important thing about Gandhi's sage leadership was that he transformed what had been essentially a middle-class agitation into a revolutionary mass movement. From the city he carried it to the village and the countryside. The British recognized the changed character of the movement and realized that they would have to yield power to the awakened people. But the situation in India was complicated by two factors, the Moslem community and the princes. The Moslem population of the country numbered at that time over ninety million, more than in the whole of the Arab world. They were a majority in five provinces, two of them, the Punjab and Bengal, being among the largest in India. The Moslem League was not prepared to accept the position of a minority in a national state and it found a leader of determination in Mohammed Ali Jinnah. He was a lawyer who, for a period of over twenty years, had been one of the leading personalities in the nationalist movement, an accepted leader of the Congress before Gandhi. With the approach of freedom, when it became necessary to determine definitely relations between Hindus and Moslems,

Jinnah stood forth as the spokesman of the Moslems, claiming a separate homeland for them, constituted of the provinces in which they were a majority. The Congress under the leadership of Gandhi stood firmly for the unity of India; the Moslem League under Jinnah stood equally firmly for the partition of India. In the decade between 1937 and 1947, this was the major issue.

During the Second World War, various proposals had been discussed for solving the problem of India's independence. But every one of them foundered on the rock of the irreconcilability of the Hindu-Moslem points of view. The interim government which Lord Wavell established in 1946 under Jawaharlal Nehru as a prelude to independence only led to even greater confusion as representatives of the Congress and the League within the Cabinet failed to cooperate on major issues. It was at this critical period that the Labour Government sent out Lord Mountbatten as Viceroy and Governor-General with instructions to bring about a final settlement. The failure of the joint administration convinced Lord Mountbatten that in the interests of both the Hindus and the Moslems the partition of the country separating the Moslem majority areas from the rest of India had become necessary and inevitable. The experience of joint administration also persuaded the Congress that the creation of Pakistan was a lesser evil than the steady undermining of the Army and the civil services through the penetration of nationalist feeling into their ranks.

This was not the only contribution of Lord Mountbatten. He also played a leading part in securing the adhesion of the princes to the union of India. From the earliest times and under the strongest empires, vast areas of India had always been ruled by local princes (Rajahs and Maharajahs). Under the British, no less than two-fifths of India remained under the personal rule of these princes whose rights were protected by treaties of alliance with the British Crown. Some of these rulers, like the Maharajah of Mysore and the Maharajah of Gwalior, were powerful sovereigns ruling over large populations. Without bringing them into the new political structure no national state could have been created in India. The statesmanship of Sardar Patel and the personality of Mountbatten as the representative of Britain helped to make the princes realize that the best interests of their people lay in accession to India.

Thus, on the 15th of August, 1947, India and Pakistan emerged as two independent states: India with most of the princely states (excepting Hyderabad and Kashmir) acceding to her.

Nehru's India

The history of India since Independence has been crowded with achievement. For the first time in its long existence the whole area

forming the Indian Union from the Himalayas to Cape Comorin was brought under one rule, and the two-fifths of India ruled by princes was merged with their consent in the Indian Union. In 1950 India became a sovereign republic with a Constitution – federal in structure and democratic in character – which is still in force. The political institutions of India established at that time were designed to further social justice, individual freedom and mass participation in decision-making processes.

At the top, India's parliamentary structure closely resembles the US Congress with its House of Representatives and Senate. In India, the two houses are known as the House of the People (*Lok Sabha*) and the Council of States (*Rajya Sabha*). The first is composed of not more than 500 members elected directly from the territorial constituencies on a population basis; the second convenes not more than 250 members, and as in the US Senate a third of them are replaced by elections every two years. The House of the People, like Britain's House of Commons, is subject to dissolution but the Council of States is not. Both of them, along with the various State Legislative Assemblies (*Vidhan Sabha*) elect the President (cf. the American Electoral College). His term is five years and he may be re-elected.

The system of government in the 22 states is very similar to the national structure, though five of the states have only a one-house legislature. The governor of a state is appointed by the President of India for a five-year term and holds office at his pleasure. Also at the top of the state executive is a Council of Ministers with a Chief Minister at its head. These come from the party winning a majority of seats in the State Assembly.

In 1951, India held her first general election based on adult franchise in which nearly a hundred million people cast their votes. The most significant achievement of the new Government, with Nehru, leader of the Congress Party, at its head, was the great program of social legislation on which it embarked. This included the modernization of Hindu law, especially in matters affecting marriage, joint family and succession. Another notable reform was the penalization of the practice of untouchability, discrimination having been abolished under the provisions of the Constitution itself. Nehru's Government also furthered the policy, initiated by Gandhi, of giving more public and political power to the women of India, and 15% of Congress election tickets were reserved for female candidates.

After Nehru

Considering Nehru's championship of women, it was fitting that in 1966, just twenty months after his death in office in 1964, his

daughter, Mrs. Indira Gandhi became Prime Minister. In the early years of her rule, Mrs. Gandhi's position as both national leader and international representative of her people was scarcely challenged. Her popularity with the masses was enormous, and in 1971 she and the Congress Party which she led won a landslide victory at the polls that was greater even than her father's in his heyday.

In later years, however, her Government became increasingly unpopular, due to its enforced sterilization program and other authoritarian measures. In June 1975, the Government declared a State of Emergency, which imposed harsh restrictions on the freedom of the judiciary, political associations and the Press. When elections were held in March 1977, at which some 320 million people voted, Mrs. Gandhi and the long-ruling Congress Party were ousted from office by an overwhelming majority.

The Janata Party, composed of several different political groupings and led by Prime Minister Morarji Desai came to power, and Emergency Rule was brought to an end. But, whichever party holds the reins in India, its basic political problems – poverty, social inequality and the need for economic development on all fronts – still remain to be tackled.

SUMMARY OF HISTORICAL AND ARTISTIC PERIODS

Note: In the following table, 1 describes the *Historical Period* concerned, 2 the developments in *Art, Religion and Literature*.

Approximate Period:

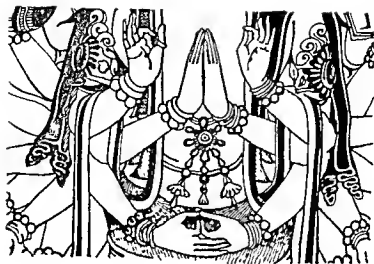
3500–2500 BC	1. Indus Valley (Sumerian) Civilization 2. (Harappa, Mohenjo-Daro)
2000–1500	2. <i>Rig Veda</i> compiled
1500–1000	2. Early <i>Upanishads</i> ; development of caste system
1000–500	2. Later <i>Upanishads</i> , <i>Ramayana</i> , <i>Mahabharata</i> and <i>Bhagavad Gita</i>
514–512	1. Persian king Darius invades the Punjab 2. Gautama Buddha (563–483); Mahavira Jina (550–475); first Buddhist <i>jatakas</i> ; emergence of Shaivism and Vishnuism
327–325	1. Alexander the Great in India
320–184	1. Mauryan Dynasty 2. Asoka's column edicts; Sanchi Stupa; Buddhist Mission arrives in Ceylon
250 BC–AD 60	1. Bactrian and Parthian (Indo-Greek) dynasties in the Punjab

*Approximate
Period*

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|-------------------------|--|
| 250 BC-AD 250 | 1 Andhra Dynasty in S.E. Deccan
2 Amaravati Stupa, first Buddhist caves (Bhaja) |
| 184 BC-AD 70 | 1. Sunga Period
2 Early Ajanta wall paintings; Buddh-Gaya shrine; Buddhist caves at Karla, Bedsa, Kanheri, etc. |
| AD 64-225 | 1. Kushan Dynasty in N.W. India; South India Kingdoms of the Cholas (Madras region), Cheras (Malabar coast) and Pandyas (southern tip)
2 Gandhara (Hellenic-Buddhist) art, Mathura school of art, Buddhism arrives in China; commerce with Rome (Malabar), Manu's religious laws; <i>Kama Sutra</i> written |
| 320-475 | 1 Gupta Dynasty
2. Early Gupta art (Sarnath, Gaya); Nalanda University, writers, musicians, scientists; Ajanta Cave frescoes; Ellora Cave carvings |
| 4th century | 1. Hun invasion |
| 5th-10th century | 1. Pallava Dynasty in the South
2. Appearance of Dravidian architecture (Mahabalipuram) |
| 6th-12th century | 1. Chalukya Dynasty in the Deccan
2. Temples at Aihole, Badami, Pattadakal; decline of Buddhism in India; disappearance of Jainism in the South |
| 8th century | 1. Emergence of Rajputs; Sind invaded by Arabs
2. Hindu cave temples at Ellora and Elephanta |
| 8th-12th century | 1. Pala Dynasty in Bengal
2. Bengal school of sculpture; Shankara, teacher of Advaita; Shaivism in Kashmir and the South |
| 9th-end of 17th century | 1. Hindu medieval period
2. Chandella art at Khajuraho; Chalukya art in Gujarat; Kalinga art at Konarak; Nepal school of art; Sena art in Bengal; Chola art at Tanjore; Hoysala art at Belur, Halebid and Somnathpur; Pandya art at Madurai; Vijayanagar art at Hampi |
| 11th-15th century | 2. Hindu art penetrates Cambodia and Java |
| 11th-14th century | 1. Moslems conquer Delhi, Khilji and other dynasties; Timur destroys Delhi
2. The Italian Marco Polo visits South India; Guru Nanak, first Sikh teacher; Ramanuja and Madhava, mystic philosophers |
| 15th-16th century | 1. Three Moslem Dynasties: Lodis in Delhi, Brahmanis in the Deccan, Adil Shahis at Bijapur. The Portuguese arrive in South India
2. Flowering of Hindu and Bengali literature |

*Approximate**Period:*

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|-----------------------------|--|
| 16th–17th century | <ol style="list-style-type: none"> 1. Mogul Dynasty (Babur, Humayun, Akbar Jahangir, Shahjahan, Aurangzeb) 2. Reigns over North and Central India; Akbar brings Hindus and Moslems together, epoch finds expression in architecture and Mogul and Rajput miniature painting |
| 17th century | <ol style="list-style-type: none"> 1. Establishment in the South of British East India Company, followed by Dutch and French; emergence of two Indian military powers: Marathas under Shivaji and Sikhs in Punjab |
| 18th century | <ol style="list-style-type: none"> 1. See-saw wars all over India; British tighten their hold (Clive); Nadir Shah sacks Delhi |
| 1857 | <ol style="list-style-type: none"> 1. First stirrings of Indian nationalism: Sepoy Rising |
| 1858 | <ol style="list-style-type: none"> 1. British Crown takes over from East India Company |
| Second half of 19th century | <ol style="list-style-type: none"> 2. Hindu religious reform movements: Arya Samaj, Brahmo Samaj, Ramakrishna Mission |
| 1885 | <ol style="list-style-type: none"> 1. Establishment of Indian National Congress |
| 1915 | <ol style="list-style-type: none"> 1. Mahatma Gandhi returns from South Africa to lead struggle for emancipation and independence 2. Excavations culminate in Archeological Survey of India; Bengal school of modern painting; Rabindranath Tagore Nobel Prize winner for literature |
| 1947 | <ol style="list-style-type: none"> 1. Independence and partition of subcontinent into India and Pakistan (predominantly Moslem) |



A SPIRITUAL HOME

The Religions of India

Throughout the centuries, India's greatest influence on world thought has been spiritual, and a trait of the Indian character that attracts many foreigners is the pursuit of religion. Most Indians themselves believe that their devotion to spiritual pursuits is a basic distinction between them and other peoples of the world, and some suggest this is an explanation for the standard of living in the country remaining so low.

Though casual visitors may not notice it particularly, religion most certainly plays an important part in everyday Indian life. Most homes, Hindu, Moslem, Christian, Sikh and Parsee have a niche holding some sacred object, picture or idol, to which members of the family make daily obeisance, and there are few old people who do not spend many hours of the day in contemplation and prayer. This does produce a sort of other-worldliness which can be rightly described as spiritual. Despite the great poverty that exists, one comes across innumerable people who have complete contempt for money and will continue to persist in a course of action which will further impoverish them. The most notable example of this is the Indian's respect for life. Villages will let

herds of deer eat their sugarcane rather than allow a *shikari* (hunter) to come and kill them; cows roam about the bazaars stealing vegetables and fruit from hawkers' baskets but people do little more than shoo them away; the damage done to the crops by monkeys and peacocks is quite incalculable but no villager will allow them to be shot near his home. When there are famines, the peasants would rather starve with their cattle than save their lives by eating them. This may sound illogical and incomprehensible to many people, but there is no denying the fact that there is something noble about it. The Indian's ability to retain his Indianism and way of life in the face of fierce onslaughts by invaders, the calm resignation with which they as a people face disasters like famines, floods, pestilence and earthquakes, the contempt for the clock in the hustle and bustle of modern conditions, arises from a deep-seated conviction of the transitoriness of life and the existence of the real truth.

From Hindus to Jews

India's amazing diversity is also shown in her religions. Successive invasions – peaceful or warlike – following each other across the centuries brought new creeds with them, and the naturally religious temperament of the Indians was never slow to assimilate. Of the 640 million people of India today, roughly 85% are Hindus, 10% Moslems, 2% Christians, 1.7% Sikhs, 0.06% Buddhist, 0.05% Jains and 0.03% Zoroastrians. Tribal animist religions persist in remote parts of the country.

Hinduism. Whatever you may think when confronted with a swarm of gods, godlings, and their incarnations in different shapes, the Hindus are essentially monotheists. They believe in the oneness of the Supreme Being, but for convenience and for simplifying worship they have assigned the major attributes of the Deity to their trinity of principal gods: Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. This diversity also finds its roots in history, for when the Indo-Aryans first penetrated India about 2000 BC they met the Dravidians who had already attained a high degree of civilization. To make any religious headway in the new territory, the invaders had to adopt many of the Dravidian beliefs and weave them into a new body which is now known as the Puranic literature (c. 600 BC), while Nature worship – on a very high plane – was represented in the songs and prayers of the Veda.

What's more, several of the Dravidian goddesses were turned into consorts of the Aryan gods, resulting in a multiplicity of names for the same deities, and total confusion for unprepared Westerners, though not, apparently, for Indians! The maze becomes even

more complex because the powers of the three chief deities have been further subdivided and assigned to minor gods – each with some useful attribute, and each with a different name, shape and form. This made things easier for the worshipper who could concentrate on the deity most adapted to his own specific desire, but you will find things easier in remembering a few symbols which distinguish the god (just like Saint Mark's lion or Saint George's dragon).

Brahma used to be worshipped as the most important of the gods, but he gradually lost ground to Vishnu and Siva. Even now among the Hindus there are some who worship only Vishnu, others who worship only Siva, and some worship both.

Brahma has no incarnations as have the other two deities, and according to the Vedas he originated directly from the Supreme Being. His attributes are his four heads, each one holding sway over a quarter of the Universe, and the four Vedas are supposed to have emanated from his heads. He is therefore the god of wisdom, and his consort, Sarasvati, who rides a swan and holds a lute, is the goddess of learning.

Vishnu, the Preserver of the Universe, is also a very ancient god, and there are frequent references to him in the Vedas. His image may be standing, sitting or lying on a bed formed by the coils of his personal serpent, and he has four hands; the upper two holding a discus and a conch shell. He is often seen with his consort, Lakshmi, who rose from the foam of the ocean like Venus and is just as enchantingly lovely as her Greek counterpart. She is the much-invoked goddess of wealth and prosperity.

Vishnu had ten incarnations (*avatars*) and two of them, Rama and Krishna, have always inspired tremendous fervor among the faithful. The Hindu worshipper's attitude to them might be compared to the intense love some Catholics feel for the Virgin – at least both seem to make the awesome concept of God more friendly and approachable. Rama is the hero of the great Ramayana epic which is staged all over India once a year. The final act of the drama comes when he slays the ten-headed Ravana, and this day, Dussehra, is a time of rejoicing and celebrating with great pomp. Rama and his wife, Sita – the ideal of Indian womanhood – are two of the most popular deities.

Krishna is Vishnu's eighth incarnation, a great personage of the Mahabharata epic, and is represented as a handsome youth (even though colored blue!) holding or playing his flute. The Krishna cult is Hinduism's expression of personal human love, for of all the gods he is the most amiable and understandable. Young girls think of him as the ideal man and lover, and he has inspired much of India's art, be it painting, music or dance.

Siva is something else altogether. He is the terrible god of des-

truction and, like the Four Horsemen of the Apocalypse all in one, he controls war, pestilence, famine, death, and related calamities like floods and droughts – therefore he must be propitiated with praise and sacrifice. Siva, though most feared by human beings whose fortunes he can control, is condemned to be a wanderer throughout time. Once when he was in a rage, he chopped off one of Brahma's heads and was punished by his fellow god – now he seeks solace meditating on the top of Mount Kailasa in the Himalayas but has no fixed abode.

Siva images have distinctive signs, like the third eye in the middle of the forehead, tiger skins covering his loins and the coils of serpents that encircle his body. He may also have a battle axe, a trident and a bowl made from a human skull. His mount is the sacred bull Nandi, and he is also worshipped in the form of the *lingam* – representing the force behind Creation. In the south he is frequently depicted as Nataraja – the Cosmic Dancer; the southern bronzes showing him thus are justly famous.

Siva's consort, Parvati, is the most powerful goddess of the entire Hindu pantheon. She is known by different names according to her attributes and is often seen in affectionate poses next to her Lord. When in a benevolent form she can be seen as a beautiful woman or a loving wife, but she can also be Durga, goddess of battle, holding weapons of retribution in her ten hands. When she becomes Kali, the terrible black goddess who has conquered time, she wears a garland of skulls, her red tongue hangs out thirstily and she must be propitiated by sacrifices – once savage but now merely flower offerings.

Ganesh is the son of Siva and Parvati and wears an elephant's head – his own having been cut off by his father, never an easy god to get along with. He is the popular household deity of prudence and prosperity.

Islam. Islam came late to India along with the Moslem invasions. It is a strictly monotheistic religion which professes the fatalistic acceptance of God's will and which allows no "graven images" to profane its worship. Equality of all believers and a caste-free society are two other features.

The Prophet Mohammed is believed to be the last and greatest of the prophets, and the Holy Koran, as revealed to Mohammed, is the sacred book. The devout Moslem has five duties: belief in the one true God, prayers five times a day, the giving of alms, a month's fast every year, and a pilgrimage to Mecca at least once in a lifetime.

Christianity. Although many Indian Christians embraced the faith in comparatively recent times, the Syrian Christians of the

Malabar Coast in Kerala claim to have been first converted by Saint Thomas – the “doubting” one – and thus they feel they conserve faithfully the earliest traditions of the Apostolic Church. Roman Catholics elsewhere owe much to St. Francis Xavier, a Jesuit missionary who came to India in the wake of the Portuguese in the 16th century. The various Protestant sects are mainly the result of British influence, though Dutch missionaries have also been active.

Sikhism. Sikhism began life in the 15th century as an offshoot of Hinduism which tried to bridge the gap between that religion and Islam. The founder, Guru Nanak (“guru” means teacher) preached against humbug and hypocrisy in religion, but it was the 17th-century leader, Guru Gobind Singh, who forged the Sikhs into a martial community. Never seek a Sikh as “Mr. Singh” – they are all named that, and it means lionhearted: they are known by their first names. They also have as religious symbols the “Five Ks”: Kesh, or unshorn hair for strength and virility and Kangha, a comb to hold it. The Kara is a steel bracelet for prudence and the Kirpan a sword for protection. The last K is for Kachha or shorts which the Sikh wears under his ordinary costume.

Jainism. The Jains have no use for the Supernatural: their beliefs are more purely philosophical than religious. Jains maintain that right knowledge, right conduct, right faith and chastity lead to salvation, and they further define “right conduct” by the essential principles of non-violence and total tolerance for other faiths which may all contain a partial truth.

Since their system also provides for the separate existence of soul and matter, the ideal state for man is release from matter's tyranny: their sages, *tirthankaras* or perfect souls, have attained this release but are examples – not gods. The Jains do not even seek a god as Creator of the Universe since it is by definition eternal.

Zoroastrianism. The Parsees fled their native Persia in the face of Moslem religious persecution and arrived in India in the 7th century. Since then, most of them have remained in the region of Bombay where they try to follow the “Path of Asha” – a path of action – good thoughts, words and deeds. Their holy book, the *Zend Avesta*, describes the eternal fight between good and evil and the man's duty in this conflict. Parsees worship fire, and Bombay has numerous fire-temples.

Buddhism. Buddhism marks the first great revolt against a religion dominated by sacrifices and other forms of priestcraft. To

Prince Siddartha (scion of a small kingdom situated between Nepal and India) the problem of true knowledge arose as a personal problem. He was struck by the suffering he saw about him – sickness, old age and miseries of various kinds. Abandoning the life of pleasure that was his birthright, he wandered away and tried austerities of the most severe type in an effort to discover the means to knowledge and to true happiness. After sitting in contemplation for several days under the Bodhi tree Prince Siddartha became the *Buddha*, “the Enlightened One”, and started preaching a new faith.

All things, according to the Buddha, are doomed to destruction in this Universe. As man lives in the world of things, he suffers, decays and dies, and pain becomes the inevitable underlayer of all experience. So long as man does not renounce his desires the moral evil that results from a life of attachment corrodes his spirit which is caged in his body. Good deeds enable him to move up in the scale of birth and rebirth, but the emancipation from all pain can only be achieved by freedom from birth and death through Nirvana or going on to the “other side”. He condemned pure asceticism and self-torture as the road to spiritual enlightenment, and prescribed a fourfold path for the attainment of Nirvana:

1. the awakening of heart and mind, both susceptible to earthly attachments
2. the recognition that hatred and impure desires bar man's path to enlightenment
3. to struggle to be freed from desires, ignorance, doubt, unkindness and anxiety, and
4. to walk on the final road to Nirvana, which is the ultimate goal.

After converting his five disciples to the new faith at Sarnath near Benares he sent them to different parts of the country as missionaries. He himself wandered from place to place preaching his new gospel until he died in the year 487 BC.

The Buddha is usually shown sitting cross-legged on a lotus plinth. His eyes are closed except when he is preaching, his hair is tightly curled and tied in a top-knot, his ear lobes are pendulant though he wears no earrings and there is a small protuberance in the center of his forehead to indicate that he is beyond the limits of his earthly body. The position of the hands is the key to the mood of the image: teaching, his two hands are upraised in a graceful position; meditating, his hands are folded; and witnessing, his right arm is forward and the left in his lap.

Judaism. More than two thousand years ago a group of Jewish refugees landed on the west coast of India. They were later fol-

lowed by other Jews who settled in Kerala and Jewish traders who headed for Calcutta and Delhi. Today, small communities of Jews, who still practice the ancient faith of their forefathers, live in Bombay, Poona, Calcutta, Cochin and Delhi, where they have built synagogues and prayer halls. They have never suffered active persecution and are now fully assimilated into the mainstream of Indian life.

Recent Religious Directions

The vitality and variety of spiritual life continues unabated in modern India, where religion is both a cohesive and a divisive force. On festival days, temples, shrines, mosques and churches are thronged with worshippers, and there is a current revival of interest in Hindu reform movements and some neo-Buddhist sects. New *swamis* and *gurus* appear periodically and attract thousands of followers. A number of young Westerners are usually among them – some merely following a fashionable fad, but others have become seriously interested in various kinds of Indian mystical and psychical training, such as *hatha-yoga* and *Tantra*. Recent enthusiasm for Indian religions is mainly for their spiritual aspects rather than for the earnest asceticism associated with Mahatma Gandhi and his ideals for practical social reforms.



THE HERITAGE OF THE AGES

The Culture of India

The geographical variation of the Indian landscape, the antiquity and heterogeneity of its history, the linguistic, religious and tribal diversity of its people have all ensured that the culture of the country is rich, multifarious and exciting. Until recently, only a handful of foreign scholars attempted to acquire any deep and serious understanding of India's culture and even today some Westerners find it much more comprehensible and attractive than others. Some believe that Eastern culture generally can be assimilated and understood within the framework of Western experience; others feel that it is a completely separate and alien world, that can only be appreciated within its own special terms of reference. But whatever their final assessments, foreign travelers can hardly fail to be intrigued and enthralled at some aspects of India's colorful and varied cultural life.

Since Independence, Indians themselves have become increasingly keen to promote their sense of national identity and cultural unity and, in consequence, there has been a revival of interest in indigenous folk arts, especially in the realms of music and dance.

To make the people more aware of their rich heritage, several cultural academies have been set up.

The *Lalit Kala Akademi* directs its effort to the fine arts and to the local indigenous arts in various parts of the country. It plans for the growth of painting, sculpture, and other graphic arts, coordinates the activities of the State and regional academies, and holds a yearly National Exhibition which, after being inaugurated in New Delhi, visits the other state capitals. It has also initiated a country-wide survey of local arts and crafts. The *Sangeet Natak Akademi* has the same ideal as its sister, but works in the fields of dance, drama, music and films. Each year it presents awards to outstanding artists in these areas. Since in India these arts can qualify as "popular" as well as "classical" (the simplest peasant's favorite entertainment is often a dance drama evolved centuries ago), this academy seeks to promote cultural unity through them.

The best definition of the *Sahitya Akademi* is found in its own charter: "a national organization to work actively for the development of Indian letters and to set high literary standards; to foster and coordinate literary activities in all the Indian languages and to promote through them all the cultural unity of the country". And this is no small task in a nation whose Constitution lists fourteen official languages, plus English.

What follows is a survey – necessarily brief and basic – of the main elements of Indian culture, beginning with the architectural ground-roots. There are many specialist books available for those who want to explore a particular area in greater depth.

Architecture

Though Europe and India may seem at first glance very far apart, they do have something in common. They are both about the same size, and their history – recorded or unrecorded – stretches over about 5,000 years. And in both geographical entities architecture passes through a succession of styles from the times of the prehistoric lake dwellers to modern steel and concrete construction; with different civilizations flourishing or declining in one part of the country or another, in between. Europe received her inspiration from Hellenism and passed on her architectural heritage to new worlds: India received hers from Western and Central Asia and passed her accomplishments on to Southeastern Asia and even to Africa and the Far East.

Though it may not be true, as many 19th-century philosophers claimed, that our climate makes us what we are, it certainly makes our architecture what it is. India's tropical climate, alternating between a pleasant winter with only a few cold nights, a scorching summer followed by torrential rains and months of oppressing

humidity, called for the cool cave and cellar, the garden with ponds and water channels, the terrace and the airy pillar hall, rising on a platform up to several stories. Emotionally, Indian architectural decoration copied the extremes of the climate with vehement symbols of creation and destruction (and of escape from both) which carried over from one cultural and artistic tradition to another.

The geographical center of architecture from earliest times was the fertile Ganges Plain and the adjoining parts of Central India and the Deccan. To the west were Kashmir, Punjab, Rajasthan and Saurashtra – much influenced by the Mediterranean, the Near East, Iran (Persia) and Central Asia. To the east, in Bengal and Assam, it was the Mongoloid peoples who colored Indian art. In the south, the indigenous Dravidians interpreted northern styles according to their own lights.

Principal Historical Types

History, as well as the development of man's skills and geography, has its say in the evolution of Indian architecture. There are about six distinctly different types, which were modified according to the region in which they sprang up.

(1) *Prehistoric architecture* was not much different from that found in other civilizations: tents, caves, lean-tos and houses built on piles with loam-covered wickerwork walls and thatched roofs. You can still see examples of this primitive construction in poor villages.

(2) *Indus and Harappa Civilization* which lasted from the 3rd to the middle of the 2nd millennium BC. Sun-dried bricks and wood were the materials and, besides lintels and light columns, the corbeled arch (a projection from the flat wall able to support a weight) makes its appearance. As yet there is no decoration.

(3) *The Vedic Aryan and Buddhist Period* (ca. 1400 BC–AD 300) was the first to build on a foundation – they used timber, partly filled in with bricks and, after the 3rd century BC, stone – but wood was always used for the upper stories, even for palaces, just as it is today.

(4) *Hindu Civilization* (dating from about AD 400) whose architectural features are still used to the present day. Stone at last comes into its own for whole buildings. The constructions are massive with thick walls, sturdy round or square pillars and pilasters, heavy lintels and ceiling slabs, corbeled arches and domes. Sculptural decoration in the Hindu Middle Ages was profuse but after the 16th century reduced to baked bricks and terracotta sculpture in the upper stories.

(5) *The Islamic Civilization* (from the 12th century) brought in highly sophisticated architecture. The walls were in mortar over a

core of rubble, and overlaid with colored stone, marble slabs or decorative tiles. The Moslems were equally adept in arch and vault construction in stone or brick and excelled particularly in great circular domes.

(6) *The Modern Period*, in India as everywhere else, uses steel and concrete construction.

Indus and Harappa

The Indus civilization seems to have come from Sumer, now Iraq, sometime during the third millennium BC. About 100 settlements have been excavated and two of them seem to have been capitals: Mohenjo-Daro and Harappa (now in Pakistan). About a half-mile square, the towns had two main intersecting streets and narrow side-lanes and a citadel off to one side. Harappa was also a river port and its houses were laid out around a central court. The main streets were provided with a highly developed drainage system and the houses had wells.

The temples were either cathedrals or chapels – that is, High Temples on monumental platforms (the forerunners of the Babylonian "stair-steps") or small shrines enclosing a sacred tree or idol and accessible by one or two ramps. The citadels were of earth covered with bricks. When this civilization came under attack and began to disintegrate, the hitherto open towns were fortified too – with the result that they became overcrowded and their careful planning was abandoned.

Vedic Aryan and Buddhist

The Indo-European tribes from Central Asia and Afghanistan who called themselves nobles (*aryas*) were actually a mixed lot of semi-nomadic barbarians who wiped out the Indus civilization and absorbed the populations that had been spared. At first they lived in very rudimentary huts, but later enlarged and began to decorate their houses. Though these "Aryans" eventually used brick and stone – it took them about a thousand years to use stone artistically. Even then, wood remained the favorite material. By the 3rd century BC they were creating fairly attractive buildings with "wagon" roofs resting on strong rods bent into a semicircle by the horizontal beams. Both ends of the roof were covered with planks shaped like a pointed horseshoe arch ending, on both sides, in scroll-like wings. Sometimes the whole building was circular, covered by a dome. In the case of vast halls (*sala*) the walls consisted of two parallel rows of pillars or of pillars parallel to a genuine wall. The gallery thus formed either ended in a roof or a balcony at the height of the first story, or rose up several stories.

Their religious buildings were also made of wood and had the very definite function of designating or protecting the deity. The earliest Aryans were content with a simple wooden railing enclosing the idol or a funeral reliquary mound (*stupa*) of a hero, king or saint. Sometimes the idol stood in the middle of a circular hall or at the end of an oblong one – and sacred objects were sheltered by a canopy or umbrella. Outside the sanctuary there was (and in some Indian villages there still is) a mast surmounted by a flag which later was turned into a column supporting a symbol of the deity. The column was a four to thirty-two sided shaft, both ends of which were originally protected by a pot turned over them. This custom evolved to become the typically Indian “pot” or “cushion” capital – and by extension the lotus or fluted bell style. Later still, the pot on top of the column was filled with flowers and became the “pot and foliage” capital. The simple mast-with-flag became even less recognizable when a stepped platform abacus was put on top of the overturned “top” and figures were placed on it – symbols of strength like lions or bulls, and fertility symbols like amorous couples as the beasts’ riders.

Just as the mast was slowly being turned into sculpture, the funeral mound was becoming architecture. Remains of great personalities have always been venerated as relics exercising an auspicious effect on their surroundings. It was not long before the *stupas* of the Buddha himself, Buddhist saints and Jain *tirthankaras* developed into magic machines. The hemispherical mound became the sphere of heaven and in its center relic caskets of precious metals or crystal enshrined bones, ashes, golden leaves engraved with prayers, beads and coins. On the top of the mound, a square enclosed by a railing represented the heaven of the gods governing the visible world; and a set of umbrellas, the increasingly abstract higher heavens. Around the stupa itself was a platform for ritual circumambulation (in the direction of the course of the sun) which suggested the year. The platform was protected by a railing with four gateways corresponding to the cardinal points or the seasons. In later times, the funeral mound character of the stupa was completely forgotten, and its interior was filled with idols or holy scriptures while the exterior became a many-storied building with each stage standing for an element of Nature. The whole edifice was then crowned with a spire of fused umbrellas – the *dagoba* from which the word *pagoda* has been derived.

These Buddhist temple builders were still constructing everything in wood, and probably would have continued to do so had it not been for the arrival of Persian stonemasons who were fleeing the advance of Alexander the Great’s armies. They are probably responsible for the numerous and handsome polished-stone Asokan columns – named after the great Mauryan emperor who

had them set up all over India – which show both Persian and Greek influence though they are Indianized.

The next two centuries usher in both foreign influence – the use of pseudo-Greek architectural features – and a national reaction against these same foreigners which is manifest in the clumsy building and rather naïve sculpture of a stupa like Bharut (now in the Indian Museum, Calcutta)

During the first century BC national Indian art also flourished in Kalinga (now Orissa) and in the Satavahana Empire of the Deccan – since both had plenty of funds to spend on building due to their extensive trade with the Roman Empire, Ceylon, Burma, Malaya, and Indonesia. This was the beginning of the great epoch of the rock cut cave and monastery – set in magnificent scenery, usually containing fine, precise sculpture, and sometimes beautiful murals like those of Ajanta.

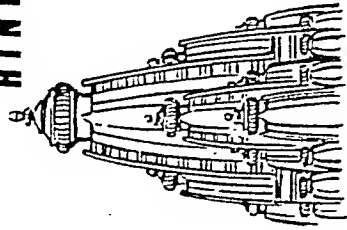
The Classic Hindu Phase

The conversion of all of Central Asia to Buddhism in the long run discredited that religion in its homeland, for it became identified with foreign rule and cultural influence. The Brahmin priests were the instigators of a nationalist reaction in which folk cults, Brahmanical philosophy and Vedic ritual were wedded, then divided again to become Shivaism and Vishnuism. This demanded a new type of architecture, and one as far away from traditional Buddhist forms as possible. Ever since the second century the Brahmin priests had been taking over and recasting the foreign influences, including the Greek, which were rife in India – though they were careful to claim them as purely national traditions.

About AD 400 they adopted the Syrian-Roman temple style, Indianizing it in all its details, and this prototype soon became a temple tower on a terrace. The new temple (*mandir*) was built without mortar, either with bricks or with heavy stone slabs. In the body of the temple itself, gables disappeared in favor of *chaitya* windows and the miniature stories of the tower had small windows to suit their size from which images of the gods peered down. Now the temple was conceived as a miniature Mount Meru – the Indian Olympus. Consequently the Buddhist “*chaitya hall*” went entirely out of fashion and as the temples changed, so did the monasteries which were now a square pillar hall with a court in the center and surrounded by chapels and monks’ cells.

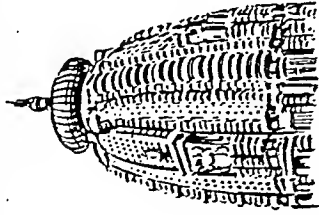
Though the sculptured decorations may have originally been inspired by Roman forms, they were by now totally altered and leaned towards the exotic, erotic, yet highly civilized sculpture of amorous men and women. It was also during this period that the first textbooks on architecture and sculpture were written – though

HINDU and BUDDHIST ARCHITECTURAL MOTIFS



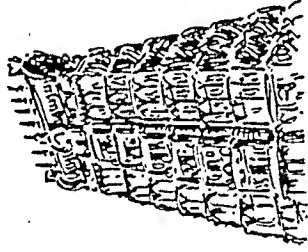
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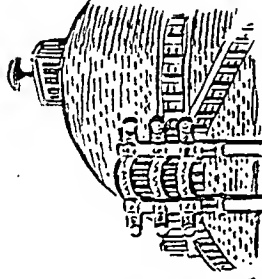
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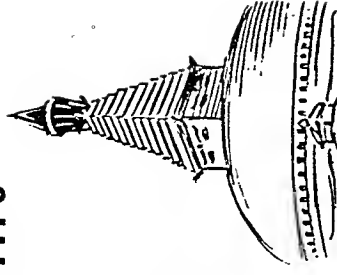
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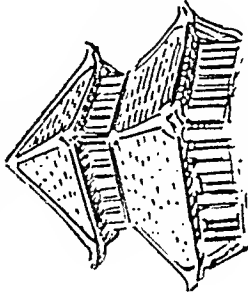
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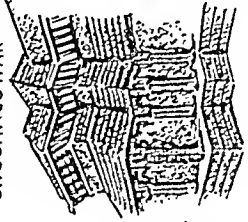


STUPAS

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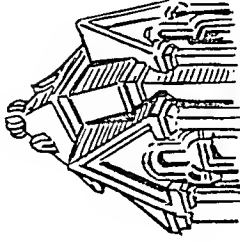
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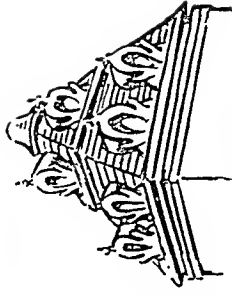
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NEPAL



KASHMIR



GUJARAT

they pretended to be of far greater antiquity.

The art of the Gupta Empire (4th–6th century – continued by successor states until the 8th century) aimed at absolute perfection and in its best creations showed great nobility and spirituality, though it soon degenerated into superficial elegance. This enlightened empire saw the apogee of Indian classical art not only in architecture but in all the other arts as well. It became the authoritative prototype for all later Buddhist and Hindu art (including music and dance). The tradition of the rock-cut cave was revived at Aurangabad, Ajanta, Ellora, Elephanta, etc., but after the 10th century no more rock temples were cut.

The trend towards classicism inaugurated by the Guptas prevailed even after the 8th century when their civilization had perished. The rich middle class disappeared and Buddhism and Jainism with it. India was ruled by an exclusive military aristocracy who were hand-in-glove with the Brahmin priesthood. This feudal society needed castles and cathedrals. Castles on hilltops turned up again for the first time in a thousand years as part of the fortified royal capitals. The temple cathedrals developed through the addition of circumambulatory corridors, halls, subsidiary shrines, holy ponds, courts enclosed by galleries and monumental gateways. The halls served for the ceremonies in front of the cult image, for the partaking of sanctified food and for the performances of temple dancers; while the family of the god dwelt in the subsidiary temples and the faithful made their ritual ablutions in the holy ponds. The temples were so rich that they also had to have strong defenses to protect the fabulous treasures within, and in time of war they even served as fortresses.

During this post-Gupta epoch, sculpture became a real element of architecture. The temples were covered, not to say littered with scenes from human life, animals, demons, dwarfs, goblins, fairies, and snake deities, especially on the socle. The main walls of the temples served as a display case for the higher gods flanked by the world guardians and heavenly nymphs. The pillars, too, were covered with statuary and at their summit with arcades housing deities and nymphs. The corbeled domes, resting on an octagon of lintels supported by goddesses, were decked with another stone filigree of flowers before which heavenly ladies were dancing or playing musical instruments. In the 8th century these sculptures were still sizeable and relatively few, but by the 13th they had become a filigree of diminutive and expressionless figures. The happy medium was attained during the 10th and 11th centuries.

The *mithuna* couples on some of the socle friezes require an explanation: since the temple was regarded as a miniature world in itself, all aspects of life were present and intercourse could not be absent as an essential part of human life. The "tantric" scenes –

evolved from a belief serving the pre-eminence of active energy – represent a theology based on the ancient fertility cult. They are a symbol of creation, the human identification with the cosmic process.

In the Deccan, the accent was on the closed cult hall in front of the sanctuary known as the Vesara style. Though the groundplan of the sanctuary and halls was first rectangular, it soon evolved into complicated star and cross designs; the windows of the halls were closed by pierced stone screens, and the entrance frames were likewise made of such screens. The columns, originally square, were later turned on the lathe into a sequence of horizontal “wheels”. In contrast to the smooth and flowing aspect of North Indian architecture, there is sharp opposition between verticals and horizontals in the art of the Deccan.

Another offshoot of late Gupta art emerged in the Dravidian south. This part of the country had a very different and original civilization of its own and had been peacefully colonized first by the Jains, then by the Brahmin priests. The latter settled in some 70 temple towns; famous sanctuaries all. With the traditional Brahmin talent for assimilation, they left the original shrines intact but dwarfed them with bigger and bigger halls, gateways, holy ponds, and additional temples held together by successive enclosures. The original temples of this style (like Mahabalipuram and Kanchipuram near Madras) contrasted horizontals and verticals even more than in the Deccan – for instance in very slim columns with very broad capitals. In summary, sculptured decoration in the south was slim and elegant in the 7th century, baroque in the 8th and 9th, graceful again in the 10th, whereas the 11th century witnessed the resurgence of traditional and naïve folk art which became more and more crude towards the 16th century.

Indo-Islamic Period

The Moslems conquered most of India between the 12th and 14th centuries and extended their conquests to the South during the following two hundred years. As a ruling minority, they concentrated their power in a limited number of key towns and forts. There they built mosques, palaces, and mausolea often using Hindu ruins as stone quarries. Their most common building is the tomb – a cube or an octagon with a dome. The mortal remains of the proprietor lay either in a sarcophagus in the center under the dome or in a chamber below. A prayer niche (*mihrab*) was built into the western wall or a small mosque was erected outside. The mosque consisted of a court with an ablution basin in the center. The court was surrounded by a hall of one or several naves and with prayer niches facing in the direction of Mecca. At both ends

were slim minarets for the muezzin to sound the call to prayers.

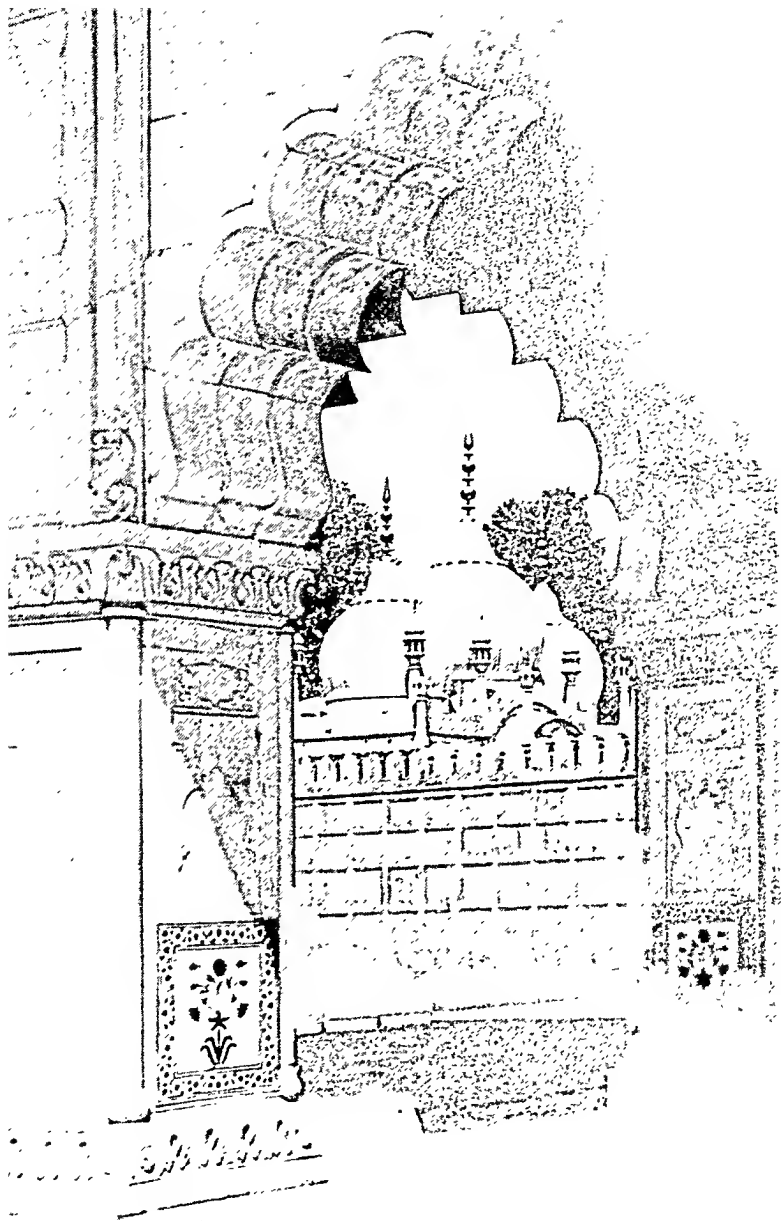
Palaces were usually set inside a fortress and included barracks, stables, kitchens, and administrative buildings as well as the audience court and hall, the ruler's private apartments, his harem and the gardens. The public rooms faced toward the town while the private rooms had a more idyllic view over a river, lake, or mountain slope. The gardens were whole architectural creations in their own right: they were enclosed by a wall adorned with pavilions and towers, in the center there was another palace with four vaulted halls surrounding a central dome and opening onto the water channels and geometrical flowered beds which were the pride of a Moslem garden. Such garden palaces sometimes served later on as tombs or were built initially with an eye on the next world. (Humayun and Safdar Jang's tombs at Delhi, and the celebrated Taj Mahal.) Other Moslem buildings were *bazaars* and the *ham-mams*, or hot baths.

Islamic art remained conservative in India because it was more or less cut off from contact with other Mohammedan countries, but it was enriched by the Hindu art that was not considered idolatrous in orthodox Moslem eyes. There are two basic types of this architecture: The Pathan, or Afghan style (12th to 16th/17th centuries) and the Mogul style (16th to 19th centuries). Both styles were based on the art of Persia and Turkestan, but varied with the dynasties and the locale.

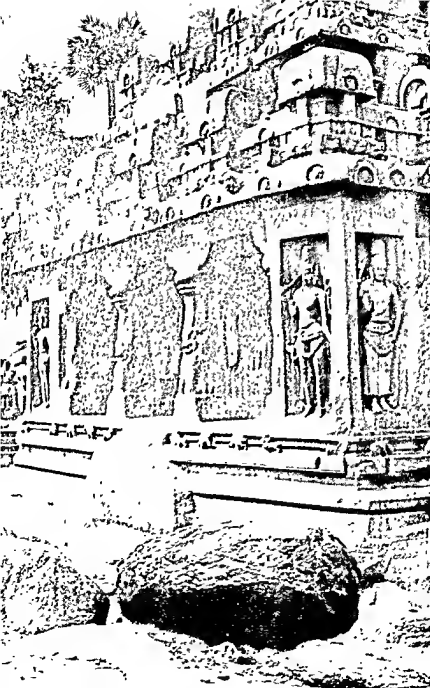
Though the Mogul style was originally derived from the Timurid-Safavid architecture of Persia — whose chief features were the bulbous dome and walls covered with tiles — in India it soon became a regal, imperial architecture worthy of the wealthy, refined rulers. The most important buildings got a "full treatment" of white marble, painted or gilt, or even encrusted with semi-precious stones; while red sandstone served for the others. Besides the dome, a theme with variations in all Moslem architecture, there were many-sided or lotus bundle columns, scalloped arches, pillared pavilions and wall decoration using arabesques, natural-looking flowers and even some European motifs. Classic and elegant in its beginnings, the Mogul style became baroque in the 17th century (Delhi, Agra, Fatehpur Sikri), and in the 18th spread all over the country and was used even for Hindu and Sikh temples.

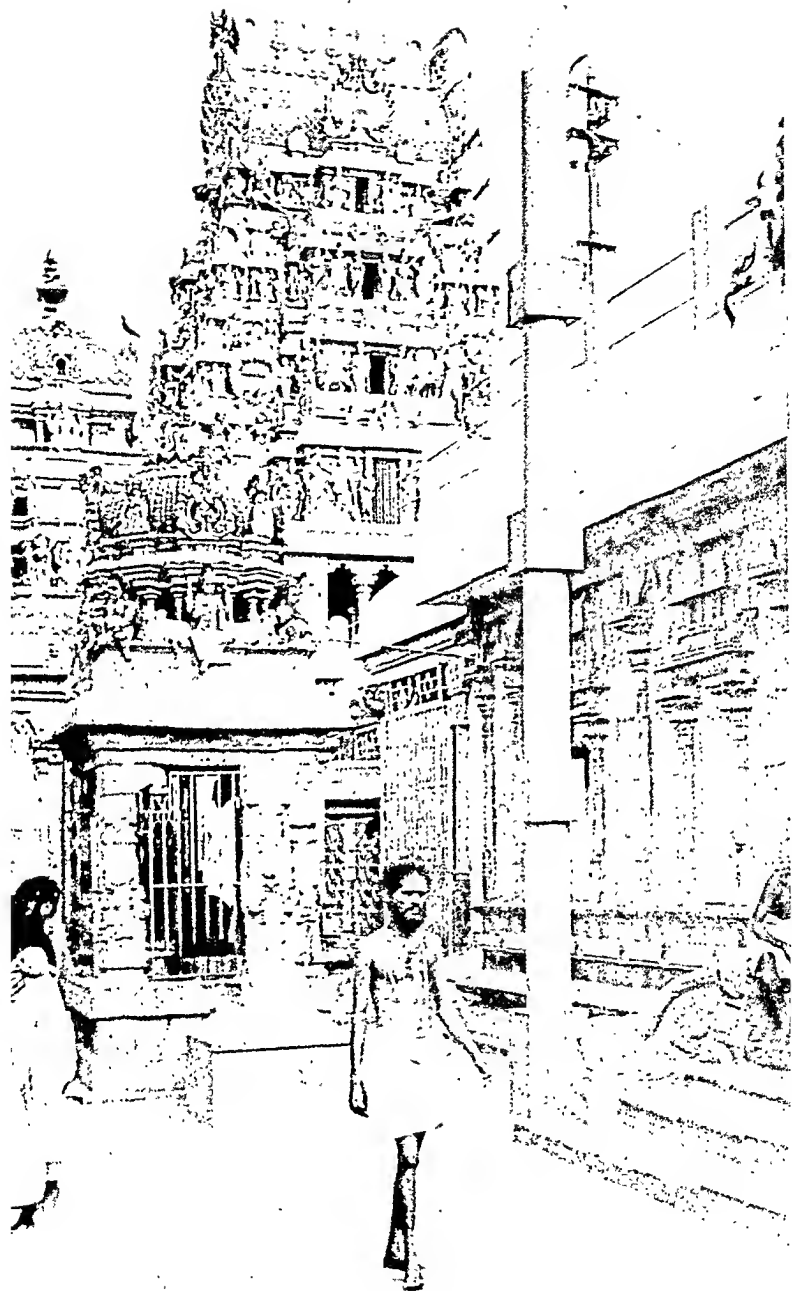
The Modern Period

The architecture created by the European colonizers between the 18th and 20th centuries was, by comparison with what had gone before, a mere episode on the Indian scene. The Portuguese built their towns on the west coast in their own late Renaissance and baroque styles, while in the 18th century Louis XVI architec-

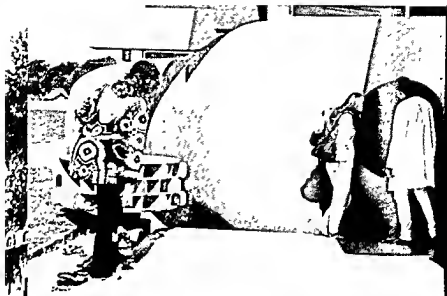


The Pearl Mosque of Aurangzeb, in Delhi,
seen through an archway of the Red Fort





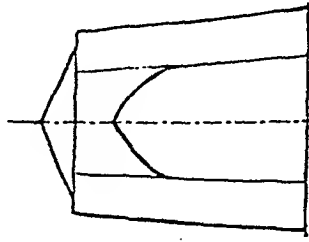
South Indian temple architecture in
Madurai, Tamil Nadu



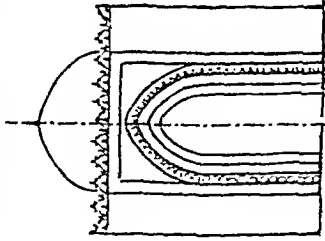
The ultra-modern design of a Pondicherry school, and the 18th-century observatory at Jaipur



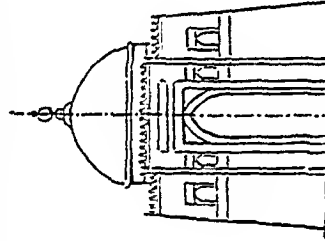
INDO-ISLAMIC ARCHITECTURAL STYLES (12th to 18th C)



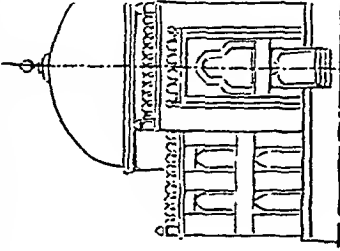
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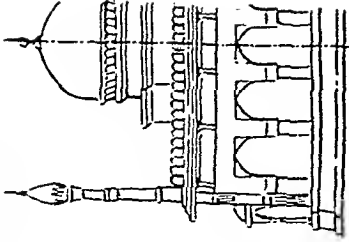
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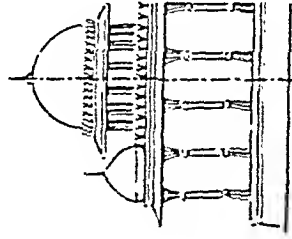
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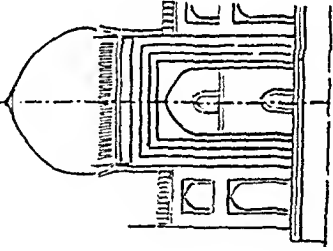
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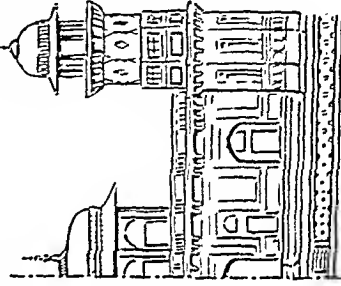
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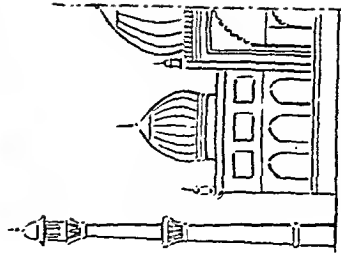
GUJARATI



EARLY MOGUL



MIDDLE MOGUL



LATE MOGUL

ture was introduced by French adventurers in the realms of the princes they served.

The first British houses on the grand scale were built in the late 18th century in the capitals of the three administrative "Presidencies" - Calcutta, Madras and Parell, near Bombay. As British power expanded and consolidated so did the residencies built to house those who wielded it, and Government Houses were of classic dignity and proportion. The style of grand imperialism culminated in the vast layout of New Delhi designed by Sir Edwin Lutyens during the 1920s, on a smaller scale, some of its relics - vice-regal lodges, country-house hotels and neo-gothic churches - still remain in the various hill stations which the British used for rest and recreation.

Since Independence, India's most interesting architectural experiment is the city of Chandigarh; it was designed by the Frenchman Le Corbusier, whose work has inspired a new generation of contemporary Indian architects. Many run-of-the-mill public buildings in the modernized city centers are in a hybrid Hindu-Moslem style with functional features.

Sculpture and Painting

The Westerner first plunging into the universe of Indian art is likely to feel a vague sense of strangeness and esthetic uneasiness. Our eyes and minds have to adapt to this new world of forms, full of mystery and suggestions. For one thing, Indian art has remained across the ages essentially religious and we may be as confused by a scene of Radha and Krishna, Maya and the elephant or the incarnations of Vishnu as a Hindu would be by an "Adam and Eve" or a "Raising of Lazarus". To know what is going on in Indian art, you should have at least an elementary knowledge of the life of Buddha and the legends of the principal gods - just as to approach Western religious art you must know something about the Bible.

But it is not only the content - and the multiplicity of religious themes - which is difficult for us, but also the expression, which ranges from the deep serenity of meditation, through the exuberantly voluptuous, to the marriage of native folk art and foreign influence. "True" Indian art can as well be a Buddha who has conquered everything, a full breasted *apsara* in a temple niche, or a detailed, gilded scene of court life.

Generalities are as dangerous in the field of Indian art as anywhere else. Nonetheless, here are a few: the earliest, or classical period (3rd century BC-6th century AD) is Buddhist in feeling and form, with that religion's emphasis on the conquest of oneself. People and objects are portrayed not as ends in themselves - as is

almost universally the case in Western art – but as symbols of an interior condition; a state of being. If our art is largely finite and self-contained, Indian art of this period strives toward the eternal and the infinite. The famous Buddha smile is perhaps the best example of a spiritual condition translated into tangible artistic form.

The Middle Ages (7th to about 14th century) correspond in history to the decline of Buddhism and the resurgence of Hinduism's many cults, and art of course reflected this. Now man's whole life is portrayed – the good with the bad: heaven is ever-present but so are the pleasures of the earth. Sculpture becomes more a part of architecture and the temple becomes the world – visible and invisible – in miniature. Thus heavenly beings may be found on the same wall with couples in poses never admitted by Western censors.

The last period (14th to 18th century) witnesses the triumph of the Moslems and the reappearance of folk art. If heaven has all but disappeared, it has been replaced by a heaven on earth of flowers, palaces, and beautiful women. Even the semi-religious paintings like the *many scenes of Krishna look like delightful picnics in groves filled with birds, animals, and richly ornamented maidens.*

British rule in the 19th century seems to have stamped out nearly all creativity of a purely Indian nature. The best that can be said of the modern period is that it seems to be moving towards a "one world" concept of the artist: i.e. although there are some fine 20th-century artists in India, their work at present owes a tremendous debt to Gauguin, Van Gogh, Matisse, and Braque – when at its best – and when at its worst, to the Western realist academic tradition.

Painting undoubtedly existed in India from earliest times, but being more perishable than its sister art of sculpture, we have only a fragmentary record of its progress. Stone has survived and we shall begin with it.

Unmatched Artistry in Stone

Though there are a few specimens of Indian sculpture before the 3rd century BC they belong more to the domain of archeology. The first outburst of creativity on a large and lasting scale came under the Mauryan Empire whose greatest king was the famous Asoka. After his conversion to Buddhism his faith as expressed in stone knew no bounds: it is estimated that 84,000 stupas were built during his reign. The finest of these monumental reliquaries still extant are at Sanchi. The Sungas followed the Mauryans and continued their artistic tradition, introducing in addition portrait sculpture in which the head is rendered in massive planes with little detail.

When the Sunga Empire of North India fell apart, the void was filled by Greek and Parthian rulers (2nd century BC-2nd century AD), many of whom adopted Buddhism or Brahminism but who could not help but retain their own national consciousness. They were followed by the Kushans, of far-off Tartar origin. Such concentrated foreign influence both transformed and enriched Indian art and gave rise to the schools known as Gandhara and Mathura.

Just as in the West the ancient world had been swamped by the Barbarians and transfigured by Christianity – creating an entirely new art – in the East, Hellenism met Buddhism and Indian classical art was forever changed. Greco-Buddhist art represents the Buddha himself for the first time as a magnificent human being – a sort of Apollo in eastern religious disguise (the Gandhara school goes as far as to give the Buddha a toga and a mustache; a detail never seen in the art of any other school) The drapery falls in stiff and complicated folds and the expression is one of the conqueror of the outside world – not the spiritual one. Indeed, whether the sculptors work in the greenish-gray stone of Gandhara or the reddish stone of Mathura, they slowly transform the Buddha from a rather haughty athlete into a meditating, mediating image of contemplation with lowered eyelids and a beatific smile. The Gandhara school “mass-produced” images for temples and for rich protectors; and though some of their carved panels may seem somewhat lifeless as art, they are invaluable for the accurate details they give on contemporary life.

The Kushan King Kanishka ruled simultaneously with his two sons over a vast empire in the north whose artistic center was Mathura, between Agra and Delhi. Here the foreign influence was less pronounced and the sculptured heads come closer to Indian types but are not really copies of racial features. Religious images for Brahmins, Buddhists, and Jains were sculpted on order, sometimes for monarchs a thousand miles away. The Buddha is represented seated on a lion throne, not on the Gandharan lotus, and his expression still denotes worldliness more than sublime contemplation. Another favorite theme is the demi-god Kuvera, pudgy and self-important, who holds a wine cup and the bag of fortune. The voluptuous female makes a grand entrance in the person of the yakshinis, supposed to have superhuman powers, but sculpted as women – feminine to the n-th degree, with round full breasts and deeply curved hips. Except for lavish jewelry the Mathura Yakshinis are naked and they pose in graceful attitudes.

Sculpture's Epochs of Glory

The foreign influence of the first three centuries AD was not altogether assimilated and art did not become truly Indian until the

arrival of the Gupta dynasty (320–600). These centuries saw the zenith of classical sculpture and created the “international” image of Buddha – the one which is recognized in all Eastern countries. The stiff Greek drapery has disappeared and has been replaced by a robe hanging in transparency, giving the effect of nudity. The hair is tightly curled and knotted on the top of the head and the halo is elaborately designed as are the thrones. The position of the hands has religious significance and the fingers are sometimes webbed. The Gupta sculptors excelled not only in stone but also in metal casting by the technically advanced *cire perdue* (lost wax) process. Unfortunately the Empire was in later centuries a happy hunting ground for iconoclastic Moslems who destroyed palaces, temples, and statues. We owe most of our knowledge of Gupta sculpture to the out-of-the-way places which escaped destruction and to excavation of ancient artistic centers like Sarnath.

Southern India of this period is justly famous for its sculpture in bronze. Like the Gupta artists, the Dravidians used the *cire perdue* method; but unlike them, they were wholly devoted to the Hindu religion and to the cult of Lord Siva in particular. It is amazing that these images are so esthetically moving, for they were cast according to elaborate religious prescriptions. No attitude, no gesture is without meaning and no proportion is accidental. In the image, the worshipper was meant to read not only the powers and importance of the god but also the religious mood he expresses in that instant. These statues are lithe and seem to hesitate on the brink of movement. After the fall of the Guptas – coinciding with the beginning of the end for Indian Buddhism – sculpture moves into the Middle Ages, when statuary will not be an end in itself but a decoration for the house of the god.

Though purists may prefer the classic period, medieval Hindu sculpture is unrivaled for sheer exuberance and is incidentally a sort of stone carved documentary film on everything that counted in the life of Indian man 1,000 years ago. Whether the work be that of the Hoysala sculptors of Mysore, the Chandellas of Khajuraho, the Gangas of Orissa, or any of the others; there is a vibrant liveliness and humanity about this sculpture which leaves no feature of life unexplored. There are flowers and animals, geometric designs and borders, heavenly beings and human beings, banquets and dances and hunts – and generally the best of heaven and earth.

One feature of Hindu sculpture which finds no point of comparison in the West, and is perhaps for that reason often criticized by Westerners, is the undeniably erotic element. This eroticism goes beyond the naked maidens (also found occasionally in early Buddhist work), very tame in comparison with the *mithuna* couples – some of whom are shown merely embracing, but some others actually making love. Both of these types may be interpreted as “left-

overs" of primitive fertility cults, and as auspicious symbols of love and beauty. Hindu temples, conceived as world models, could not leave out such an essential part of life as the act of love. These carvings are also sometimes related to the Tantric doctrines, an offshoot of Hinduism, in which sexual intercourse is the symbol of creation, and which may range (in the purest form) from the woman as spiritual guide, through the quiet copulation of deified persons to the violent love-making of terrible gods.

Painting through the Ages

The Moslem invasions of India brought hordes who destroyed all the true art that lay in their path – so that today we have only a distorted and truncated idea of what India was in her glory – but who were not hostile to images of their own! Sculpture – unless you care to call stucco designs, pierced stone work, and decorative tiles sculpture – practically ceased during the Moslem period, but painting had a large and honored place in the lives of the Mogul monarchs.

Painting of course existed from the dawn of India's artistic history, but the country has extreme climatic conditions which destroyed most of the records. Ajanta and Bagh were the summit of Buddhist painting – and if all the rest in the first six centuries of our era was like these two examples – what an extraordinary period it must have been!

But, to go forward and bridge a gulf of centuries from the majestic Buddhistic conceptions of large-scale wall paintings, we come upon the smaller-scale, charming folk-art tradition that existed in India from earliest times and found its fullest expression with the arrival of the Moslems. From about the second half of the 14th century, a number of artistic schools grew up in North India whose common characteristic was the subtle combination of Persian elegance, precision and love of color with Indian realism.

These miniatures in tempera on paper come into full flower during the Mogul Empire (16th to 18th century). Mogul painting is a courtly art, and limited to the delightful lives of the aristocracy: their receptions, their palaces, their love-life. Portraiture becomes a major current and the strong, sensitive faces of the monarchs make worthy subjects. Beautifully detailed studies of flowers, birds and animals are also favorite subjects, often as illustrations for natural history books.

Concurrently with the Mogul school existed the indigenous Hindu schools whose origins are deep in the roots of Indian history. The two major subdivisions – Pahari and Rajput painting – become increasingly influenced by the Persians, but they retain their favorite themes: Krishna and his legend lead the way, but

other great epics are also illustrated. These artists also illustrated musical modes so that in the mind of the Indian viewer, the painting was immediately associated with a poem and a melody. In the West we have no equivalent of such a subtle welding of the arts.

While the Mogul school was situated around Agra and Delhi, the Rajput paintings were done in present day Rajasthan and include the Mewar school. These miniatures are crowded with happy, sloe-eyed people in bright costumes, and they often tell two stories in one painting. This is popular art with a much wider appeal than the court scenes of the Moguls, and it illustrates themes the people knew well in the vivid primary colors they loved. Krishna and Radha, Krishna and the milkmaids, the birth of Krishna – he is the real hero of the Rajput artists. (You'll know him – he's always painted blue.)

The Pahari miniatures (which include the Basohli, Jammu, and Kangra schools) came from the north, the Punjab and Jammu and are more delicate in outline and paler in color – in a word, more Persian. It is tender, intimate art which takes simple joys and sorrows of the people as its subjects, though Krishna is not absent. Both the Rajput and Pahari artists enjoyed detailing clothing, jewelry, and backgrounds for their subjects.

The 19th-century academism which followed in the wake of the British had nothing to do with India's own creative genius. But like most ill winds, this one too blew some good. Artists, reacting to foreign domination, began searching the past for inspiration and there has been a great revival of interest among many Indian artists for the indigenous folk-art of their ancestors. Nevertheless, the greatest figures in Indian art of the 20th century have all been deeply influenced by one current or another of Western painting, and some of the most original recent work by young artists creates a dynamic synthesis between traditional Indian sensibility and Western materials and techniques.

Music

The most remarkable fact about Indian music is the long continuity of its growth. Long before the Christian era, it had developed not only definite laws of theory and practice, but even comprehensive theories of appreciation. The ancient *pandits* studied carefully the physical stimulants to esthetic enjoyment. They analyzed the nature of emotion (*bhava*); the conditions and the themes which produce the emotions (*vibhava*); the visible signs and results of such emotion (*anubhava*); and even the nature of the subconscious mind, the involuntary emotions (*satvabhava*). Their methods were rational and, what is more, they put their conclusions to good practical use.

The beginnings of Indian music can be traced to the Vedic days, though history and facts and legends are all inextricably mixed into one. There are many symbolic legends of music. The seven notes of the scale and the basic rhythms are supposed to have been revealed by the Lord himself. Singing and dancing exemplify His various forms. Some of the early musical literature are in the nature of minor but significant scriptures. Early songs embody philosophical concepts, ethical and moral precepts and discussions, social criticism. It is only natural that such an art should have grown and developed as an adjunct of worship and that temples should have been the biggest repositories of music and dance.

The history of this music has to be studied and understood not so much in terms of the music itself, but through various treatises which have come down to us. The main landmarks – at least until recent times – were not the great composers or their works, but treatises which embody extant knowledge and are in the nature of codifications of theory and practice.

Western Approaches

Indian classical music of today is the logical development of a long historical process that has been a distinctive and integral part of Indian history and culture. Because of this, it makes heavy intellectual demands on Westerners who, if they work on it from their own precepts of harmonization and modulation, may feel at first that it is monotonous, lacking form and highlights of contrast.

However, to judge Indian music in Western terms is to miss the point – like trying to judge Beethoven or Brahms in terms of *raga* (the basis of Indian melody) or *tala* (the basis of its rhythm). Similarly with the human voice, which is the most expressive musical instrument in the world and is common to all musical systems. Yet, to most Europeans, Indian singing sounds artificial, harsh, strained and nasal – which is precisely how most Indians describe Western voices! For the West to truly understand the East in such matters (and vice versa), the listener has to be willing to explore different sets of musical principles and to accept that it takes time and perseverance to interpret a different musical language.

Characteristics of Indian Music

To start with that vexed matter of the voice. Its quality and range are comparatively unimportant in Indian music where the voice per se is no more an asset to a singer than, say, good handwriting to a poet. What a musician sings is far more important than how he sings, for in Indian music each singer has his own rendering of a particular piece, as there is no notation in the Western

sense. This can best be understood by realizing that Indian music is purely melodic – it neither needs nor implies harmony. But harmony affects the structure of the melody itself and it is very difficult for the Western mind to conceive of melody without the implications, tacit or explicit, of a harmonious system. Indian melody on the other hand is made up of notes which are related purely by their continuity.

In Indian music there is no such thing as exact tones, which is one reason why no keyboard instruments are used. Nor is there any absolute pitch because the music is not concerned with harmonic draughtsmanship and does not need such a stable standard. The rhythmic pattern of Indian music is both asymmetric and symmetric and relies for its beat on the almost continuous sound of percussion instruments. In all styles of Indian musical composition the insistence is on emotional and devotional intensity; it is lyrical, sensual, exciting and offers the Western listener a different dimension in musical appreciation.

New East-West Directions

During the past twenty-five years or so there has been a growing interest in all kinds of Eastern music among the young in America and Europe. On a superficial level this is little more than a fad, but there are musicians of both the classical and pop variety who are seriously experimenting with modes of music outside the usual Western tradition. Pop groups (following a fashion started by the Beatles) use instruments like the *sitar* and the *shehrails* for the exploration of Eastern themes and internationally renowned musicians, like Yehudi Menuhin and classic guitarist Julian Bream, have worked out new ways of collaborating with Indian musicians, while modern composers like Alan Hovhaness incorporate elements of Indian music in their work. In their turn, Indian musicians, such as Ravi Shankar and Vilayat Khan, tour the concert halls and campuses of the West. Initiatives such as these, based on a knowledge (or at least an awareness) of the differing musical systems can help to enrich East-West understanding.

The Dance

The background of dancing in India is infinitely rich and varied, as varied in fact as the land of India itself, but with the same underlying unity which knits the people of the country together. Both the folk dances and the classical forms show this variety intertwined by the unity of spirit and of basic teaching. While folk dances derive from various sources, the origin of all the classical systems has been the Hindu Temple. It was in the Temple that they were

conceived and nourished; it was also in the Temple that they attained their full stature. While it is true that dances were also performed at the courts of princes, noblemen's houses and on auspicious occasions such as marriages, the impulse that gave them birth was religious.

Dance formed an intrinsic part of worship in the Temples. Just as Hindus offer flowers in the Temple to God, so was He offered music and dance as being the most beautiful expressions of the human spirit. India alone has a concept of God who dances. Siva is Nataraja, the King of dancers, who performs in the Hall of Consciousness and creates the rhythm of the Universe.

As in all Indian performing art, so in dancing the concept of *rasa*, or esthetic mood holds the central place. *Rasa* is an impersonal sensation (different from emotion) which is shared by all. Nine *rasas* have been generally recognized: *sringara* or love in all its variations, devotion, humor, pathos, heroism, fury, terror, disgust, wonderment, and peace.

In dancing, *rasa* is conveyed through *bhava* or expression. The dancer should so perform that "where the hand is, there the mind is, where the mind is, there is *bhava* and where there's *bhava*, there is *rasa*".

The technique through which *bhava* manifests itself is called *abhinaya*. It literally means "to carry forward", to convey a sentiment, a story, a situation to the audience through various means. There are four kinds of *abhinaya* which are expressed through the posture of the body and gesture; through singing; through costume and, sometimes, make-up; through facial movements to convey emotion.

According to whether there is *abhinaya* or not, dances are divided into *nritta* and *nritya*. *Nritta* is an intricate abstract dance consisting of rigid movements and poses, which are devoid of dramatic content. *Nritya* is suggestive and interpretative, with every movement and gesture invested with meaning. An ordinary dance recital would contain several items of *nritta* and *nritya*.

Dance – Historical and Regional

Dance in India has had a long history. We find mention of it in the *Vedas* themselves. The references in the great epics, the *Ramayana* and the *Mahabharata* are more profuse. Arjuna, one of the heroes of the *Mahabharata*, during his period of exile, was employed by the King of Virata as teacher of music and dance to the princesses. From this it would seem that in those days dance was a highly respected art, practised as much by high-born ladies as by professional dancers. In the *Malavikagnimitra*, a play by Kalidasa (5th century AD), stage dancing has an important role.

The earliest work on dancing is the *Natya Sastra*, which is in itself a great exposition of Indian esthetics on music and drama. Many books have been written on dancing since then and up to the 18th century. At one time there must have been a unified system of classical dancing in all of India. Each cultural area in the country acquired eventually a local idiom. Regional folk dance themes were assimilated into classical art. Foreign influences were also at work; some isolated regions developed new characteristics. Thus have arisen the four main classical schools, namely: Bharata Natya in the South, particularly in Tamil-land; Kathakali in Kerala; Manipur in the Northeast (Assam), and Kathak in the North.

Bharata Natya

The art of Bharata Natya is now performed mainly in Southeast India. It attracted royal and religious patronage for centuries, and dancers, who were attached to the great temples, participated in the offerings at worship. Today, under modern legislation, there are no temple dancers and this dance no longer finds a place in temple ritual. In the word Bharata, the three syllables: Bha, Ra and Ta stand for the three components of all dancing: Bha for *Bhava* or expression, Ra for *Raga* or melody, and Ta for *Tala* or rhythm.

The original name for classical dances in the Tamil country was *Sadir* meaning solo dance performances by temple dancers or *devadasis*. Though in later days the *Sadir* developed sensual characteristics (which almost brought about the extinction of this art), all *devadasis* maintained a high standard of technique and traditions. Many outstanding artists were among them and the corruption was not of their making alone but helped by that of society in general.

The music for Bharata Natya is of the Carnatic style, prevalent in South India. There are one or two singers. The chief singer usually does the *nattuvangam* or direction of the dance. He plays all the rhythms on cymbals of bronze. There is usually an instrumental accompaniment on a *mukhaveena* which is a small wind instrument. The most important instrument is the *mridangam*, a drum, which indicates the rhythm. The dancer wears anklets of small bells which also emphasize the rhythm.

In many of the great temples of South India one can see some of the Bharata Natya dance poses in sculpture.

Kathakali

Kathakali, the theater tradition of Kerala, originated from the ancient ritual and cult plays of Hindu temples, as well as from the

religious entertainments and dance forms prevalent in the south-west of India.

It is generally believed that Kathakali as it is known today, slowly evolved into a distinctive form some time between the 15th and the 17th centuries. Its popularity increased after the 17th century when the plays were written in popular Malayalam rather than classicized Sanskrit, the language of the learned few.

Kathakali is usually performed by boys and men who have undergone intensive physical training and also a prolonged course of instruction in the portrayal of emotions through facial gestures, supplemented by *mudras* (hand gestures) of a prescribed pattern.

Kathakali plays are mainly based on the events and episodes from the two great epics of India, the *Ramayana* and the *Mahabharata*.

Though, originally, Kathakali used to be presented as an all-night performance in temples and during festivals, it has been suitably adapted for the modern stage in recent times, such performances lasting only two to three hours.

Kathakali characters are primarily classified into five distinct types according to their make-up and costumes. They are *Pacha* (green), *Kathi* (knife), *Tati* (beard), *Kari* (black) and *Minukku* (polished). The *Pacha* character represents the noble-hearted and upright hero; the *Kathi* character represents a cross of nobility and villainy, of heroism and evil. Both the *Pacha* and *Kathi* characters have their faces painted green. But in the case of the latter, a knife-shaped pattern is drawn on the cheek in red pigment over the normal green make-up. In addition, a small white ball is affixed to the tip of the nose and in the middle of the forehead.

Kathakali make-up is a very elaborate process. The make-up artist is himself a specialist, the product of nearly a dozen years of training and apprenticeship. The make-up usually takes several hours.

The music and orchestra which form an integral part of Kathakali performances are of a very high order of excellence. The Kathakali songs composed in pure South Indian musical *ragas* are free from the admixture of other styles. The orchestra consists of *Chenta*, *Maddalam*, cymbals, the gong and sometimes the *Edakka*.

Kathakali plays are written in Malayalam verse. These are set to the music in appropriate *ragas* and the musician sings the lines to the accompaniment of the drums, timed to the beating of the gong and cymbals. It is the singer that actually directs the play and the actors take their cue from him.

Manipur

Manipur is a remote part of India and has evolved her folk

dances into a classical style peculiar to herself. Their inspiration is purely religious and the dance items re-enact the love story of Radha and Krishna, *Ras Lila* being deservedly the most important and best known episode. Other dramatic dances like the *Lai Haroba* are a strange mixture of ritual Manipuri folklore and Hindu mythology. Compared with the classical dances of India, the technique employed is less rigid and the dances are vigorous when performed by young men and sweetly lyrical when interpreted by young girls. Faces remain immobile and the meaning is conveyed through the swaying body and the graceful movements of arms. The women's costumes are extremely gay and picturesque: the headgear is a small conical cap; the close-fitting jacket is of trimmed velvet and the hooped skirts – half covered by silk petticoats – are richly embroidered. Through sheer beauty and grace the Manipuri costumes and dances add a cheerful note to the heritage of Indian classical dancing. The accompanying music and the chorus are typical of the region but the instruments employed are ubiquitous.

Kathak

Of all Indian dances, *Kathak*, which is typical of Northern India, is the most secular. Founded according to the precepts of Bharata, new influences were grafted onto it with the Mohammedan invasion. It was patronized by the Moslem courts and Persian influences affected it to a great extent. Originally a temple dance, it became a court dance. The Nautch dancers (a corrupted form of the Sanskrit word *Natya*), were both men and women and their sensuous performances soon acquired a bad reputation. However, the Kathak – developed mainly in Lucknow and Jaipur – is extremely skillful and graceful. At present the best performances of this style can be seen at Delhi. Kathak dancers can reproduce in their footwork the exact sounds made by the drums and they are very skilled in using the anklets they wear. Traditionally these anklets have three rows of bells and good dancers are said to be able to control the sound of any one of them. The arm movements and the general body postures of Kathak dancing are weak. Hastas have no special meaning and are merely decorative. It is not interpretative in the Bharata *Natya* sense and it lacks the sculptural quality of the former.

A Kathak program consists usually of a dance called *Amad*, which is a figurative salutation of the audience. Then come the characteristic *Parans*, with their intricate and brilliant footwork. The third variety, called *Gaths*, are more interpretative and have some trace of abhinaya in them. The musical accompaniment consists of a singer, who not only sings but reproduces the drum syl-

lables. The dancer also often utters these syllables. They are accompanied by a *Sarangi* player (an Indian type of violin). Further accompaniment is provided by two drums.

Dance Today

In recent years there has been a revival of enthusiasm for Indian classical dancing which is now quite often performed in the capitals of the West and in the large Indian cities, far removed from its place of origin. There have also been experiments in a more modern national dance idiom by such artists as Uday Shankar. But it is still true to say that most performances of Indian dance remain close to their traditional classical form and do not attempt to portray contemporary themes.

Literature

India's literature, like most things Indian, is not homogeneous because of the different languages that are commonly spoken in its various regions. The most widely disseminated writings are in Hindi, Urdu and English and, for all but a few travelers, the last will be the only readily accessible tongue. Nowadays, there is a growing emphasis on the spread of Hindi, the country's first official language, and on the development of regional languages; nevertheless the use of English is uniformly though sparsely distributed throughout the country. Almost half the total of books published each year are in English, which is also the language of the most influential newspapers and magazines.

Indian Writing

The great tradition of writing in India centers on the epic, romantic drama and poetry. The *Ramayana* and *Mahabharata*, like the Homeric epics, have not been equaled, and like the Western classics, have taken their place among the great literatures of the world. The tradition for great drama has, however, not been continued. The dance-drama exists and important playwrights have written in Bengali, Malayali, Gujarati and Marathi, but they have not reached the stature of their great predecessor, Kalidasa, the Sanskrit poet and dramatist who lived in the 6th century AD. Poetry has grown and flourished in all the languages. While Ghalib and Tagore may be ranked among the great poets of the world, the various regional languages can boast a galaxy of lesser luminaries. Love of poetry is deeply imbued in the hearts of the people, and poetic symposiums – *Mushairas*, as they are called in Urdu (*Kavi Sammelans* in Hindi) – are an integral part of life.

All the great classics are available in English translations and should be read by anyone who wants to understand the rich traditional background that has inspired so many aspects of the country's creative arts.

Indo-Anglian Writing

One far-reaching result of the British colonization of India was that English became the common medium of communication at all the higher educational, legal, administrative and social levels. Consequently, since the mid-19th century, there has been a number of authors writing in English in what has become known as the Indo-Anglian tradition. The influence and desirability of this is a matter for some controversy, but its supporters claim that Indo-Anglian literature is by no means purely imitative, for it possesses original and distinctive qualities of "Indian-ness" inherent in its thought and choice of subject matter. In this way it helps to promote rather than detract from a general awareness of the Indian national identity.

Two of the best known Indo-Anglian writers born in the 19th century were Rabindranath Tagore and Sri Aurobindo who are best remembered for their epic-scale poetry and philosophical writings very much in the Indian tradition. Tagore wrote primarily in Bengali, but it was his English translation of the famous poem *Gitanjali* that won him the Nobel Prize for Literature in 1913. Sri Aurobindo (born in Calcutta, 1872) spent much of his youth in England and English was his mother tongue. His poem *Savitri* is an epic on the Miltonian scale and he was the founder of the famous Ashram at Pondicherry, to which people went in search of spiritual truth. Today his name is still remembered there at Auroville – a project planned to bring together the values and ideas of many different cultures.

Indo-Anglian novels and short stories have been greatly influenced in form and content by the West, though, during the past fifty years, several writers have developed a style and approach that is quintessentially Indian. Among the well-known writers of the older generation are Mulk Raj Anand, who depicts the rock-bottom realism of Indian life in his novels of the 1930s, such as *Coolie* and *Untouchable*; and the prolific and humorous R. K. Narayan, who began writing books such as *Bachelor of Arts* in the 1930s and has since created a Mr. Everyman of the small-town middle classes for the delight of his readers – see, for example, *Waiting for the Mahatma* (1955), *The Man Eater of Malgudi* (1962) and *The Sweet Vendor* (1967). Two other well-known novelists who treat of social and political themes are Raya Rao (author of *Kanthapura* and *The Serpent and the Rope*) and Kamala Markan-

daya who writes sensitively of the impact of social change in books like *Some Inner Fury* (1956), *The Coffer Dams* (1969) and *The Golden Honeycomb* (1977). Another woman writer of note is Ruth Praver Jhabvala who successfully portrays the lives of foreigners living in India – a recent treatment of the theme called *Heat and Dust* won her the prestigious Booker Prize for Fiction in 1976.

On the whole, Indo-Anglian poets are less well-known abroad, except for Dom Moraes who won the Hawthornden Prize for Poetry, two other accomplished young poets writing in English are Nissim Ezekiel (*Hymns of Darkness*, 1977) and Arun Kolatkar who won the 1977 Commonwealth Poetry Prize for his *Jejuri*, a 31-poem meditation on a small temple-town of that name. These and other writers of similar caliber are by no means imitative poetasters, for their work is frequently sustained by their own national literary history and they usually write in their regional language as well as in English.

An excellent way to get the authentic feel of a country through its literature is to read the autobiographies of its famous creative citizens. Among the most interesting on the Indian scene are Mahatma Gandhi's *My Experiments with Truth* (covering the great leader's early years only) and Jawaharlal Nehru's candid but again early *Autobiography*; in a different, more personal vein, Iry Ved Mehta's *Face to Face*, a vivid account of the author's experiences during Partition and as a student in America. For a circumspect autobiographical account by India's more recent national leader, read *The Speeches and Reminiscences of Indira Gandhi*, published in 1975 when she was still in power. A recent and brilliant non-fictional analysis of the contemporary scene is by that distinguished West Indian writer, V. S. Naipaul – *India, A Wounded Civilization*, published in 1977.

Whatever the shortcomings of Indo-Anglian writing from a nationalist and political point of view, it undeniably makes the country more readily accessible to the English-speaking visitor than any other Eastern country, and it is only sensible to take advantage of this. Some Indo-Anglian writing is undoubtedly second-rate and suffers from what has been rather unkindly termed, "the anxiety of influence", but it is genuine enough in its fashion.

Other English Writing about India

Another fruitful result of the long British-Indian connection is the number of English authors who have produced fascinating accounts of India as they experienced and loved it. Rudyard Kipling was the first noted writer to explore this vein and his *Kim*, *The Jungle Books* and *Plain Tales from the Hills* are classics. Another

classic of a later date is E. M. Forster's *A Passage to India*. Two first-rate contemporary English writers who have written in a similar tradition are John Masters (*Bhowani Junction*, *The Ravi Lancers* and the autobiographical *Bugles and A Tiger*) and the late Paul Scott, who wrote four outstanding novels about Anglo-Indian relationships during the post-war years in his *Raj Quartet*. For an exciting documentary account of the political and social upheavals of that period, read *Freedom at Midnight* by Collins and Lapierre.

The Mass Media

For most Indians, movies are the only readily accessible and inexpensive form of mass entertainment and therefore the country's film industry is one of the world's largest. The majority of Indian films satisfy the popular desire for romantic escapism and are glossy, spectacular dramas featuring music, dance and the fortunes of charismatic stars. It is, nevertheless, well worth while seeing one or two for an insight into a unique kind of Indian dream-world.

In addition, a number of high-quality films are made by serious and idealistic film-makers, the best known among them being Satyajit Ray, who has created an individual and coherent vision of India in more than twenty films. The main themes of the "high-brow" kind of film are the pressing social problems and moral dilemmas created by India's traditional family structure, and they provide a thought-provoking introduction to the complexities of its contemporary life. Documentary films also play an important informative and educative role in India and it is compulsory for every major cinema to show one serious documentary and one newsreel each week. Most of them are produced by the Government-sponsored Films Division. The Central Board of Films imposes limits on the movie-makers' freedom to experiment and its stated policy is to curb "the depiction of violence and vulgarity in films".

The masses' other main source of information and entertainment is the All India Radio network which is a Government monopoly. There are 70 broadcasting stations in the country covering the most important language areas and an estimated 14 million radios. This may seem far too few until you realize that many of the receiving sets are communally-owned and listened to by whole villages. Besides musical and feature programs broadcast nationally, each category of the listening public is served with programs geared to its own problems. Villagers get information on agriculture, weather, health and hygiene: these broadcasts are made by experts in all the major languages plus some 125 dialects. Women learn about housekeeping, child care and nutrition; while special educa-

tional programs are beamed to schools.

The Indian stations exchange their best efforts among themselves and also draw upon a foreign program pool. In turn the External Services broadcast 23 hours a day in 21 languages for far-flung listeners in Asia, Africa, Europe and Australia.

Television, which is also a Government monopoly, is still at the pioneering stage and is readily available only in the major cities. In its absence, people glean most current news from newspapers, most of them privately owned. It is reckoned that, throughout the country, about 12,500 papers and periodicals are published in a total of 56 different languages and their circulation figures are healthier than in many more television-oriented countries. Newspapers printed in Hindi and English, which appeal mainly to the educated, urban middle-classes, make up nearly half the country's total and smaller-circulation papers in the various regional languages account for the other half.

Although this all sounds quite impressive, it must be remembered that only about 38% of Indians are literate and there are still great gaps in cultural and social levels between the cities and the vast rural areas where the bulk of the population lives. As in most developing countries, mass communications are a low economic priority and consequently there is a serious lack of trained personnel at the roots level where the need for information and advice is greatest.



THE SPICE OF LIFE

Indian Cuisine

BY

SUSAN AKERS GEORGE

A writer on gastronomy, Mrs. George reveals here the variety and subtlety of Indian culinary art.

The first thing to do in talking about Indian cooking is to try to dispel at least a few of the popular misconceptions about it. Alas, two adjectives that come crowding into most people's minds are "hot" and/or "insanitary". It ain't necessarily so. As for the fiery aspect – most Indian dishes are spiced only enough to make them interesting and to act as a pick-me-up for jaded hot weather appetites, and secondly, there is no earthly reason for them to be loaded with fierce microbes since they have almost all been cooked long and thoroughly. Most travelers will find that if they no longer fear an ulcerated digestive tract or a rare tropical disease they can sit right down and enjoy the gastronomic possibilities that India offers.

Unadventurous tourists who want only the food they are used to at home are fortunately becoming a disappearing species. They were sufficiently prevalent in the past, however, to give the Indian hotels and restaurants complexes about serving "native" food. Unwarranted timidity on both sides resulted in tourists being served "Western" food badly prepared by cooks who didn't understand it; and the tourists in turn tended to give this so-called "Indian" cooking a poor reputation abroad. The vicious circle is no longer quite so much so, and you can help to diminish it even further by keeping an open mind and an unprejudiced palate. You and the Indians both have everything to gain by it.

In major hotels and better restaurants the standards of hygiene are generally fairly high. It is quite safe to eat salads and raw vegetables in good restaurants but they should be shunned in country districts or in small inexpensive restaurants (although a healthy fatalism is the best form of immunization). Indian cooking - especially the vegetarian type - is delicious, easily digestible and wholesome - if taken in moderation. "Hot", non-greasy Indian food will cool you off in summer.

Some Like It Hot

Now let's take up this "hot" business in detail. No one can convince you that Indian cooking is as bland as a milk pudding - all the evidence is to the contrary - but it won't take the skin off your tongue either. There are about twenty-five commonly used spices and a number used more rarely. They not only give an added fillip to the food but give the cook a chance to use some imagination and show off his talent. Spices are treated with care, not to say awe by the cook and you would make him blanch if you were to offer him what passes for curry powder in the West. Things just aren't done that way: *his* curry powder will be freshly ground spices, and he will vary them infinitely according to the dish he is cooking.

Most of these spices also have distinct medicinal uses which we Westerners with our antibiotics would tend to disregard, but the Indian cook occasionally has his eye on a given effect - other than a purely gastronomic one. You'll be miles ahead if you know a few of the more usual spices and their uses, since they are really what makes Indian cooking delightfully different:

Turmeric is used in almost everything - helps to preserve food and gives it a pleasant yellow color.

Chillies are whole, green, dry, red, or powdered. Contrary to what you might suppose, the little green ones are the most lethal.

Ginger is considered good for digestion and many people like it not only in food but in crystallized form after a meal.

Mustard, Cinnamon, Nutmeg, Pepper, Cloves and *Poppy* and

Caraway seeds are all familiar to Western cooks. They are likely to taste better in India because they are unimpeachably fresh. Watch out for a searing combination of cinnamon, cloves and peppercorns called *Garam Masala*.

Coriander seeds or leaves are used in practically every Indian dish, probably because they are supposed to have a cooling effect on the body.

Cardamoms are strong and sweet and used in almost every Indian dessert and in some of the richer meat dishes.

Saffron is delicate and costly since several thousand flowers are needed to produce a pound of it. Fortunately it doesn't take much to give a pale yellow color and a subtle fragrance to rice or curries.

You're now ready to be initiated into some of the more complicated culinary mysteries. And if you think you have trouble with a French menu, wait until you see an Indian one! But be of good cheer: the names for the same thing change from place to place in the country and the traveling Indian himself is in almost as much linguistic difficulty as the neophyte Westerner.

A Wide Range of Curries

If the foreigner knows any Indian words, it is likely to be "curry" so we may as well begin with this well-nigh universal Indian dish, whose name covers the best and alas sometimes the worst in the country's cuisine. Curry can be made with anything – meat, fish, eggs, or vegetables – and the only common denominators seem to be that the preparation is always fried in *ghee* (pure clarified butter) or a vegetable fat, that it is always more or less spiced according to the cook's fancy and that it is always served with rice. What an Indian will find in his curry depends upon his wealth, the part of the country he lives in, and his religious persuasion. Hindus won't touch beef, Moslems feel the same about pork, and a fair percentage of the population is vegetarian of the strictest types, eating neither meat, fish, nor eggs. Fortunately, there is a large variety of vegetables. Since all meat in India is bound to be spiced, you would do better to "go native" and have yours in curry – not in grills since the latter, frankly, aren't very good. Best bets in this department are the numerous varieties of chicken or lamb curry. Beef curry in Bombay or Calcutta is worth trying. Stay miles away from anything called *frithath* unless you are a professional fire-cater. Fish, lobster, crab or shellfish curry is delicious. Vegetable or egg curries may seem a little tame after this rich and varied fare, but usually the Indians manage to make them more interesting than they sound by additions of coconut and judicious use of spices. There are vegetables in India you have never seen before and will

never see again: no matter — most of them are quite tasteless in their natural state and are only rendered palatable through intelligent preparation

Not all meat dishes are *curnies* though the concoctions known as *vindaloo*, *doopizza*, and *korma* resemble it, at least for the outsider. The first is distinguished by a vinegar marinade, the second name means "two onions" but uses a great many more, and served in small pieces or molded into balls. More familiar to the American legion of backyard barbecuers will be the *kebabs*. These are either the familiar skewered pieces of meat alternated with other foods or minced meat, spices and eggs; shaped and fried hamburger style. *Buffaths* is meat which has been boiled with vegetables like the French *pot-au-feu* then sliced, spiced and fried.

One of the most sumptuous meat dishes is a gift of the Moslems: the *biriani*. It is standard at V.I.P. receptions, large dinners and the like and it is devoutly to be wished that even the ordinary tourist will have the chance to taste one. The dish is usually prepared with chicken or lamb and whole, not ground, spices, the whole smothered with rice and elaborately garnished with almost any delicacy: oranges, grapes, pineapples, plums, etc., halved and placed on top of the rice. The *biriani* is then lightly sprinkled with sugar and rose water. *Pulao* is a slightly less complicated version of the *biriani*; particularly worthy of the gourmet is the sweet *pulao* made with coconut, almonds, mangoes and papayas.

The beginning of your Indian meal may be soup, usually of a kind that is thoroughly familiar. An exception is Mulligatawny Soup which most people don't realize is Indian. Actually it is a sort of liquid curry — the same ingredients (chicken, lamb, spices, onions) are boiled instead of fried. After the soup course, everything, with the obvious exception of dessert, is served at the same time. The curry and the rice you can recognize but you will also be confronted with something that looks like thick pea or bean soup. This is *dhal* made from lentils, split peas and the like; there are 101 varieties and the only thing to remember about *dhal* is that it is not spicy or hot — at least not as spicy as the neighboring curry — and you'll be glad of it before the end of the meal! Also served at the same time will be vegetables — parboiled or raw — pickles or chutneys and curd. Chutneys are generally prepared with fruit or vegetables, vinegar and something closely resembling Worcestershire sauce. Two of the most delicious varieties are mint and mango chutney; but here again there will be as many varieties as there are "raw materials" and in as many different guises as the cook cares to dream up. As for pickles, they can be made with fruits like mangoes, peaches or limes as well as the more familiar vegetables. The curd has somewhat the same role to play as *dhal*, i.e. it is very soothing if your curry has made a particularly fiery descent. You

may also find it on the menu as *dahi*.

The Indians love curds and manage to sneak them onto the menu in ways that you don't expect. Vegetable dishes and salads for instance are more than likely served mixed with spices and beaten curds. In an Indian home such a *mélange* will be served at least once a day and it is not bad once you get used to the idea – *raita* (or *kalia* in Bengal) is the name of it when encountered on a menu.

Cooked, Baked or Fried Breads

Mainstay of the poor man's meal, and an agreeable complement to yours, is the large variety of Indian breads. They can be cooked on a griddle, in the oven or fried in deep fat, they are often served piping hot and are really very good. The most popular seems to be the ubiquitous *chappati* which you will see Indians preparing in any odd corner on their portable charcoal-burning *angithies*. They make them on the roadside, in the railway stations, or anywhere else when the spirit moves them. Basically the *chappati* is just a flour and water dough rolled thin and cooked like a pancake – the result tastes like the Mexican *tortilla*. A richer variation is the *paratha* which uses butter or other fat and thus comes out like what we know as piecrust. Parathas are grilled or roasted and served plain or stuffed with vegetables. *Poories* are the same basic dough, with or without butter, which are deep fried and come out like little round soufflés. This same hot bread is called *loochi* in East India, and a variety using lentil flour called *dosa* is served in the South. Another variation on the deep fried and stuffed theme is called *kachori* and the long kind with a "handle" is made in the oven and known as *nan*. *Pappars* spiced with pepper and aniseed are very good when fresh fried, but the factory-made and dryish version is gaining ground.

Desserts Galore

Indian sweets have a number of names but "like a rose by any other name" Indian desserts smell (and taste) as sweet under a great number of aliases. Basically, the various regional recipes are disguises for either rice pudding, milk puddings, vegetables in sweet syrup, or sweet pastries. (Which, come to think of it, makes quite a wide choice.) A good representative of the rice-pudding category is *firnee* which is decorated with raisins, almonds, pistachios and the like; and on festive occasions with edible gold and silver leaf. *Doodh pak* is the intriguing name for a sweetmeat found especially on Bombay menus and *zarda* is a richer version usually loaded with butter. Better for calorie counters are the variety of milk dishes most of which are made by boiling down milk until the

moisture is removed (called *khoa*). These pastes to which butter, sugar, and various flavors are added are called *laddoo*, *barfi*, *rabri*, *kulfi malai*, *kheer*, *rasmullas*, and *sandesh*, which is none other than the original sundae!

You may not be used to having carrots, lentils or eggs for dessert but when they are disguised under the name of *halva* they come out sweet and smooth. Halvas are also prepared with the pulp of India's great variety of exotic fruits. The cook extends his love of frying everything right up to the last course when *jalebi* (pancakes in syrup) or fritters appear. If you feel as though you've been swimming in *ghee* try plain fruit to wind up a heavy meal. Here you can hardly go wrong whether you choose pomegranates, pears, guavas, or one of the hundreds of succulent mango varieties. Ask for the *safeda* (in Lucknow), the *langra* (in Benares), the *alphonso* (in Bombay) or the *malgova* in the South.

A feature of gracious living in India is the serving of *pan* after a meal. Try it at least once. *Pan* is a betel leaf with lime paste stuffed with grated betel nuts, aniseed and cardamom – and the idea is to give the mouth a clean taste after a rich meal.

Eating with Your Fingers

The confrontation of diner with dinner may present a problem if you are lucky enough to be invited to an Indian home. You may rebel at going back to what you consider the 13th century in order to imitate the Indians – and even if you do imitate them, it's harder than it looks – we're talking about eating with your fingers. Using your fingers with dexterity is quite fun and usually creates an atmosphere of friendliness around the table. The rice and chapatis are served on a large metal plate called a *thali*; the various dishes in little bowls or *katories* surrounding it. The idea is to make little snowballs of the rice and to dip them in whatever *katorie* you want to try next. Even in the best families (here again an Indian's natural aversion to worldly goods) the food may be served on a banana leaf which thus dispenses with hardware altogether. Be sure to use *only* the right hand when eating with your fingers.

Refreshments

Liquid refreshment requires no such ingenuity, and since India is hot there are plenty of drinks to choose from. Mango or pineapple juice is sold bottled and so is *nimboa pani* otherwise known as lemonade. If you are doubtful about the safety of drinks in the hinterlands or while traveling by train *neera* is the answer; it is the juice of a coconut and said coconut is opened in front of you. *Lassi* is buttermilk and of course the Indians are not averse to serving

coffee or tea – two of their main crops. Coffee is the drink of the South. Tea is more popular in other parts of India, taken with milk or lime juice. Even beggars can afford the tea sold in thin clay cups for a few paise apiece. As a footnote, let it be said that Indian ice cream is excellent if you're not too finicky about how it was prepared. Prohibition? Stronger stuff can be had in the big city hotels and restaurants though Indians as a nation are a fairly teetotal lot. The local firewater is Toddy, or fermented palm juice, whose production used to be the major industry in the South before the agile toddy tappers were obliged by law to shinny down their trees.

Official India's attitude to drinking, even in its mildest forms, is strict and only tourists and avowed medically-certified alcoholics are permitted to purchase liquor.

On production of the *Tourist Introduction Card*, issued with every tourist visa, visitors may obtain liquor permits at major airports, from the Tourist Office desk. In places like Delhi, drinking in public is prohibited, but tourists can buy liquor from authorized wine dealers or order it in their hotel rooms. In almost all large cities one or more days in the week are observed as "dry days", when the sale of liquor is prohibited.

In major hotel bars it is not usually necessary for foreign visitors to show their liquor permits.

Even the existing regulations may not be strict enough for the present Government which is aiming at making India a completely teetotal country.

You may have some fears about the water. Play it safe by asking for boiled water, for bottled soft drinks or fruit juices, or just by sticking to tea.

Regional Cooking

The dishes listed so far are only a summary – but then no work outside the Five Foot Shelf of books could list all the culinary works the Indians have to their credit. Still it would be useful to the traveler to have a brief guide to regional cooking. Cuisine specialties are roughly equivalent with the four major metropolitan cities: New Delhi, Bombay, Calcutta, and Madras.

Delhi cooking is the most succulent in India. It owes a great deal to the Moguls and reflects their love of the good life – thus the popular name "Muglai" food. Breads are more of a staple than rice in the north, but both are served. The omnipresent chappati is the common man's fare, but *nan* is regarded as the ideal complement to all *tandoori*, or barbecue preparations. Tandoori chicken with *nan*, a green salad and a dessert is a meal fit for a rajah. Popular curries are *korma* or *roghan josh*, and Delhi is also in the heart of the *kebab* country. *Biriani*s and their slightly less rich cousins,

pulaos, are heavy, handsome delicious northern main dishes. Very popular for accompanying a meal is the mixture of lentils and rice known as *khichri*. Two main dishes for vegetarians are *bhujia* and *bhurta*. A *kheer*, *firnee* pudding, or *halva* will round out the meal. Kashmiri food is also Muglai only more so.

Tea time in North India may cause you to give up all thought of dinner. Thin stuffed pastry *samosas*, fritter-like *pakor*as and any number of milk sweets disappear without trying, as do the just-one-more salted almonds.

Bengali, or East Indian food is plainer and depends on rice as the mainstay of the meal – with *loochi* running a close second (this is just the familiar deep fried shortcrust *poori* under another name). Fried *brinjal* or eggplant may be served with *loochi*. A rice cum soupy curry – usually of vegetable and fish – called *machher jhol* is the second course. About the most spectacular eastern dish is *malai* curry made of prawns and coconut. Desserts too are more simple running the gamut from milk to milk-sweetened yogurt or *mishti dhoi* and various milk sweets with a country-wide reputation like *sandesh*, *rasgulla*, *rasmalai* and *gulab jamun*.

South Indians hold the record for rice consumption and it is in the south that the curry is to be regarded with respect – it isn't as rich as the northern kind but makes up for it in hotness. Vegetable dishes are *sambar* and *pachadi* and the main dessert is the milk pudding *paysaam*. *Masala dosa* is the name of a delicious wafer-crisp pancake. Both fruit and fish are plentiful and the coffee is just about the best to be found if you like it rich.

Bombay food is quite different from the fare in the rest of India, probably because of the presence of the small but influential communities: Parsees, Goans, Gujaratis, etc. *Dhan sak* is a Parsee contribution and highly popular: the fried rice is served with a curry aptly called "wide mouth" since so many ingredients go into it. This dish is not hot but the Parsee *pattias* are. *Bombay duck* is the nickname for the bombloe fish, very tasty when curried or fried. Pomfret and *rava*, or Indian salmon, are other fish worthy of notice and *vindaloo* and *buffath* are among the fancier local meat dishes. Bombay cooking tends to sweeten many unlikely things, like vegetables and lentils – this is definitely an acquired taste.



**THE
FACE
OF
INDIA**

**NORTHERN
REGION**



DELHI

Story of Empires in Stone

Delhi is the only one of India's large cities to offer more than a millennium of history in stone. For when Bombay and Madras were trading posts and Calcutta a village of mudflats, Delhi was the capital of an empire for five hundred years past. It was from here that various Hindu and Moslem dynasties, and finally the Moguls, ruled India until they were displaced by the British. It was here that the British established their seat of government from 1911 until Indian independence in 1947, completing their dream capital of New Delhi just in time to turn it over to the new nation of India. New Delhi only celebrated its 50th anniversary in 1979.

So it is now the Indians who rule from Delhi. They have rung up the curtain on yet another act in the history of this intriguing city where all the past and present forces governing India have left their mark. For Delhi is certainly intriguing. According to a count by historians, no fewer than eight cities have been built on this site, and not on top of each other, either, in the usual archeological layer cake. They went up side-by-side and, even though urban sprawl is now welding them together, it is still possible for a visitor to wander through the great epochs of Indian history without ever

leaving Delhi. This city is the work of Hindu, Moslem and British builders. In a few minutes, you can be transported from the neo-classical architecture of the 1920s to the vestiges of a Hindu temple or to the greatest mosque in India.

Delhi has always enjoyed this role as a capital because it is the gateway to the rich plain of the Ganges. In the past, it commanded the great trunk roads of India and is still a rail and air hub today even though it does not have the economic importance of a Bombay or a Calcutta. Ever-changing Delhi is the home of India's Central Government and of the architects of a modern nation.

Going back through time is probably the easiest way to describe the procession of cities in Delhi and it is the most convenient one for the average traveler who seldom fails to catch his first glimpse of the city in New Delhi. What he sees is a garden city of parks, tree-shaded boulevards and mansions swimming in seas of lawns. All this sprung up from paper between 1920 and 1930 – a monument to its planner Sir Edwin Lutyens. But he did not have a free hand in its architecture! The city you see is a compromise between Sir Edwin's love of European Renaissance and others who wanted a more Oriental style. Lord Hardinge, the Viceroy at the time, added his weight to the arguments of the pro-Indian school. It was he who chose the site for the two main landmarks of New Delhi, the Secretariat and the Viceroy's House, now the Presidential Palace and known as Rashtrapati Bhavan.

New Delhi's perspectives are best taken in from the Central Vista, now called Rajpath. This impressive avenue runs from Purana Qila, an early Mogul fort, to the Presidential Palace. An excellent view of the entire architectural conception can be had from a ramp running up between the two blocks of the Secretariat.

This garden city is probably one of the most elegant capitals in the world, particularly in spring when the trees lining its avenues burst into a blaze of flaming gulmohur and yellow laburnum. Winter is also a delightful time of the year and so is autumn, even though it starts only in mid-October and lasts but a few weeks. Then New Delhi can be cool or even cold, a welcome change from the oppressive heat of its summer.

All the Delhis together amount to a city of over 4.5 million and the dividing line between old and new is quite sharp. From New Delhi to Old Delhi is a transformation from cool, spacious avenues and the quiet arcades of a shopping center to a labyrinth of small streets studded with mosques, temples, monuments and bazaars. Occasionally, though, the two meet. Despite hectic Government edicts the beggars turn up in the capital and jackals, too, come down from the hills at times to serenade Outer Delhi by night. They provide a living backdrop to Delhi's museum pieces of Indo-Islamic architecture.

Delhi began to collect these monuments in earnest at the close of the 12th century when the conquering Moslems made it their capital in India. After a parade of ruling dynasties, Babar appeared in 1526 as the first Mogul, but he moved his capital to Agra from where the Moguls ruled until Shahjahan returned to Delhi in 1650. Soon afterwards, he was deposed and imprisoned by his son, the fanatic Aurangzeb, who brought Delhi to its period of greatest glory. With his death in the early 18th century, began Delhi's decline. The city was sacked by Nadir Shah, a Persian, who made off with the fabulous Peacock Throne, and then by an Afghan conqueror, Ahmed Shah Durrani. In 1803, Lord Lake captured Delhi for the British, who governed it in fact even though the Mogul monarchy was allowed to survive nominally. The last of the Delhi emperors, old Bahadur Shah, was the titular leader of the rebels during the first struggle for independence, the Mutiny of 1857, but he died in exile in Burma. With him died the reign of the Moguls. The city lost its importance but only temporarily. In 1911, it became the capital of India once more, replacing Calcutta, and its prestige has grown ever since. The Delhi before your eyes today is the nerve center of independent India.

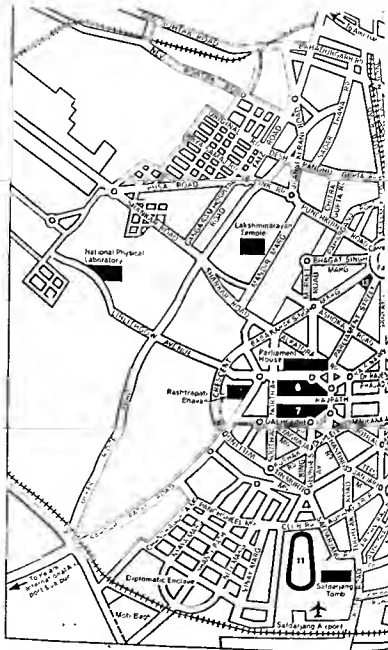
Exploring Delhi

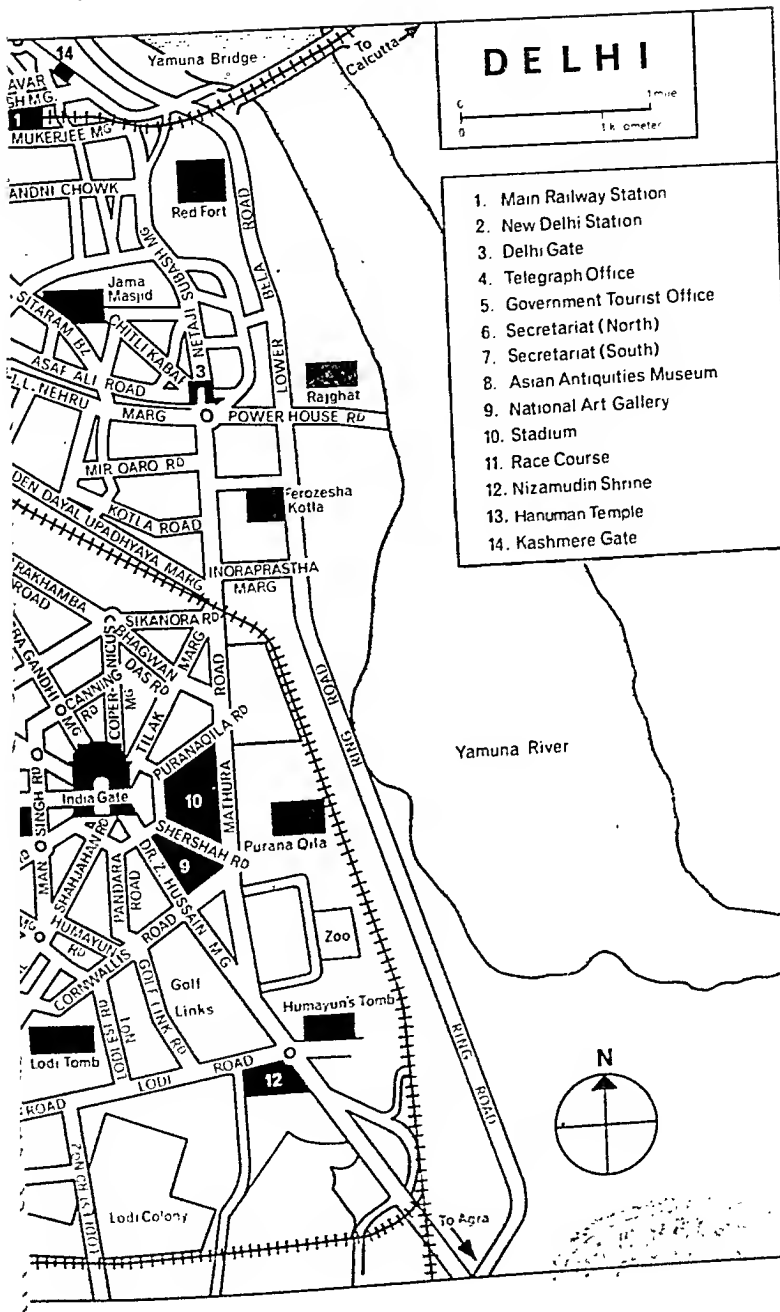
Until thirty years ago, Delhi's seven old cities had clung to their individuality and it was easy to retrace their history. One merely had to visit them from south to north, for Delhi's growth has been a steady march northward in order to profit from a cooling breeze that comes down from the hills. Today, new extensions have almost engulfed the old historic sites. They are still there, of course, but they don't stand out as clearly. Our advice to anyone setting out to see Delhi is quite simple: don't try to see all of it; concentrate on the quintessence.

Let us begin about seven miles south of New Delhi at the Qutb Minar, a 234-foot tower erected in the 13th century.

On your way out, you'll pass by the tomb of Safdar Jang, one of the later Grand Viziers of the Moguls in Delhi. This was the last Mogul monument to be erected in Delhi and it shows obvious symptoms of decadence. Though the bulbous dome is clean-lined, there's something wrong with the proportion of the building itself.

The road past the tomb takes you by Safdarjang Airport and then, a few miles afterwards, you catch your first glimpse of the amazing Qutb Minar, the Seventh Wonder of Hindustan. It's one of the earliest monuments to the Afghan period in India and it was built on the site of a pre-Moslem Delhi. You really have to see it to believe it. Depending upon your viewpoint, you may agree with those who consider it the world's most perfect specimen of tower





architecture . . . or others who scorn it as a cross between a factory chimney and a candlestick with its terracotta frills and its outbursts of balconies. At any rate, the builder was a mathematical genius, for it has remained standing for eight centuries and you can still climb its steps safely. The Qutb Minar was begun in 1199 by Qutb-ud-Din, the first Moslem Sultan of Delhi, but he got no further than the first balcony. His successor completed it and then, in the middle of the 14th century, Firuz Tughlaq reconstructed the top stones and added to the height of the tower. Its wall decoration consists of intricately carved Arabic quotations from the Koran and they may have protected it from an earthquake which left the tower undamaged except for a slight tilt.

At the foot of the Qutb Minar lies the Quwwat-ul-Islam Mosque, the first ever to be built in India. It was erected in the 12th century on the foundations of a Hindu temple during the first great Moslem invasion wave. This probably explains why its pillars and arches offer a mixture of Islamic and pre-Islamic sculpture and this early Indo-Islamic art is earned to its zenith in the southern gateway of the mosque. The mosque is also world-famous for a strange object, the Iron Pillar, which has been standing in what is now its courtyard ever since the 5th century when it was erected by a Hindu king, Chandra Varman. This is a solid shaft of iron 24 feet high and inscribed with six lines of Sanskrit - which do not explain how it has remained rust-free for more than 1,500 years. Then a hundred yards west of the Qutb Minar, is another strange structure, a tower eighty-seven feet high. It was supposed to loom over the Qutb Minar, but its designer, Ala-ud-Din, died and it was abandoned.

In the Qutb Minar area you may also want to glance at some princely summer shelters with deep wells inside them, built during the early Mogul period of the 16th century.

Tughlaqabad

The next stop in this tour of the cities of Delhi is the fortress and the Tomb of the first Tughlaq king, five miles east of the Qutb Minar. He was a soldier of fortune and the founder of a dynasty (1320 to 1400). Tughlaqabad was built almost overnight on the site of the second Hindu city of Delhi. It only took him two years to put up the mosques, palaces and hundreds of residences behind a seven-mile perimeter of heavy battlements and inwardly sloping walls - but the city only lasted seven years. His son, who may have had a guilty conscience after killing his father, abandoned the royal abode and moved his capital 800 miles away to the Deccan.

Nevertheless, the ruins of this mayfly of a city have survived on an impressive scale. Tughlaqabad was originally planned as a fortress-palace and it was equipped with a large stonelined reser-

voir for its water supply. Facing the ruined fort, its founder's tomb has remained miraculously intact inside a small fort, one of the smaller mausoleums of Delhi but an impressively-solid structure. It was built in the usual mixture of sandstone and marble under a white, pointed marble dome, the first of its kind in India. You can almost read the tough character of Tughlaq, the warrior-prince, in the thick sloping walls of his tomb. By a quirk of fate, this tomb also contains the remains of Muhmad-bin-Tughlaq, the parricide son.

Two miles south of Tughlaqabad on the road to Badarpur, you encounter quite a contrast in the Sauraj Kund, the largest Hindu monument around Delhi. It is believed that a Sun temple, one of the few in India, once stood here with steps leading down to a sacred tank.

Humayun's Tomb

This trip through the centuries now takes you back on the road to Delhi and to the mausoleum of Emperor Humayun, built by his grieving widow, Haji Begum, who also lies buried here. This tomb was erected in the middle of the 16th century and it marks the beginning of a new building era which culminates in the glorious Mogul masterpieces of architecture at Agra and Fatehpur Sikri. The Moguls had brought with them into India their love of gardens, fountains and water to produce structures such as this mausoleum, combining severe symmetry with Oriental splendor. It was built in a style reminiscent of Persia and it stands amidst spacious gardens enclosed by walls and with vast façades broken by arches. The color effect of Humayun's Tomb is quite striking – it's a soothing blend of red sandstone and white, black and yellow marble. Above all this, a dome soars into the sky to presage the bulbous beauty of the Taj Mahal at Agra. Still, it was not always peace and quiet here – the bodies of a number of murdered princes and emperors of the Mogul dynasty lie buried in the vaults. Nearby is the tomb of Isa Khan, a good example of the Lodi style of architecture which appeared during the reign of this Pathan (Afghan) dynasty (1451 to 1826).

Opposite Humayun's Tomb – on the west side of Mathura Road – is the shrine of Nizam-ud-din, a place of pilgrimage, dating from the early Tughlaq period. It encloses a red sandstone mosque, built by Ala-ud-din Khilji, with a fine Byzantine-style dome. Facing the mosque are various royal tombs, the best known among them the tomb of Jahanara, daughter of Shahjahan who looked after her father during his imprisonment by Aurangzeb.

From here, it's only a few minutes to the Purana Qila, a fort standing on the site of Indraprastha, the mythological Delhi of pre-

historic times (all that remains is its name). The present fort was built in the middle of the 16th century and, as we mentioned earlier, it frames one end of the two-miles vista leading to the Presidential Palace. Inside the Purana Qila is Sher Shah's mosque, an excellent example of Indo-Afghan architecture, and the two-storied octagonal Sher Mandal, the library of Emperor Humayun. It was here that one evening, the emperor slipped on the steep steps and was mortally injured.

The Newer Delhi

A visitor to Delhi is brought back to the present rather abruptly when he passes through the War Memorial Arch, better known as India Gate. This is a memorial to the Indian Army dead of the First World War, modeled along the lines of the Menin Gate in Belgium. Now you are on the majestic Rajpath, the broadest avenue of Delhi and the scene of a fabulous pageant every year on Republic Day (January 26). Government buildings seem to be dwarfed by its spaciousness as you walk down to the Secretariat Buildings, that Oriental Whitehall in red and grey sandstone and India's Parliament House, a huge circular building with an open colonnade rimming it. Proceedings in the two Houses of Parliament - *Lok Sabha* (House of the People) and the *Rajya Sabha* (Council of States) - are in Hindi, the national language, or English.

The climax of our promenade along the Rajpath is Rashtrapati Bhavan, now the Presidential Palace. Though built in the 20th century, its proportions are quite unostentatious: the palace contains 340 rooms and its grounds cover 330 acres. The stub of its central dome, the main feature of the palace, is a replica of a Buddhist *stupa*. A majestic courtyard bearing the Jaipur Column leads to the yawning Greek portico of the building. The overall effect is majestic and what was once the Imperial setting for a Viceroy of the world's biggest empire, is now the residence of the head of the biggest democracy.

The newest part of New Delhi is its Diplomatic Enclave to the south, where some excellent specimens of modern architecture can be seen in the residences and office buildings of the diplomatic corps assigned to the Indian capital.

Modern religious architecture can be glimpsed two miles north of here at the Lakshmi Narayan Temple (named after the goddess Lakshmi and the god Narayan though it houses other Hindu deities as well) which was built in 1938 with a pleasantly laid-out garden around it.

We should also mention one of the strangest structures in Delhi, the Jantar Mantar Observatory. This consists of six huge instru-

ments in masonry which were devised to study the movements of the sun, the moon and the planets. The observatory was built in 1725 by Maharajah Jai Singh II of Jaipur, a great astronomer-king. It's on Parliament Street, the road linking Parliament House to Connaught Place, Delhi's main shopping center.

Around Connaught Place

Connaught Place is an attractive circle lined by colonnades that provide welcome shade for shopper. Part of the local color here consists of bearded fortunetellers at the Janpath end. It can cost a visitor anything from 5 to 25 rupees to learn that he is loved by two women — his wife and his mother.

About a mile from Connaught Place, you return to the past again at Kotla Feroz Shah, a fortress-palace built by Feroz in the middle of the 14th century. In the heart of this great ruin rises the Asoka Pillar from a raised stone platform. On its base, Brahmi characters tell the seven edicts of the great Buddhist emperor Asoka.

To the north is Rajghat where Gandhi was cremated. He was assassinated on a Friday and, every Friday, a ceremony is held here in memory of the father of modern India.

Mogul Magnificence

Once you have passed Delhi Gate, you enter Old Delhi and you can see the silhouette of the Jama Masjid, India's largest mosque, sailing the sky. Built of red sandstone and white marble by Shah-jahan in the middle of the 17th century, its onion-shaped domes and tapering minarets are characteristically Mogul. One innovation, though, consisted of the use of striping, either black or red on white. Three sides of the great courtyard of the mosque are bordered by delicate cloisters and there is more subtle elegance to be found in its three gateways and four angle towers. Each individual dome, portico or minaret of this mosque is subordinated to the whole, producing an overall impression of peace and harmony. In the junk market all around the mosque one may occasionally pick up an "antique."

The northern gate of the mosque leads into the Chandni Chowk, once an imperial avenue down which Shahjahan rode at the head of lavish cavalcades. Today, everything rides down the Chandni Chowk: it's often the scene of one of the world's most picturesque traffic jams composed of bullock carts, limousines, horse-drawn tongas and scooter-taxis, a Delhi speciality. All this moves at the pace of placid donkeys plodding under heavy loads with their masters by their sides. It's no place to be in a hurry.

The Red Fort

Your next destination is the greatest wonder of all the cities of Delhi, the Red Fort. This symbol of Mogul power and elegance was built in 1648 behind red sandstone walls which gave it its name. It's not hard to imagine imperial elephants swaying by with their *mahouts* in livery of cloth-of-gold and perhaps a Mogul prince riding in a silver *houdah*. Instead, you are brought back to reality by turbaned Sikhs in white jodhpuris and tweed jackets who spring up from all sides to offer their services as guides. Banya ladies with bells on their ankles and rings on their toes glide by to soften the jolt of the present.

Your view of the gate of the Red Fort is now blocked by a defensive barbican which was added by Aurangzeb much to the grief of Shahjahan, the builder of the fort. From his prison, he wrote to his son: "You have made a bride of the palace and thrown a veil over her face".

The entrance to the fort runs through a covered passage which faces the main gateway to the palace. Beyond this point, all but the emperor and princes had to proceed on foot, a rule which was observed until 1857. A spacious lawn — once a courtyard and a limit beyond which only nobles could pass — leads to the great hall. Now you have entered the seventh city of Delhi, the Delhi of Shahjahan. Marble predominates and, when seen against a background of green grass and blue sky, it easily evokes past glories. We have a description of this splendor from Bernier, a 17th-century French traveler, who was overwhelmed by the magnificence of the Diwan-i-Am, the Hall of Public Audience. The royal chamber was an alcove recessed in the center of the far wall and paneled with marble and inlaid with precious stones. (After the Indian Mutiny against the British in 1857, these panels were looted by British soldiers but, fifty years later, Lord Curzon tracked down some of the gems in London and had them replaced in their original settings.) The rest of the hall, Bernier tells us, was reserved for rajahs and foreign envoys, all standing with "their eyes bent downwards and their hands crossed". High above them, under a pearl-fringed canopy resting on golden shafts in the royal recess, "glittered the dazzling figure of the Grand Mogul, a figure to strike terror, for a frown meant death".

"Paradise on Earth"

In the Diwan-i-Khas, or Hall of Private Audience, we reach greater heights. Here stood the world-famous Peacock Throne, estimated at the time to be worth twelve million pounds sterling. Originally, the ceiling of this marble room was of solid silver. On

its walls, there is a Persian couplet written in letters of gold. Its lines might be translated:

"If there be a paradise on earth,
'Tis here! It is here! It is here!"

Florentine panels in *pietra dura* may be seen, one showing Orpheus entertaining birds, beasts and flowers. The marble stall of the emperor's Grand Vizier stands in front of the throne dais. Beyond it lie private apartments and, further on, the Rang Mahal, or Painted Palace. It contains a central marble basin through which passes a water channel running through the palace. Its bottom carved in the shape of a lotus flower, it was known as the Canal of Paradise. Finally, you reach the royal *hammams*, exquisite Mogul baths complete with tepidaria and frigidaria. They might have come straight out of the "Arabian Nights".

From here a short path leads to the Moti Masjid, the Pearl Mosque. This was designed by Aurangzeb for his personal use and that of the court ladies. Though it has the purity of white marble, it reflects the decadence that set in almost before the end of Shah-jahan's reign. It is just a trifle too ornate. In the garden that surrounds it, there are two pavilions containing a row of niches. Here lamps were lit at night and water, brought in from the river by an aqueduct, flowed in a cascade over their flickering amber glow.

These emperors were artists to their fingertips and delighted in arcades, garden vistas and floodlit waterworks. Shahjahan never tired of command performances, staged with horses or performing elephants.

At the northern end of the palace is a pavilion known as the Shah Burj, a beautiful structure somewhat pretentious in its ornamentation. In its center is the main cascade which fed the channel of running water. From the wall behind it, you have a clear view of the Yamuna River.

How could these airy pavilions offer much of a shelter in the extremes of Delhi's climate? They were furnished with screens, awnings and curtains to suit the different seasons. In hot weather, they were covered with fragrant *khas* grass and in winter with felt. Inside, the pavilions were luxuriously appointed with satin couches and silk canopies.

Unchanging Old Delhi

When you leave the Red Fort, you are back in the Old Delhi of twisting lanes, small streets and crowded bazaars. As in the days of the Moguls, astrologers set up their booths on the narrow pavement. Shoemakers squat outside and repair sandals, blithely ignoring the human swirl around them. If you peer through a portico.

you may see men being shaved with small sickles, while outside, a cow sits down complacently in the street.

If you visit the old town on an "auspicious" day, you will meet wedding processions with bridegrooms astride jaded horses, dressed like princes — their turbans flashing with cut-glass jewels. They are accompanied by their relatives and friends and colorful, if not very musical, brass bands to demonstrate the exuberance and the importance of their cavalcade. These processions often meet in the narrow streets, and the musicians accompanying them compete for precedence in shindy. Sometimes such processions take place at night, with fairylike effect. Big chandeliers of spluttering acetylene lights are carried next to the one-day maharajah during his progress to the bride's home.

A strange aroma fills the air, the pungent smell of Oriental spices. Cattle stroll in the middle of the road, chewing some grocer's vegetables. If you are lucky you may bump into shaggy, good-natured dancing bears on chains. Jewelry, delicate ivory carvings, rich brocades are exhibited in closely-packed profusion. Like telephone boxes, medicine booths conceal doctors attending to the row of patients, sitting resignedly in open-air waiting rooms. Old Delhi is nothing if not superoriental — the glory and the guile, grandeur and grime, of the fascinating and unchanging East.

PRACTICAL INFORMATION FOR DELHI



WHEN TO GO? Delhi is best enjoyed between the months of November and April, the choice months being December, January, February, and March. At this time there is a minimum of rainfall, the countryside is green,

and the climate is most agreeable. Light winter clothing is recommended. The outstanding event of the year is the Republic Day Parade on January 26 — a stupendous cortège of color — and subsequent days, featuring the Beating Retreat ceremony, and folk dancing of the various regional groups who participate in the pageant. Visitors are advised to make their hotel bookings for this date well in advance. October is a good month for important festivals — Dussehra and Diwali, if the moon is right.



HOW TO GO? Delhi is on the crossroad of most of the major airlines serving Asia and can be reached with equal ease from the Pacific Coast, Japan, Australia, US East Coast, Western Europe, the Middle East and East Africa.

etc. Indian Airlines look after the domestic net and also operate flights to Delhi from Kathmandu (Nepal); from Kabul (Afghanistan). Lahore and Karachi (Pakistan), Dacca (Bangladesh); and Colombo (Sri Lanka). A few flight-times: from Bombay, less than 2 hrs; from Calcutta 2 hrs; from Madras 2½ hrs

Some of India's most comfortable and fastest trains converge on Delhi. To mention a few: From Bombay (Central) daily airconditioned *Frontier Mail* (24 hrs.); thrice-weekly airconditioned *Deluxe Express* (23 hrs.); twice-weekly airconditioned *Rajdhani Express* (20 hrs.). From Calcutta: thrice-weekly airconditioned *Rajdhani Express* (17 hrs.); the *Howrah-Delhi-Kalka Mail* (airconditioned) 24 hrs. From Madras: the airconditioned *De Luxe* (twice weekly - 41 hrs.); the daily airconditioned *Grand Trunk Express* (40 hrs.). By road: from Bombay: 878 miles; from Calcutta: 880 miles; from Madras: 1,535 miles; from Jaipur: 194 miles.

How to get to Town from Airport? An ex-servicemen's association provides coaches to Connaught Place, fare Rs. 7. Taxis available in plenty; will cost about Rs. 25.



HOW TO GET ABOUT? Taxis are plentiful, but with the high cost of petrol they are no longer so cheap. There are frequent fare increases, not shown on the meter, but on a chart held by the driver. Always check this chart for yourself, as drivers usually add a bit! Currently first 1.6 km is Rs. 2. Be sure always to check that the meter is cleared at the start. Motorcycle-rickshaws are cheaper; minimum fare Rs. 1.25. Airconditioned tourist cars for sightseeing or business use can be rented through the main travel agencies or government-approved car operators by the half-day, day, or by the kilometer.

In case of a conflict over fares, etc. with taxi drivers, threaten to report them to the Tourist Office. This usually helps because they can lose their license if they attempt to cheat tourists.



WHAT TO SEE? This quiet and spacious modern capital has about a thousand historic monuments representative of the "Seven Cities of Delhi." Unless you are an amateur archeologist you will want to see only the most outstanding ones.

Turco-Afghan Period (end of 11th to early 16th century): Qutb Minar and adjoining mosque built on a Hindu temple, and Iron Pillar; Tughlaqabad; Firozshah Kotla with Asoka Pillar; Purana Qila; Nizam-ud-din's Shrine, Lodi Tombs; Hauz Khas.

Mogul Period (1526-1857): Humayun's Tomb; Red Fort (nightly *Son et Lumière*, 8.30 p.m. except during monsoon, July-August); Jama Masjid; Safdarjung's Tomb.

Modern Delhi: India Gate, Parliament House, Presidential Palace, Lakshmi Narayan Hindu Temple, Rajghat, Tibetan Market, Connaught Place.

Excursions from Delhi. Delhi is your base for three important excursions: To Jaipur, the pink city of the Rajputs; to Agra and the Taj Mahal, and to the temples of Khajuraho and their erotic carvings. The former can be easily reached by air or bus (an ITDC day-excursion), by car or by train. Agra, 200 km from Delhi, can be reached by air or train with early morning departures and return the same day. ITDC or private tour operators offer daily coach excursions to Agra and Jaipur. Khajuraho, 370 miles away, has daily flights throughout the year. Weekend trips into surrounding Harayana are worthwhile. Delhi is also a good base from which to launch a trip to Kashmir and the hills.



HOTELS. Now that new hotels have been constructed, space in Delhi is usually adequate, but reservations should be made as far in advance as possible in the high season, Oct-March. Accommodation in Deluxe and

First-Class hotels is of a high international standard while that in Touristic Class is adequate, but often spartan. There is usually a choice of Indian and Western — and sometimes Chinese cooking. Often the hotels are pleasantly situated in extensive gardens and many now have swimming pools and other facilities such as shops, saunas and even resident fortune tellers! The standard of restaurants in the higher-grade hotels is excellent, both for Western and Indian food.

DELUXE

Oberoi Intercontinental, Dr Zakir Hussain Marg, with 350 luxurious rooms. Shopping center, swimming pool, health club, bars, restaurants, and nightly dance and culture show. Recommended.

Ashok, Diplomatic Enclave, 500 rooms, shopping arcades, tennis courts and a swimming pool. Impressive and grand, good restaurants. Nightly cultural shows.

Maurya Sheraton, One of finest in India. 370 rooms plus suites. Wide range of good restaurants and nightclubs. Own closed circuit TV. Swimming pool and health club. Member of ITC hotel group, located conveniently for the airport, excellent.

Taj Mahal, Man Singh Road, 350 excellent rooms and suites in this new hotel, owned and operated by the Taj Group. Fine restaurants and full facilities, to highest standards. Luxurious and expensive.

FIRST-CLASS SUPERIOR

Akbar Ashok, I.T.D.C. Group. Decorated with Mogul motifs, the 317 rooms with bath are modern and comfortable. A big swimming pool, and round-the-clock coffee shop are some of the other trimmings. Excellent restaurants, including *Sheesh Mahal*, well worth a visit.

Claridge's, 12 Aurangzeb Road is surrounded by lawns. Tennis, swimming. 130 rooms.

Outab Ashok, I.T.D.C. Group. Mehrauli Road, airconditioned. 18 rooms, 30 apartments, heated pool, bowling alley.

Imperial, Janapath, central Garden, tennis, swimming. Old Raj style. Excellent central location.

Malden's, 72 rooms, airconditioned; tennis, swimming, lawns. Oberoi management. In old city. Lots of atmosphere, but a bit distant for overnight. Alipur Road, close to main railway station.

FIRST-CLASS REASONABLE

Ambassador, Well furnished; 87 rooms all airconditioned with bath. Lo-

cated in Sujan Singh Park, quiet residential area, not too far from the center of New Delhi.

Janpath, I.T.D.C. Group, which took its name from the street where it's located, is well designed for the Indian climate. Star-shaped, it holds 214 modest rooms, all exterior. Four restaurants. Central.

Rajdoot, Mathura Road, Indian decor, airconditioned, 55 rooms with bath.

Vikram, Lajpathnagar, Indian decor, 75 airconditioned rooms, swimming pool. Like Rajdoot, it is good, but rather outside city.

Broadway, Asaf Ali Road, 31 airconditioned rooms with bath, and comfortable. Mid-way between Old and New Delhi.

Alka, Connaught Circus. New; airconditioned, 22 rooms.

Diplomat, 9 Sardar Patel Marg, near airport: 25 rooms; in diplomatic enclave.

MODERATE AND INEXPENSIVE

To the moderate category belong: *Marina*, Connaught Circus, with 45 rooms and attached baths; *Asia International*, Janpath Lane, new and convenient, inexpensive, airconditioned rooms with restaurant and good service; *President*, Asaf Ali Road. Near station and Red Fort. Airconditioned, 23 rooms.

Baghirath Palace, opp. Red Fort. Moderate. 18 airconditioned rooms.

Nirula's, Connaught Place, centrally situated, has 33 rooms. *Flora*, Dayananad Road, Delhi, in the old city, has 27 rooms, some of them airconditioned. *Lodhi* (I.T.D.C.), Lala Lajpat Rai Marg, has 225 rooms, 114 of them airconditioned with a bath.

Ranjit (I.T.D.C.), Maharaja Ranjit Singh Road, New Delhi. Fairly central, quiet locality. Poor restaurant.

Central Court, N. Block Connaught Circus. Very central and good.

York Hotel, K. Block, Connaught Place, very convenient location and quite comfortable.

Tera Hotel, 2802 Bara Bazar, Kashmir Gate, in Old Delhi.

India International Center, 40 Lodhi Estate, is new, handsomely designed, and first-class. Visiting cultural delegations get preference on the 40 single and 12 double rooms. *YMCA. Tourist Hotel*, Jai Singh Road, 100 rooms.

YMCA. International Guest House, Parliament Street, also new, in the moderate category.

Other Accommodations: For students, the *YMCA*, Jai Singh Road, New Town Hall, and at the *YMCA "Constantia"* Ashoka Road, and *Vishwa Yuvak Kendra*, near Teen Murti House, all in the New Delhi area. Advance reservation advisable. For "paying guest" accommodations contact the Government of India Tourist Office, 88, Janpath. They maintain a list of approved private residences.

14 miles from Delhi, at Faridabad: *Holiday Inn*, airconditioned, 40 rooms. Bar, swimming pool and miniature golf. Near Faridabad at Badkal Lake, Tourist Bungalow and Tourist Huts. First class. Around Delhi in Haryana good accommodation at Sohna Hot Springs, Sultanpur Bird Sanctuary, Chakravarti Lake and Suraj Kund Lake (20 km). All ideal week-end stay.



RESTAURANTS AND NIGHTCLUBS. Let's face it, India's tourist industry is not built on the Paris-New York-Las Vegas routine. But during the last few years, new restaurants have helped to change the pattern of local

citizens and tourists alike eating exclusively in hotel dining rooms. The number of discotheques, too, is increasing and Delhi now claims more than Bombay or Calcutta "Dry Days" (no liquor sold) Wednesday, Sunday and 1st of each month, festivals and some national holidays.

Delhi is the natural center of North Indian cooking, which owes a great deal to Mogul influence and is generally known as *mughlai* food. Its *pièce de résistance* is spiced, barbecued *tandoori* chicken. Tandoors are Indian ovens giving a low temperature and difficult to handle. Chicken, kebabs, even fish are prepared in this way. Among the curries popular in the North is *korma*, with meat made tender by marinating it in yoghurt. *Rogan josh*, deeper red in color, owes its special flavor to saffron. Kebab *curry* consists of pieces of meat, chilies, onions, ginger and garlic which are alternately threaded on skewers, then fried and cooked in a gravy. The two main rice preparations of the north are *pulao* and *biryani*. The former, if well prepared, is neither hot nor greasy and has a subtle flavor. *Chapati*, resembling the Mexican tortilla, is the North Indian bread. Other breads are *nan*, *kulcha*, *paratha* and *poori*.

Perhaps the best and most convenient places for eating and entertainment for the foreign visitor are the restaurants, supper clubs and discos found in the main hotels. Some of these in the newer hotels, such as the Taj, Maurya and Akbar, are very luxurious indeed. In most of the larger new hotels one has a choice of cuisines — Indian (including regional), Western, Chinese or, even now, Japanese or so-called Polynesian.

Among the better known mostly airconditioned restaurants with music: *Ashok Hotel* has nightly dinner dances with band playing occasional intermezzos of Indian music. *Rotisserie Restaurant*, for good Western food. *Supper Club* dancing and cabaret from 7.30 p.m. to 1 a.m. Buffet lunch in *Peacock Room* overlooking gardens is reasonable. Other top hotels have similar facilities, Indian and Western food and, at the Akbar and Oberoi Intercontinental, nightly cultural shows.

Tabela, Oberoi Intercontinental, discotheque, with stable decor, open to residents, their friends, and members. Restaurant has atmosphere and marvelous view over Delhi. Also *Mughol Room* for *tandoori*.

Gaylord's, Regal Building, Connaught Circus, Continental, Chinese and Indian cuisine. Tandoori specialties. Usually good orchestra in attendance.

The Cellar, Regal Building, Connaught Circus, open lunch and evenings, closed Mondays, is a discotheque. In evening only couples allowed. *Wheels*, Hotel Ambassador, Humayun Road, New Delhi, closed Mondays, is discotheque open from 5 p.m. onwards.

The Tavern at the Imperial is one of Delhi's popular spots. You can dance at this hotel from 9 p.m. to 12.30 a.m.

The Tandoor at President Hotel, Asaf Ali Road, serves excellent Indian food and *The Mandarin Room* of Janpath Hotel and *Cafe Chinois* on the roof of Oberoi Intercontinental Hotel specialize in Chinese food.

Hong Kong Restaurant in South Delhi, also good *Mughlai* food is excellent at *The Khyber*, Kashmin Gate — an old restaurant with atmosphere.

You can dance until 1 a.m. at the *Volga*, Connaught Place, at the reasonably-priced *Standard* at nearby Regal Building.

Bali-Hi, rooftop restaurant/nightclub in Maurya Hotel, is expensive but excellent.

Nightly floorshows at *Samrat* in Vikram, *Eldarada* in Rajdoot and at *Lida* restaurant at Connaught Place.

Mati Mahal, Daryaganj in Old Delhi, tops the list of character restaurants. This is a typical open-air *muglai* place serving *tandaari* specialties as good as in Shahjahan's times. Very popular with visitors: informal and atmospheric, with interesting music.

The *Chinese Raam* in Nirula's is still good. One can sample dishes from Canton, Hankow and Shanghai.

Woodlands from Madras have brought South Indian vegetarian food of a very good quality to Delhi at the Lodi Hotel. Paper thin *dasas* and *idlis* are particularly good.

For a melange of international and Indian cooking try the *Gald Raam* at Imperial, the *Sheesh Mahal* in the Akbar, and the *Taj* at Oberoi Intercontinental. The *Auberge* at Oberoi Maidan's takes pride in its French cuisine.

Maurya and Taj Mahal Hotels, both new, offer good range of restaurants, Eastern and Western style.

Sensation discotheque, at Hotel Oberoi Maidan's in old city, open every night and popular.

Medium-priced Indian food can be had at the *Embassy*, Connaught Place, and *Kwality*, Parliament Street.

You can eat outdoors at *Aashiana*, Lodi Gardens, Lodi Road, open 10 a.m. to 10 p.m., closed Mondays.

Milk Bar, Connaught Place, for good quick lunch.

Bankura in Cottage Emporium for good quick lunch at standard rates.

Also in Connaught Place — *Yark's*, Block K for *Muglai* food; *Hast*, Block F for snacks and *The Parlar* for Western food.

Chefair, the new round-the-clock restaurant at Palam airport is a boon for travelers.



MUSEUMS. With the recent inauguration of the National Museum — after a merger with the Asian Antiquities Museum — it is now possible to see India's and Central Asia's artistic treasures under one roof. It ranges over art and archeology, anthropology, decorative art, epigraphy and textiles.

Among the Indian collections are 5,000-year-old relics of the Indus Valley civilization (Mohenjo-daro, Harappa, etc.). Brahmanical, Jain and Buddhist sculptures in stone, bronze and terracotta of the early and medieval periods of Indian history. The collection of paintings comprises miniatures of the Mogul, Rajput, Deccani, Pahari (Basohli & Kangra) schools as well as earlier works. Among the old manuscripts you will discover the famous *Gita Gavinda* and the profusely illustrated *Mahabharata*; the *Bhagavad Gita*, written and illuminated in golden ink; the miniature octagonal Koran and Mogul Emperor Babur's *Babarnama* in his own handwriting. Temple hangings and brocaded saris, costumes from India's various regions, beautifully worked weapons, set with precious stones from the Mogul and earlier periods, ancient jewelry and painted pottery complete the collection.

Lastly, there are the fabulous antiquities recovered by the late Sir Aurel Stein during his three successive explorations in Central Asia and the western borders of China: mural paintings from Buddhist shrines, the only examples out-

side the countries of their origin, silk painting and sculptures. Open daily from 10-5 except on Mondays

National Art Gallery, Jaipur House, established only a few years ago, exhibits the works of modern Indian artists. It includes also a large number of Rajput and Mogul paintings. Modern art is represented by the late 19th-century "revivalist" movement which took shape under the leadership of Abanindranath Tagore, and was popularly if erroneously known as the Bengal School.

Modern sculptors of India are also represented. Open 10-5 except on Mondays and holidays

Nehru Memorial Museum, Teen Murti House. The first prime minister's residence. Open 10-5, closed Monday

The **Delhi Fort Museum**, in the Red Fort, is a small historical collection devoted to the Mogul Period. The exhibits consist of old arms, dresses, paintings, documents and seals. The **War Memorial Museum**, also in the Fort, shows trophies of the First World War, regimental relics, etc. Daily 9-7.

Hall of Nation Builders, a kind of National Portrait Gallery, on the spot where Gandhi was assassinated 5 Tees January Marg.

Crafts Museum, Thapar House, small but excellent. 9.30-4.30.

Doll Museum, Bahadur Shah Zafar Marg. First of its kind in India. Over 5,000 dolls from all over the world. 10-5, closed Mondays.

Delhi Zoo, Mathura Road, has over a thousand animals and birds of 177 species, including white tigers. Elephant rides. Summer 8-6.30, winter 9-5.30, closed Fridays.

Other Art Galleries: *Rabindra Bhavan*, Ferozeshah Road, *Fine Arts Gallery*, Rafi Marg, *Kunikachemould Cottage Industries Emporium*, Janpath, *Triveni Kala Sangam*, Tansen Marg, *Delhi Shilpi Chakra*, 19 Shankar Market, *Kumar Art Gallery*, Sundar Nagar & Ashok Hotel.

For railway buffs a newly formed **Railway Transport Museum** in Chanakyapuri is a must. It contains 10 acres of tracks loaded with India's railway history, documentary and pictorial as well as engines (one is over 125 years old) and rolling stock.



SHOPPING. Delhi is the merchandise mart of India. Almost all shops catering to tourists carry identical lines and are — with few exceptions — located in and around Connaught Place. However, shopping in Delhi can be fun if

the visitor knows where and how to find the wide range of arts and crafts that are available. There is no harm done if you bargain a bit, even at the smartest hotel shops. Government emporia follow the one-price policy. At open markets like those maintained by the Tibetan curio sellers in front of Imperial Hotel Garden, Janpath, and the bazaar area in Old Delhi, don't just bargain — haggle.

One of Delhi's famous local crafts is ivory carving; it is also a major center

for jewelry, and Dariba Kalan, a narrow lane branching off from Chandni Chowk, is still the home of India's finest silversmiths. Metalwork in brass and copper is nowadays mostly utilitarian but still attractive. Blue-glazed pottery with typical Islamic designs is another of Delhi's traditional crafts. The *Central Cottage Industries Emporium* on Janpath offers the whole gamut of handmade articles from home furnishings to toys. Head here first for an overall view of the best handicrafts from all over India. You may also visit the *Tamil Nadu, Mysore, Maharashtra, Gujarat, Rajasthan, Kerala M.P., Andhra Pradesh, U.P. and West Bengal Government Emporia*, all on Baba Khark Singh Marg. *Kashmir Government Arts Emporium* is worth a trip to 5 Prithviraj Road. Karal Bagh Market area also contains a wide range of modern shopping facilities.

Miscellaneous. Jewelry and curios, brassware, antique paintings and sculpture are what the knowing tourist seeks apart from Indian fabrics. The main jewelers and curio dealers, located in Connaught Place and Old Delhi, as well as textile shops, have branches in the leading hotels. In addition, a visit to *Sundar Nagar Market*, where there is a row of jewelry and curio shops, can be rewarding.

Fine Art Dealers. Most shops are found in Sundar Nagar Market, Mathura Road, and in the large hotels.

Palam Airport duty free shops: low priced imported items and handsome craftwork available to transit and outgoing passengers.



CHURCH SERVICES. There are many churches of all denominations in New Delhi, all of which have Sunday services in English. They include: *Protestant:* St. James' at Kashmere Gate, just inside Old Delhi; *Free Church*, Parliament Street. *Catholic:* Cathedral of the Sacred Heart, Quaker International Center, 224 Jorbagh. *Christian Science;* Indian Social Institute, Lodhi Road. *Jewish Synagogue:* Humayun Road.



CLUBS. With *Swimming* pools (temporary membership): Chelmsford Club, Raisina Road; National Sports Club, Mathura Road, New Delhi; Gymkhana Club, Safdarjang Road, New Delhi. *Golf:* Delhi Golf Club, Dr. Zakir Husain Marg, New Delhi; Delhi Race Club at New Delhi Race Course; Flying & Gliding Club, Safdarjang Airport, New Delhi; YMCA, Jai Singh Road, and YMCA, Ashoka Road, both in New Delhi.



USEFUL ADDRESSES. *Tourist Information and Guide Service:* Government of India Tourist Office, 88 Janpath (near Connaught Place), tel. 320 005 or 320 008; also Information Counter at Palam Airport (open around the clock); A.A. of Upper India, Lila Ram Building, 14-F Connaught Place.

Airlines: Air-India, Scindia House, 1 Janpath; Indian Airlines, Barakhamba Road; British Airways (and QANTAS), Hamilton Building, 1A Connaught Place; Pan American, Janpath; Air France, Scindia House, Janpath; Swissair, 56 Janpath; KLM, 9A Connaught Place; Alitalia, Suyakiran, 19 Kasturba

Gandhi Marg, Anana Afghan, Suryakiran, 19 Kasturba Gandhi Marg; Cathay Pacific, Hotel Janpath, Jai Chanderlok Building, Janpath; Lufthansa, 56 Janpath, Royal Nepal, Hotel Janpath, Sabeua, Himalaya House, Kasturba Gandhi Marg, SAS, 12-A Connaught Place, Thai International, 12-A Connaught Place, PIA, Kailash Building, Kasturba Gandhi Marg.

Recognized Travel Agents. Orient Express Co., 70 Janpath, Travel Corporation (India) Ltd., 50 Hanuman Road, Connaught Place, Ambassador Place; also Maurya Hotel Mercury Travels (India) Ltd., Jeeven Tara, Parliament Street, Saha & Rai Travels, 9A Connaught Place, SITA World Travel, 12/13F, Connaught Place, Thomas Cook's, Hotel Imperial, Janpath, Trade Wings, 60 Janpath, Everett Travel, 11C Connaught Place, Cox and Kings, Indra Place, Connaught Place

Embassies USA, Shantupath, Chanakyapuri, Nepal Barakhamba Road. *High Commissions* United Kingdom 8 Shantupath, Chanakyapuri, Australia 1/50G Shantupath Chanakyapuri, Canada Shantupath; Sri Lanka 27 Kautilya Marg, New Zealand 39 Golf Links, Pakistan 50G Shantupath.

Principal Post & Telegraph Office (in New Delhi): General Post Office, Alexandra Place, Central Telegraph Office & Eastern Court Office, Eastern Court Building, Janpath, Connaught Place Post & Telegraph Office.

Police Emergency: dial 100.



THE TEMPLES OF KHAJURAHO

*Above, half seen, in the lofty gloom,
Strange works of a long dead people loom,
What did they mean to those who now are dust,
These rioting figures of love and lust?*

"The Garden of Kama"

America will not be discovered before five hundred years have passed; the ground for Chartres Cathedral will not be broken for a hundred, but Central India in the year 1000 is already old. Its temple architects and sculptors have passed through the classic and mannerist stages to the most flamboyant baroque and are at the zenith of their artistic power under the Chandella kings. What did they choose to represent on the 85 temples which once clustered around the now drab village called Khajuraho? God, of course, as the Hindu understands Him: Siva, Vishnu, Brahma, and the Jainist saints are lavishly honored. But however concerned they may have been with heaven (the Chandella kings themselves claimed the moon as their ancestor), their real interest was in life.

And not only the life of the hunt, of feasting and music and dancing; though all are present in their sculpture, but also the side of life which Westerners tend to discuss in whispers or not at all. Here, portrayed with no false modesty and even less prudery, are

handsome men and voluptuous women immortalized in stone for all to see in the most intimate and extraordinarily varied postures of sensual love. These forthright sculptures for which there is probably no equivalent in the world have naturally produced comment ranging from "pure pornography" to plain "pure: a religious expression of a mystical principle". The real key to understanding Khajuraho must be found somewhere between the two. But let the tourist be warned: some of the decorative sculpture on these temples is too revealing for the excessively innocent; too provoking for the prurient minded. For those who are truly adult, with all the word implies, the rewards of the trip of Khajuraho will be rich. Here is found the summit of Hindu sculpture: sinuous, twisting, voluptuous forms; human and divine, throbbing with life and executed with consummate skill.

Exploring Khajuraho

The village of Khajuraho, ignored by the gazetteers, is in the Chattarpur district of Madhya Pradesh in North-Central India. Only the twenty-some temples are here to remind the stalwart traveler who penetrates this far of Khajuraho's former glory. It flourished from the 9th to the 13th century as the religious and political capital of the Chandella kings, then guttered out like a holy candle under the onslaught of the Moslem invaders.

One even wonders how it could have been so important in those days; for natural beauty is strictly limited to a small lake and an arid jungle. The only river is distant, and it is so far removed from any kind of economic activity that one is not really surprised to find just a group of hovels to bear the once fabulous name of Khajuraho.

And yet, there are the temples. Eighty five of them, some monumental, some small, were built with a very few exceptions within one hundred years (950 to 1050). Not only were they built, and with rudimentary tools, but sculpted and ornamented on every possible surface. When we consider that someone had to raise crops, man the army and administer the city; and that the whole population had neither the talent nor the time to devote itself exclusively to temple building, such results in a mere one hundred years make our Western cathedral builders seem pale by comparison!

India was in this age the Asian Eldorado. The people were rich, the land gave fruit and flowers, and there seemed to be no end to the pleasures of this life. The *purdah* (seclusion of women) had not yet thrown its pall on all this joy, and people, simply dressed but richly ornamented, went on their happy ways to fairs and feasts, hunts and dramas, music and dancing.

Such untroubled abundance made a perfect climate for creative effort and temple building emerged as its chief form. Then as now in India there were no strict frontiers between the sacred and the profane, and the temple was at once the "church", meeting hall, auditorium, local club and news center. Offerings of the faithful helped keep the king's treasury bursting – he in turn provided for his people and undertook the construction of more temples – a happy and non-vicious circle. Over their corner of this rich civilization, in which men adored gods and gods showered blessings on men, the Chandellas reigned for five centuries but history has a way of caring little about human happiness, and just as Rome had fallen to the barbarians hundreds of years before, the Chandella kingdom which had given all its energies to enjoying life succumbed to invaders of a stronger moral fiber. In the year 1100 Mahmud the Turk began the Holy War against the "idolaters" of India and by 1200 the Sultans of Delhi ruled over the once glorious Chandella kingdom.

Two Arts with but a Single Thought

The first impression of Khajuraho's temples is one of soaring masses culminating in finials like a series of mountain peaks. As the viewer approaches, he sees more clearly the vast sculptural detail, but he also sees that the sculpture merges with the structural elements. The horizontal friezes and all the other decoration do not look like arbitrary ornament but seem to grow out of the temple itself. This perfect fusion of sister arts is not the least of the builders' contributions.

The mountain peak analogy is no accident. Just as medieval scholars have discovered hidden significance in the placement and construction of Christian churches, so did the Hindus proceed with their own temple building. The Gothic cathedral *points* to heaven: the Hindu *is* heaven – an Olympian sort of abode for the gods. Its ever higher stages lead the faithful from simple humanity and its pleasures to a more and more perfect mystical participation in the godhead. The sculpture itself reveals this preoccupation with ascension: the lowest is most frenetic and mounts towards calmer figures until the final crowning "amalata" finial is reached.

The Khajuraho temples are of the Indo-Aryan type and can be generally classified as "Nagara" or North-Indian. But they have definite features which set them apart: indeed there are no others like them in any part of India. Though dedicated to different deities (Siva, Vishnu, or the Jain Tirthankaras – "perfect souls") the general outline remains the same.

To begin with, each temple stands on a high platform and the customary enclosure is absent. Secondly, the larger shrines (at

least one in each group) have a central sanctuary for the honored god and one more at each corner for the lesser deities. Finally, the floor plan is divided into five distinct sections (three in the smaller temples). The aspect is that of a cross with two sets of arms. The visitor enters through the portico (*ardhamandapa*) into the assembly hall (*mandapa*) which leads to the sanctum where the idol is enshrined. There is a vestibule (*antarala*) to cross and then finally the *garbhagriha* or cell-shaped sanctum. Around this shrine is the ambulatory or processional passage (*pradakshinapatha*). In the smaller temples this last feature is omitted as is the assembly hall. But the most noteworthy aspect of the Khajuraho temple is the *shukhara* - spire - surrounded and flanked by countless sister towers which seem to be pushing each other heavenward.

The floor plan and the silhouette of the temples constitute only half the story, and in many ways the best is yet to be told. For all these soaring vertical lines are beautifully balanced by two or three horizontal bands covered with hundreds and hundreds of sculptured figures. Turning and twisting, curving and almost alive; they are dazzling in their profusion and astounding in their detail.

Sculpture other than that of the friezes consists of statues of the gods meant for worship, and a few isolated carvings detached from the temple proper. The first are historically interesting but frequently the least artistic (since they were dictated by religious code and left the sculptor no freedom) and the second are not numerous enough to require detailed attention here.

But what the world means by the "Khajuraho sculptures" are the multitudes of figures in the friezes: here they are - gods and goddesses, celestial nymphs and handmaidens (*apsaras* and *surasundaris*), bold serpents and leonine beasts, and myriads of human females (*nayikas*), often made even more voluptuous and alluring than their heavenly sisters. But the major theme which has given Khajuraho its ambiguous reputation are the *mithuna* couples, "these rioting figures of love and lust". However much we may repeat to ourselves that in art the subject is of no importance, that only the plastic quality counts, there is still no denying that these images are highly provocative.

How to interpret, or at least rationalize, these sculptures? Erotic fantasies may be common to all peoples, but most do not spend years carving them out in minute detail! These have the excuse of religion; the Tantric doctrine which was understandably popular in Chandella times. This cult, the antithesis of asceticism, emphasised the woman as the dominant force of creation and taught that the senses are the equal of the spirit so that their imaginative indulgence could lead to heaven as well as more vigorous paths. One wonders how long any "philosophy" could hold out against the very immediate enjoyment proffered to the worshipper. In any

case, the sensual imagination is there in illustrations of the Kama Sutas and worse. Though many of the mithuna groups are explicitly carnal, others portray the tenderness and tranquility of human love fulfilled. They, too, are part of Khajuraho, and the beholder must place these varied "arts of love" for himself in his own scale of values.

The Tour of the Temples

The temples are in three groups in an area of about 8 square miles. The Western group, largest and most important (the Khajuraho museum is located here, too) is situated at the axis of the Lalguan-Rajnagar road. It comprises the oldest (Chaunsath Yogini); the largest (Kandariya Mahadeva); the Devi Jagadamba, particularly "mithuna-ised", and many more. The eastern group is that of the Brahmin and Jain shrines close to the present Khajuraho village. The southern group is a mile distant to the south of the village and has only two temples (of which one, the Chaturbhuj, is far off in the fields and for the most athletic tourists) but they are also worth a visit.

Western Group

The tourist will probably want to begin with the Chaunsath Yogini temples of the southwest side of Sibsagar Lake. It is certainly the oldest (some date it as early as 820 but 900 seems closer) and is dedicated to Kali. "Chaunsath" means 64 which is the number of female nymphs serving the fierce goddess, Kali. This temple is the only one built of granite (the others are a pale but warm-toned sandstone), the only one oriented northeast-southwest instead of the usual north-south, and was once surrounded by 64 roofed cells for the goddess and her attendants of which only 35 remain. It is one of two temples at Khajuraho not in the usual style - being quite different in material and design.

Lalguan Mahadeva stands about one-third of a mile distant from Chaunsath Yogini. This Siva temple is in ruins and the original portico is missing, but it is of historical interest since it is built of both granite and sandstone and represents the transition from Chaunsath Yogini to the later temples.

Kandariya Mahadeva is to the north of Chaunsath Yogini. This is the biggest, by common consent the best temple at Khajuraho, and one of the very best in all India. It is not only "best of show" but "best of class"; that is to say of the Siva group of temples, even though the four small shrines marking its fully developed style have disappeared. It is of the typical Hindu five-part design, each with a pinnacled roof. Sculpture covers almost every available sur-

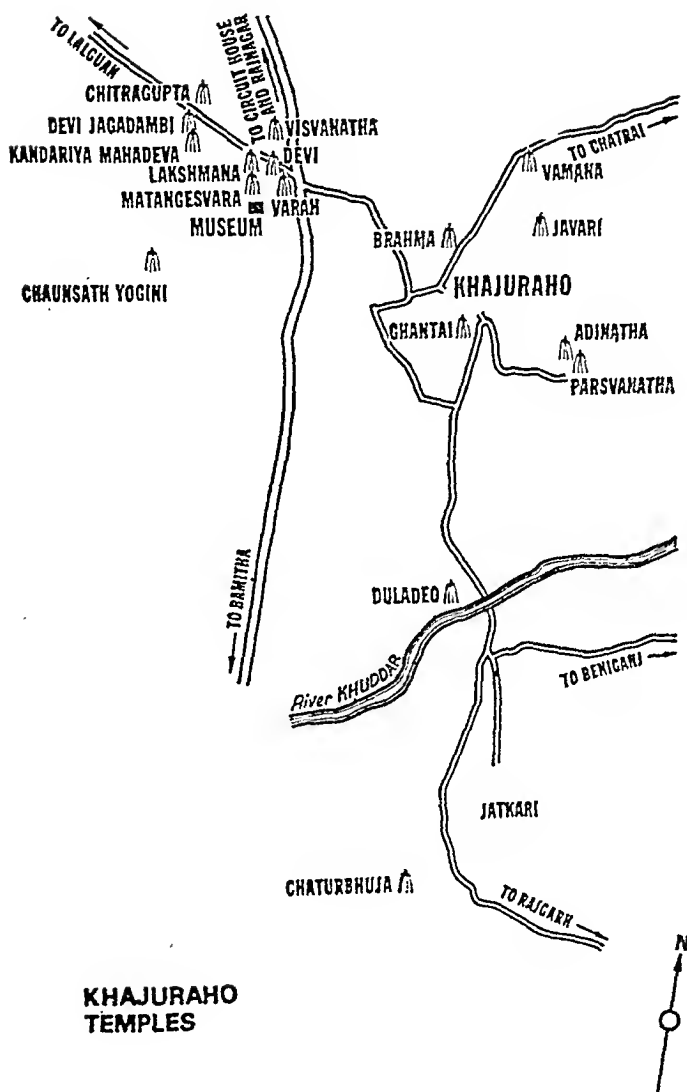
face and is a vivid representation of Indian "golden-age" art at its height. The entrance archway is decorated with statues of musicians, lovers in fond embrace, crocodiles and flying gods and goddesses. The ceilings, circles set in a square, are carved with scrolls and scallops, the pillars are ornamented with beasts and grotesque dwarfs, while flowers and pennants decorate the lintels and door-jambs of the sanctum. Outside, the three bands of sculpture around the sanctum and transept bring to life the whole galaxy of Hindu gods and goddesses, mithuna couples, celestial handmaidens, and lions. One critic has counted 226 statues inside, 646 outside, or 872 altogether. This temple with its imposing size, fine proportions and inexhaustibly rich sculpture is worthy of the praise heaped upon it by art experts and a high point of the Khajuraho tour.

Mahadeva Temple. A comedown after its great neighbor, this damaged shrine shares its masonry terrace with the Kandariya and the Devi Jagadamba. Although mostly in ruins it still boasts a remarkable freestanding statue of a man caressing a leonine beast.

Devi Jagadamba Temple was dedicated successively to Vishnu, Parvati and Kali (the black goddess who devours men). It is of the three part type with no ambulatory passage. The highest tier of sculpture is particularly ranked with mithuna themes and steps cut into the low railing on either side of the entrance lead to balconies from which some of the tableaux can be viewed at close range. The ceilings are similar to those of the Kandariya and the three-headed, eight-armed statue of Siva is one of the best cult images at Khajuraho. Over the entrance to the sanctum is a carving of Vishnu.

Chitragupta Temple lies slightly north and across the road from Devi Jagadamba and resembles it in construction. The presiding deity is Surya, god of the sun, who finds his most grandiose tribute not here but at Konarak. The temple cell contains his portrait with his attributes, a chariot and seven horses for carrying him down into dusk. He is also depicted above the doorway. Another interesting statue in the sanctum is that of Vishnu with a head for each avatar and one to spare. A profusion of sculpture outside includes scenes of animal combats, royal parades, masons at work, and joyous dances.

Visvanatha and *Nandi* temples stand facing each other on a common terrace just southeast of Chitragupta and opposite Devi Jagadamba. There are two staircases: the northern flanked by a pair of lions and the southern by a pair of elephants. Since it is an important Siva temple, the Visvanatha has a simpler extra shrine to house the god's mount, the massive and richly harnessed statue of the sacred bull Nandi. The Visvanatha is similar in dedication and floorplan to its larger sister the Kandariya, but unlike the latter, two of the original corner shrines remain. On the outer wall of the corridor surrounding the cells is an impressive image of Brahma,



the three-headed Lord of Creation, and his consort. On all the walls the woman, heavenly or human, dominates. She is seen in her daily occupations: writing a letter, holding her baby, studying her reflection in a mirror or playing music. The nymphs of paradise are less active and seem to exist solely to display their desirable bodies. Love-making scenes are not absent. According to an inscription, the temple was built by the Chandella King Dhanga in 1002.

Parvati Temple near Visvanatha is a small and relatively unimportant shrine originally dedicated to Vishnu. The present idol is one of the goddess Ganga standing on a crocodile.

Lakshmana. Though dedicated to Vishnu, the Lakshmana temple is in almost all respects similar to the Visvanatha. It is also a perfect example of the fully developed five-part Khajuraho style since all four shelters for the minor gods are undamaged. The ceiling of the hall is charmingly carved in shell and floral motifs. The highly decorated lintel over the entrance to the main shrine shows Lakshmi, goddess of wealth and consort of Vishnu, with Brahma, Lord of Creation (on her left) and Siva, Lord of Destruction (on her right). The planets are depicted on a frieze above the lintel. The relief on the doorway illustrates the scene of the gods and demons churning the ocean in order to obtain a pitcher of miraculous nectar on its bottom. The gods won the ensuing twelve-day battle over the pitcher, drank the nectar and thus gained immortality. Another doorway relief shows Vishnu in the ten incarnations. The idol in the sanctum with two pairs of arms and three heads represents the same god in his lion and boar incarnations. Outside, two, not the usual three, sculptured bands display boar-hunting, elephants, horses, soldiers, and on the upper one, celestial maidens and some of the notorious mithunas.

Matangesvara Temple is south of Lakshmana and is the only one where worship still takes place in the morning and afternoon. Its construction is somewhat exceptional for Khajuraho in that it is simpler in floor plan than the others. It has oriel windows, a projecting portico and a ceiling of overlapping concentric circles.

Varah Temple, in front of the preceding shrine, is dedicated to Vishnu's Varaha-Avatar or Boar Incarnation. The huge boar, snouty and stolid of expression, swathed and ringed with carvings of gods and demons, is now in the museum.

Near Matangesvara and Varah stands the Jardine Museum, an open-air exhibit of many treasures unearthed at Khajuraho in the past 60 years. Since some sixty temples did not live to see the 20th century, it is only justice to pay respect to their vestiges here. A good many cult images of the major gods, friezes with typical hunting and dancing scenes, plus a finely chiseled entrance doorway are on display.

Eastern Group

This group lies close to the village and includes three Hindu temples (Brahma, Vamana, and Javari) and three Jain shrines (Ghantai, Adinatha and Parsvanatha). This proximity of the cults attests to the religious tolerance of the times in general and of the rulers in particular. About halfway between the western group of temples and the village is a modern building housing a 10th-century idol of Hanuman, the monkey god.

Vamana Temple is the northernmost of this group and is dedicated to Vishnu's dwarf incarnation. The idol in the sanctum looks more like a tall, sly child than a dwarf. The hall, a squat, heavily adorned pile of masonry and sculpture, contrasts strongly with the relatively plain ribbed shikhara. The sanctum walls show total tolerance – almost all the major gods with their consorts in attendance, Vishnu in many of his forms, and even a Buddha thrown in. Outside, two tiers of sculpture are mainly concerned with the nymphs of paradise who strike charming poses under their private awnings. The sculptors obviously enjoyed lavishing their energy on so many full-blown female bodies, so many ornaments and handsome coiffures.

Javari Temple is just to the south. It is small and of the simplified three-part design, but well proportioned and very pleasing. The two main exterior bands again boast hosts of heavenly maidens.

Brahma Temple is slightly to the south and opposite the Javari. Made of both granite and sandstone it is consequently dated as one of the first built temples. Its general outline, particularly that of the spire, gives it an air of belonging to some other style of Indian temple. It was originally dedicated to Siva but the idol in the shrine was miscalled Brahma, and although wrong, the name has stuck.

The *Jain Temples* are south of this foregoing group and begin with a little gem, the *Ghantai*. This open colonnaded structure is only the shell of what was once a complete temple, but it is still one of the most attractive monuments at Khajuraho because of the classicism and detail of the pillars. These slender columns seem decorated with French "passementerie", bugles and braid and bell-like tassels hanging in graceful patterns. Adorning the entrance are a Jain goddess astride a mythical bird and a relief illustrating the sixteen dreams of the mother of Mahavira, the greatest religious figure in Jainism.

Adinatha Temple is just east of Ghantai. It is a minor shrine and the porch is modern as is the statue of Tirthankara (perfect soul) Adinatha. The shikhara and its base are richly carved.

Parsvanatha Temple to the south is the largest and finest of the Jain group and probably the very best construction, technically

speaking, in all of Khajuraho. The Kandariya may be the best design, but the Parsvanatha makes up for lack of size and architectural perfection with some marvelous sculpture. Its unrelievedly chiseled façades, turrets and spires make one think of some surrealist vegetable growing wild, but close range inspection here is heartily recommended. The sanctum contains a throne with a carved bull (Adinatha's emblem) in front of it. On the outer walls are some particularly excellent statues of sloe-eyed beauties in naturalistic poses, and occupied in feminine pursuits with children, cosmetics and flowers. A Shiva and Parvati couple is almost the epitome of love, her breast cupped in his hand, they regard each other with pride, tenderness and desire. Almost all the exterior sculpture shows the same infinite pains taken in the modeling and is certainly some of the best Hindu art in all India. There is another temple in this group, the *Shantinatha*, which is modern but which contains some ancient Jain sculpture.

Southern Group

There are only two temples in this group; the first, one of the major attractions of Khajuraho, the second, smaller and at hiking distance or by car along a road.

Duladeo Temple, south of Ghantai Jain Temple, though built in the customary five-part style, looks flatter and more massive than the typical Khajuraho shrines, lacks the usual ambulatory passage, and has no crowning lotus-shaped finials which are of a later period than the real high point of Khajuraho statuary. The decoration is still very graceful and well executed, particularly the multiple-figure bracket capitals inside and the flying wizards on the highest carved band outside.

Chaturbhuj Temple. This final shrine is nearly a mile farther south of Duladeo. Small, but with an attractive colonnaded entrance, and a nice feeling of verticality, it enshrines an impressive large Vishnu image. The exterior sculpture, with a few exceptions, is not altogether up to the Khajuraho mark.

PRACTICAL INFORMATION FOR KHAJURAHO

WHEN TO GO? Preferably not in summer, when the thermometer climbs to 100°F—although the comforts of the new luxury hotels help to offset the discomfort. Rainfall in July-August is heavy. Best season for visiting is October-end of March.



WHAT TO SEE? Some (or all) of the twenty remaining 10th and 11th century temples and their fabulous carvings. They are in three main groups, those of the west being generally acknowledged to be the best. Close to

Khajuraho village is the eastern group, while 3 miles from there stand the southern groups. Out of these 20 temples, 5 are easily accessible — Kandariya Mahadeva Temple is by far the largest and the finest, the others being Lakshmana, Visvanatha, Chitragupta and Devi Jagadamba. These temples are found in a group close to each other and make an imposing picture with their elegant spires against the sky. *Guide rates.* Rs. 25 for 4 persons for 4 hrs. Rs. 35 for 4 persons for 8 hrs. The Government of India Tourist Office operates two daily two-hour conducted walking tours of main temple groups. The fee is Rs. 2.



HOW TO GET THERE? Best way is the early morning flight daily throughout the year, from Delhi (approx. 2 hrs.) and Agra (45 min.). Same flight continues to Varanasi (Benares) (50 min.). From Varanasi connecting flights to Calcutta and Kathmandu (Nepal). If you are in a mighty rush, you could cover Khajuraho in a day, leaving Delhi or Agra in the morning and flying back early the same afternoon to these places. But it could be a bit of a rush — it leaves you about 5 hours in Khajuraho, which is just enough to see the more important temples. We would suggest an overnight halt at Khajuraho if you really want to take in all the temples, which are seen to best advantage in the gentler light of late afternoon or early morning.

Trains from Delhi (8 hrs.), Bombay (20 hrs.) and Madras (31 hrs.) touch Jhansi from where Khajuraho is reached by a regular bus service. Trains from Calcutta (18 hrs.) and Varanasi (7 hrs.) stop at Satna (75 miles away). Bus service between Satna-Khajuraho (6½ hrs.) and between Bhopal and Khajuraho through Chatarpur (26 miles); also from Harpalpur. If you insist on roughing it out you could try these bus services: Agra-Khajuraho (10 hrs.), Varanasi-Khajuraho (12 hrs.), Sanchi-Khajuraho (12 hrs.). While these journeys could be tiring, they eliminate tedious train changes and bad connections. Do not attempt them in the hot season.

MOTORING. Long distances, but the roads are reasonably good. *From Delhi:* 369 miles. *From Bombay:* 778 miles. *From Varanasi (Benares):* 240 miles. *From Calcutta:* 664 miles.



ACCOMMODATION. Khajuraho is becoming an increasingly popular tour destination, so be sure to re-confirm your hotel booking in advance, as accommodation is very tight in the high season. The airconditioned and very tight in the high season. The airconditioned and comfortably modern *Chandella* has 64 twin bedded rooms, including 4 suites, all with bath. Indian and Western cooking at the *Rasana Restaurant*. Other trimmings include *Surasundari Bar*, a tennis court, mini golf course, horse (and even elephant) riding. First class superior. *Khajuraha Ashak*, 48 double rooms with bath, most airconditioned, close to the temples, has an airconditioned restaurant and bar. Run by the ITDC. Due to open in early 1981, the *Jass Oberoi* will provide luxury accommodations and a full range of facilities. Landscaped gardens, a large pool area — 50 rooms. *M.P. Tourist Bungalow* has 6 simple rooms. Apply Sub Divisional Officer. P.W.D., Chatarpur. *M.P. Inexpensive, Vatika, Rahil Janta and Temple Hotel.* Good Circuit Houses at Shivpuri and Jhansi and reasonable Highway Hotel in Rewa.

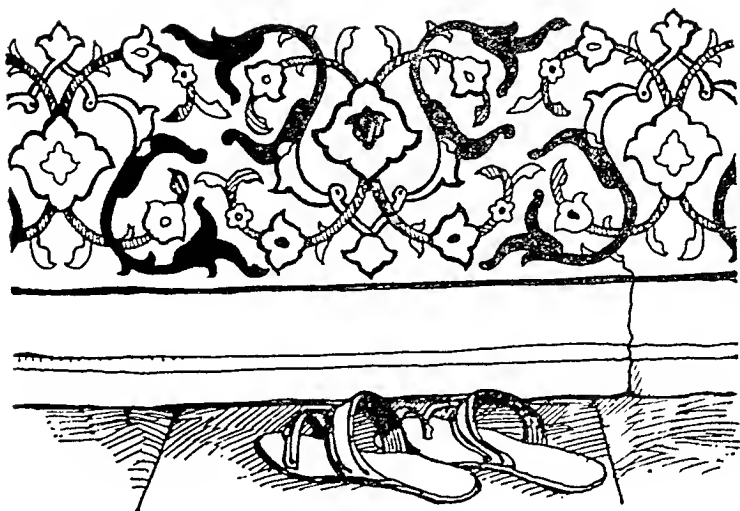


MUSEUMS. There is a small Archeological Museum at Khajuraho, showing mainly sculptures collected on temple sites. The curator — in the absence of guides — may be approached for information. There is also a small open-

air museum of sculpture near the western temples.

PHOTOGRAPHY. The monuments are open from 9 to 6. Charge for photographing monuments is Rs. 2 to be paid on the spot. Permission for taking movies must be obtained from Director-General, Archeological Survey, New Delhi.

USEFUL ADDRESSES. *Government of India Tourist Office* (near Western group of temples), Khajuraho. *Tourist Information Counter*, Airport, Khajuraho.



A TRIP TO AGRA

Mogul Architecture at its Best

As distances go in India, the trip from Delhi to Agra is not much more than a stone's throw. It's only 124 miles by car from the capital of modern India to the former seat of the Mogul Empire, but few trips in India – or anywhere in the world, for that matter – offer such a cornucopia filled with history and unreal beauty. This is the royal road of the Mogul emperors which they first knew in the 16th and 17th centuries when their capital alternated between Delhi and Agra. Today, Delhi still reigns over India, but Agra reigns over a glorious past created by warriors as skilled in art and architecture as they were on the battlefield.

This excursion into the past should take in not only Agra but its region as well. That is why we have included a side trip to Fatehpur Sikri, the amazing ghost capital of Akbar the Great, as well as a run south to Gwalior, Shivpuri and Jhansi, home of the girl warrior who has gone down in history as India's Joan of Arc. Yet Agra alone, with the contrast of its rugged fort and its ethereal Taj Mahal, is well worth a trip out of Delhi – and probably would justify a trip to India from any point in the world. It is no accident that the Taj has lured travelers to India for centuries.

A word of warning, though: don't make the mistake of taking a hurried trip to Agra and the Taj while overlooking everything on the way. The golden age of the Moguls lasted more than a century in this region and it certainly deserves more than a few hours to be seen, appreciated and understood.

Exploring the Agra Region

Eighty-two miles south of Delhi, you suddenly find yourself on holy ground. This is Brindaban, the city of a thousand shrines where every house appears to be a temple. The biggest of all is Gobind Deo, even though only half of it remains. It had been erected to Hindu glory with the encouragement of that broad-minded Moslem, Akbar, but the emperor's descendant, Aurangzeb, razed its three top galleries because, so the story goes, he was tormented by the glare of a giant oil lamp staring at him from the heights of the temple. To the Hindu pilgrim, Brindaban is even more noteworthy because it is the site of a walled-in garden, Nikunja Ban, where Krishna, the most popular of the nine incarnations of Vishnu the Preserver, appeared before his worshippers. Almost any step you take in Brindaban is in the traces of Krishna.

Holy Mathura

And this feeling becomes much stronger six miles farther south in the much bigger city of Mathura, on the west bank of the Yamuna River, which flows mainly undisturbed from Delhi to Agra, far from present-day road and rail routes. Mathura is believed to be the birthplace of Krishna and it is revered as such by Hindu pilgrims. Their destination is a shrine in one part of the city known as Katra. There once stood a Hindu temple, destroyed by Aurangzeb who built a mosque on the site. But the basement of the temple remains and so does a sign proclaiming "Birthplace of Krishna."

The holiness of Mathura is all pervading — actually, it draws worshippers of Vishnu in the same way that Varanasi draws the adorers of Siva the Destroyer. Just as the followers of Siva flock to the Ganges, pilgrims to Mathura are drawn to the Yamuna and, in particular, to the Vishram Ghat (*ghat* means a river terrace). It is here, tradition says, that Krishna rested after slaying the tyrannical Kansa (in whose prison he is believed to have been born). Rites on the Yamuna are less weird than on the Ganges: they consist partly of launching lighted oil lamps on the river at dusk by the hundreds, a pretty sight. But like all religious places in India, Mathura is not without its paradoxes; the grotesque and the sublime lie cheek by jowl.

Mathura is one of the oldest cities of India, far older than Agra, born only yesterday by the time standards of the subcontinent. Its history has been traced back even before the days of the Maurya dynasty which ruled India from 325 to 184 BC. This explains, of course, why its museum was able to accumulate the artistic wealth left behind by foreign conquerors, including the Parthians and the Greeks. And this may also explain the flowering of Mathura sculpture which started in the first century AD and lasted for the startling period of 1,200 years even though it declined near the end when sculptors gave up religious Buddhist and Hindu subjects to turn their chisels onto more frivolous figures of full-bosomed dancing girls. Unfortunately, much of the grandeur of Mathura suffered the wrath of its conquerors and few Hindu monuments remain. For the unrushed traveler, Mathura can also be the starting-point for a forty-mile side trip westward to Deeg, home of the early 18th century palace built by Suraj Mal, a Jat leader. The Jats were the most industrious pillagers of Agra and this palace contained a fair share of their booty. Marble pavilions rise up from the gardens of the palace grounds. Not far away stands a fort on Rup Sagar Lake which saw some hard fighting when the British conquered Northern India.

Akbar's Mausoleum

But let's stick to our royal road. Its grandeur is suddenly brought home to you at Sikandra, six miles north of Agra (which you can take in as a glorious introduction to the Mogul wonder city or else, in a subsequent side trip, as a fitting epilogue). Sikandra, named after Sultan Sikander Lodi of the dynasty conquered by the Moguls, is the site of the tomb of Akbar the Great. The emperor's mausoleum lies inside a huge garden, which you enter through an imposing red stone gateway, its corners tipped by four slim minarets sprouting from a wealth of Mogul inlay work in stone. Imposing though the gateway may be, it is only a prelude to the mausoleum itself, a powerful four-story structure, each floor a series of arcades, and tapering to a marble cloister which almost seems to be floating on the top of the cloisters below. Actually, this terraced building is more Hindu than Mogul in its style. An inscription over the gateway proclaims in Persian that it was built by Akbar's son, Jahangir, in 1613. The tomb chamber is on the ground floor and its cenotaph bears at its head the words *Allah-o-Akbar*, meaning "God is greater than all else" and at its foot, *Jalla Jalalahu*, meaning "Great is His Glory" as well as inscriptions stating the ninety-nine glorious names attributed to Allah by the Moslem religion. Legend says that a marble pedestal near the cenotaph once supported the Kohinoor diamond, part of the booty

gleaned by the first Mogul conqueror, Babur, when he captured Agra in 1526.

Agra

Akbar the Great made Agra great. The city's historical origins before the Mogul conquest are dim and it was practically founded by the conquering Babur, Akbar's grandfather. By some strange process of mutation, the warlike Moguls – Babur was a descendant of the dreaded Tamerlane of Central Asia – were transformed into the most civilized and refined rulers of their day, revering the arts and thirsting for learning with a tolerance seldom found in history. The pitifully short golden age of Agra came to an end with the reign of Shahjahan of the 17th century, but it had an unforgettable climax in the Taj Mahal.

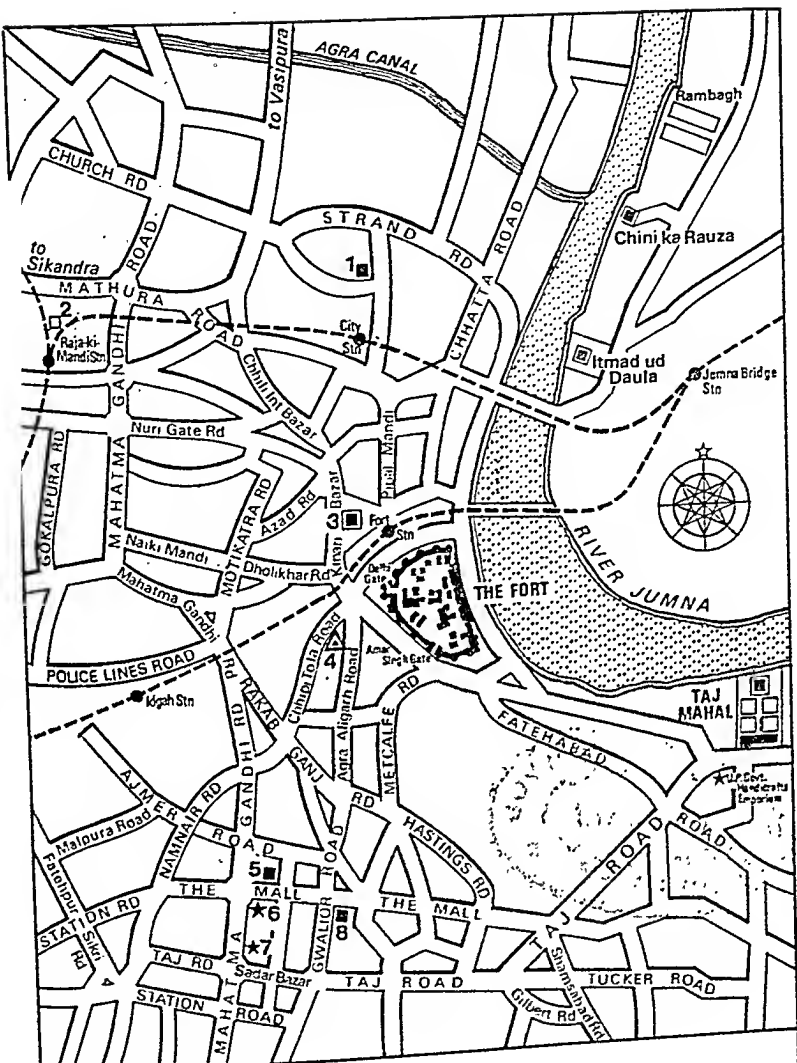
Not much happened in Agra before the Moguls and not much has happened since then. Sacked by the Jats and occupied by the Marathas, it entered a peaceful slumber in 1803 when it fell into the hands of the British. Today, its population has reached the impressive total of 500,000, but it is far more an oversized village than a city. The surrounding countryside along the Yamuna consists mainly of sandy stretches that somehow produce a rice crop, cultivated by farmers toiling patiently.

To the lover of art and to the traveler seeking the wonders of India, Agra is the goal of a pilgrimage (not necessarily a profane one, either, for the awe it inspires can be almost religious and it is certainly unearthly). Its two shrines are the Agra Fort and the Taj Mahal.

The Fort and Its Palaces

Here, at the Agra Fort, is the story of the Mogul Empire in stone: the rusty-red sandstone of forbidding walls raised by Akbar, the shimmering white marble of palaces built by Shahjahan. This is a story that spans three reigns, from Akbar to his son, Jahangir to Shahjahan. Traditionally, the Fort is an introduction to Agra and it is open to visitors from 9 a.m. to 5.30 p.m. or sunset whichever is earlier. It took centuries for the castles of Europe to evolve from stern medieval citadels to graceful Renaissance palaces. At Agra, this process of evolution took place within the lifetimes of three generations. One of the most startling aspects of the Fort is the abrupt transition from military might to lavish beauty.

No one would argue about the military might of the Fort. It stands as a crescent on the banks of the Yamuna, the river forming one side, and it is surrounded by a wall seventy feet high, which guards a forty-foot moat with another seventy-foot wall behind it.



AGRA



- | | |
|----------------------|---------------------------------------|
| 1 Agra University | 5 General Post Office |
| 2 Tourist Bungalow | 6 Tourist Information (Govt of India) |
| 3 Jama Masjid Mosque | 7 Tourist Bureau (C.P. Govt) |
| 4 Bus Station | 8 Central Telegraph Office |

These double walls pierced with slits and loopholes, seem capable of barring anyone from an inner paradise whose towers can only be glimpsed from the outside. It always comes as a surprise and a relief to learn that this impregnable mass can be penetrated by merely buying a ticket at the Amar Singh Gate, where visitors usually enter the Fort (the Delhi Gate, which offers some interesting inlay work, can also be used, but the two other gates to the Fort are closed).

In all, the walls around the Agra Fort measure a mile-and-a-half in circumference. The original military structure was begun by Akbar, who is believed to have demolished an ancient castle on the site, and completed eight years later. Then, behind its battlements, a fabulous palace was built with the simpler architecture and intricate decoration so typical of the Mogul era.

This contrast is felt almost as soon as one enters the Amar Singh Gate. A short distance away stands the Moti Masjid, that Pearl Mosque built in white marble by Shahjahan and considered ideal in its proportions. The beauty of the Moti Masjid hits you suddenly for it is not at all evident from the outside. But a marble courtyard with arcaded cloisters on three sides unfolds before your eyes (the fourth side on the west has a place for the leader of the worshippers). Marble screens conceal what may have been the section reserved for women. Seven archways support the roof of this mosque which bears three handsome domes. Over the arches of its prayer chamber, a proud Persian inscription compares the mosque to a pearl and states that, as ordered by Shahjahan, it took seven years to build.

The Hall of Public Audience

To the people of the empire and to the European emissaries who came to see this powerful monarch, the most impressive part of the Fort was the Diwan-i-Am, its Hall of Public Audience. This is a huge, low structure, resting on a stage four feet high and consisting of slender pillars supporting cusped Mogul arches. There is a good deal of disagreement about which of three Mogul emperors – Akbar, Jahangir or Shahjahan – built this hall, but none at all about the creator of its throne room. Only Shahjahan could have conceived this alcove with its inlaid mosaics, one of the marvels of Mogul art. It was here that the emperor sat on his throne to dispense justice to his subjects, rich and poor alike. Below the throne, his Wazir or Prime Minister sat on a small platform with a silver railing where he received the cases as they came in.

The petitioner bowed three times before he reached the Wazir, never daring to raise his eyes to the Grand Mogul. But he did not have to look: a herald proclaimed to him that he was standing in

the presence of the "Sun of the World". Bernier, a French traveler of the day, was able to look and this is what he saw: "The monarch, every day about noon, sits upon his throne with some of his sons at his right and left, while eunuchs, standing about the royal persons, flap away flies with peacock tails, agitate the air with large fans or wait with profound humility to perform the different services allotted to them."

But, unlike the contemporaries of the Moguls, the present-day traveler can penetrate these parts of the palace reserved for the private life of the emperor and his courts. For example, not far from the public audience hall lies what is believed to have been the Inner Mina Bazaar where the ladies of the court were able to shop for jewelry or silks. Sometimes, too, the Grand Mogul and his intimates played store - a game in which the wives of noblemen acted as vendors while the emperor amused himself by haggling. The exact location of this regal shopping center is not known: it may also have been in the Macchi Bhavan, known as the Palace of Fish. There, gaily-colored fish danced through water channels for the amusement of the court. It apparently was one part of the Fort in which the emperor and the ladies of the harem were able to escape pomp and ceremony.

Other Mogul Marvels

Contrasting with the Hall of Public Audience is the Diwan-i-Khas, or Hall of Private Audience, built by Shahjahan in 1636-37. It was here that the emperor received foreign ambassadors or dignitaries of his kingdom. The Diwan-i-Khas consists of two halls connected by three arches. White marble covers their red sandstone walls and lavish carvings can be seen at the base of the columns supporting the arches. Outside this light structure is a famed throne terrace with its black and white thrones. The black throne was carved from a single block and it stands on a marble platform overlooking the Yamuna River. A low railing of white marble contrasts with the throne of black stone. Apparently, according to the inscriptions found on it, this throne was made for Jahangir, son of Akbar. The white marble throne, consisting of several blocks, was installed for Shahjahan, who is said to have relaxed by fishing below the terrace or watching the magnificent elephant fights staged in the fort.

Here, you are in the heart of the intricate but gorgeous maze of the Mogul emperors. Near the Hall of Private Audience is the tall Musamman Burj, originally built by Shahjahan for Mumtaz Mahal, his wife, who is buried in the Taj. It is an octagonal tower with a courtyard on the lower floor paved with octagonal marble slabs. Here, too, are to be found those delicate lattices of marble, no

doubt used as screens to enable the ladies of the court to look out on the Fort without being seen. In the very center of the tower is a beautifully carved fountain. But all this had a tragic ending: it was here that Shahjahan died in 1666 after being held captive by his son, Aurangzeb, for seven years and it was here that he breathed his last, looking out at the Taj Mahal. Only his devoted daughter, Jahanara, remained to solace his last days. The Musamman Burj is another of the exquisite monuments left by Shahjahan and it has been likened by one writer to "a fairy tower hanging over grim ramparts". Alas, there is only the barest indication of the decorative designs that adorned this octagonal tower; plunderers removed all precious stones in 1761.

Also within easy reach of the Hall of Private Audience is the white marble Nagina Masjid, a private mosque raised by Shahjahan with typical cusped arches resembling those of the larger Pearl Mosque. It is walled in on three sides with a marble courtyard for worshipers and has three graceful domes. It probably was used by nobles who sought audience with the Emperor or else by royal ladies.

Jahangir's Palace

The biggest private residence inside the Agra Fort is the Jahangir Mahal or Jahangir's Palace, believed to have been built by Akbar for his son (Akbar's Palace, near the entrance to the Fort, is in ruins). Here is one of the most striking examples of how Akbar was able to blend Hindu architecture with the style imported by the Moguls from Central Asia. It is a huge palace, measuring about 250 by 300 feet. You enter it through a hall leading to a courtyard surrounded by columns. The central court of the palace is lined by two-story façades bearing remnants of the rich gilded decorations that once covered a great deal of the structure. On one side of this court is a hall known as Jodh Bai's dressing room (Jodh Bai was the Hindu mother of Jahangir) with a ceiling supported by serpents carved in stone. Also leading into the court is Jodh Bai's reception room and a series of rooms, one of which is known as the library and is remarkable for its Mogul decoration.

These rooms were doubtless used both by Jahangir's mother and his Queen, Nur Jehan (her name means "light of the world").

Jahangir loved wine and the arts as well as his wife. Nur Jehan attempted to convince him to settle down to his more serious occupation of ruling an empire but, in the end, she had to do the job for him. It was Nur Jehan who sat by his side in their palace in the Agra Fort, dispensing imperial justice. She was a strong-willed woman and made short shrift of anyone who stood in her way. One method of eliminating rivals consisted of dropping them into a pit

leading to the Yamuna River (the grim underground chambers near this pit can still be seen).

One charming story tells how Nur Jehan discovered attar of roses. During a quarrel with her husband, she had been brooding in the palace courtyard where she noticed that the roseleaves in a pond were oozing an oily substance in the heat of the sun. Its fragrance was overwhelming. So she joined him with the scent of attar of roses as her perfume. He, of course, was unable to resist.

After Jahangir's death in 1628, Shahjahan (whose mother had been another of the emperor's wives) took the throne.

Jahangir's Palace, bearing the virile imprint of Akbar, was the starting-point for a series of delightful additions made by Shahjahan which have become some of the most remarkable treasures of the Agra Fort. The building known as Shahjahan's Palace (the Shah-jahani Mahal) is actually the northern part of Jahangir's palace remodeled by his successor. It consists only of three rooms and a corridor, but it is enlivened by a tapering tower gallery topped with a pavilion bearing a spike. This is supposed to have been another imperial vantage point for watching elephant fights, although one story holds that it was here, on top of the tower gallery, that the emperor received instruction in Hinduism from a Hindu holy man carried up in a litter.

Shahjahan's Residence

But Shahjahan really outdid himself in the Khas Mahal (the Private Palace), built in 1637. It consists of three pavilions overlooking the Yamuna with a fountain tank opposite the central pavilion. This white marble building follows the Mogul pattern in its style with three arches on each side, five in front and two turrets rising out of its roof. Once flowers composed of precious stones were encrusted in its walls but these suffered from looting in the 18th century. Of the other two pavilions, one is of white marble and is supposed to have been decorated with gold leaf while the other is of red stone. In one part of the Khas Mahal, a staircase leads to the "airconditioned" quarters of the palace: cool underground rooms which were probably inhabited during scorching summer months.

On the northeastern end of the courtyard of the Khas Mahal stands the Sheesh Mahal or Palace of Mirrors, built in 1637. This was the bath of the private palace and the dressing room of the harem. In its days of glory, small mirrors covered its ceiling and walls, catching the sunlight and turning it into dazzling brilliance inside the two rooms, with baths in each, once fed by marble channels. Cleanliness was far more of a concern to the Moguls than to their contemporary builders of 17th-century castles and palaces in

Europe (where the fountains were only for show).

A rectangle in front of the Khas Mahal bears the rather mysterious name of Anguri Bagh (Vineyard Garden, but no one has ever found any trace of a vineyard). It was apparently a Mogul garden with fountains and flowerbeds on a marble-paved platform divided by stone partitions. Three sides of the gardens are surrounded by apartments which may have been used by members of the emperor's harem. A marble cistern is to be found below the terrace leading to the platform.

There you have both the main public and private buildings within the complex royal city of the Agra Fort. Also of interest are the two main gates, the Amar Singh and Delhi Gates, a pavilion known as Salim's Fort near the entrance, and the intriguing Hauz-i-Jahangir. This is a bath carved out of a huge block of stone 5 feet high and 25 feet in circumference which according to its inscription was connected with Jahangir. There are many versions of its purpose: one holds that Akbar ordered it carved to celebrate the birth of Jahangir, but another maintains that it was Jahangir's wedding present to Nur Jehan in 1611.

The Taj Mahal - Monument to Love

To some, the Taj Mahal is just an overrated and over-iced wedding cake. To others, it is a sublime experience to be ranked with the Pyramids of Egypt, the Palace of Versailles, or the Parthenon of Athens as the esthetic epitome of a civilization. And, to still others, it is simply the greatest love story ever told. This should make it clear that the Taj, despite the imposing dimensions both of its architecture and all the good and bad literature it has inspired, is very much a matter of subjective taste. You can find in it anything you want to find. The Taj Mahal will probably teach you a good deal about yourself.

One other preliminary word: give the Taj a chance. It speaks a different language to the soul when it is seen by moonlight as a fairy ship floating above the Yamuna rather than under the flattening sun of a daytime tour. Of course, you can't very well schedule your trip to Agra with the phases of the moon in mind. The next best moment to see the Taj is at dawn when it emerges from the night ahead of the sun whose first pale rays make it appear as if it were moving.

Nor can you truly feel the Taj Mahal if you do not know its story. Nearly all the world's great monuments were the product of the religious fervor of a people or the vanity of a king. But please forgive us for a romantic note which just cannot help being struck in this case - the Taj Mahal is a monument to love.

Arjuman Banu, the niece of Jahangir's queen, Nur Jehan, was

the second wife of Emperor Shahjahan, that artist among the Mogul builders. She married him in 1612 at the age of twenty-one and then she took on the names by which she was to be known to history: Mumtaz Mahal, the Exalted of the Palace, and Mumtazul-Zamani, the Distinguished of the Age. Tales are still told of her generosity and her wisdom both as a household manager and as an adviser to her imperial husband, but even these qualities were overshadowed by the love that bound her to Shahjahan. She bore him fourteen children and it was in childbirth that she died in 1630 at Burhanpur where her husband was waging a battle campaign.

When she died, Shahjahan was stricken. Chroniclers say that his hair turned gray within a few months and that he put aside his royal robes for simple white muslin clothes. A huge procession brought her body from Burhanpur, where it had been temporarily buried, to Agra six months after her death. Shahjahan vowed to build her a memorial surpassing anything the world had ever seen in beauty and, it must be admitted, in wild extravagance. He brought in skilled craftsmen from the farthest reaches of the known world: from Persia, from Turkey, from France, from Italy. And he also put a huge army of 20,000 laborers into action, building a whole new village (Taj Ganj, which still stands) to house them. The cost of reproducing the Taj today has been estimated at nearly \$70,000,000 but no one would dream of even trying. It would be like ordering a building from Tiffany's or Cartier's.

A Masterpiece in Marble

The Taj Mahal lies on the banks of the Yamuna River where it can be seen, like some fantastic mirage, from the Agra Fort. It was built by a Persian, Ustad Isa, and he built well. Despite the reactions stirred by the Taj among certain visitors who accuse it of exaggeration or coldness (after all, it is a mausoleum), no one has ever been able to deny its perfect proportion. This huge mass of white marble resting on red sandstone is literally a jewel, fashioned over seventeen years.

For that matter, the Taj Mahal is revealed with the suddenness of a jewel-box being opened before your eyes. It can only be glimpsed from its tall main gate inscribed with verses of the Koran (the entire Koran is said to be reproduced on its walls). The gate leads you inside a walled garden – and then the magic spell is cast. A rectangular pool with dark cypresses rising on its sides catches the shimmering image of the tomb built for Mumtaz Mahal.

In the Agra Fort, virile red sandstone and elegant white marble mainly symbolize different periods of Mogul architecture in a happy juxtaposition wrought by time. But here, they have been

brought together with startling effect. The Taj Mahal is built on two bases, one of sandstone and, above it, a marble platform measuring 313 feet square and worked into a black and white chessboard design. A slender marble minaret stands on each corner of the platform and these towers blend so well into the general composition that you are scarcely able to believe that they are 130 feet tall.

Now you have reached the mausoleum itself. Here, the easy curves of pointed Mogul arches on the façade seem to be a prelude to the great dome itself and they set off the sternly square corners of the building. The entrance to the tomb is an archway soaring more than 90 feet high and inscribed with more verses from the Koran. Mogul inlay work used so lavishly throughout the Taj is well in evidence on this fitting entrance. But your eye, after roaming over this detail, is confronted by another dimension once you are inside. It is irresistibly drawn upward to the easy curve of the great dome of the Taj Mahal, a marble sky nearly 60 feet in diameter and rising 80 feet over the roof of the building. This subtly bulging dome is perhaps the most marked of Mogul contributions to architecture in India.

The Royal Tombs

Directly under the dome lie the tombs of Mumtaz Mahal and Shahjahan (in a few moments, we will explain how the emperor came to be buried here as well) but they are not visible immediately. The Taj Mahal plays a tantalizing game of illusion, revealing its treasures only one by one. Originally, the tombs were surrounded by a barrier of gold encrusted with precious stones, but this was apparently removed by Shahjahan's rupee-pinching son, Aurangzeb. It was replaced by a fully equal marvel though, a marble screen the height of a man and carved from a single block of stone, yet as flimsy as lace.

The tomb of Mumtaz Mahal is in the center of the enclosure formed by this screen. It consists of diminishing rectangles leading up to what is apparently a coffin. In fact, both Mumtaz Mahal and Shahjahan are buried in a crypt below these tombs in obedience to a tradition that no one should be able to walk over their graves. Shahjahan originally planned to build a black mausoleum for himself on the other side of the Yamuna, linking it to the resting-place of his beloved with a bridge. But Aurangzeb had other ideas and this explains why the emperor is buried next to his wife. It was perhaps a more economical solution — and an ironic postscript to the munificence of Shahjahan.

The cenotaph of Mumtaz Mahal bears this Persian inscription: "The illustrious sepulcher of Arjuman Banu Begum, called Mum-

taz Mahal. God is everlasting, God is sufficient. He knoweth what is concealed and what is manifest. He is merciful and compassionate. Nearer unto him are those who say: Our Lord is God". And the epitaph of the builder of the Taj Mahal reads: "The illustrious sepulcher of His Exalted Majesty Shahjahan, the Valiant King, whose dwelling is in the starry Heaven. He traveled from this transient world to the World of Eternity on the twenty-eighth night of the month of Rajab in the year of 1076 of the Hegira." (February 1, 1666.)

Inlay Work and Marble Screens

The inlay work of the Taj Mahal reached a climax with the tomb of Mumtaz Mahal in which designs were executed in jasper, agate, lapis lazuli, cornelian and bloodstone. They were done so skillfully, too, that neither your sense of touch nor even a magnifying glass can detect breaks between two stones. One flower, for example, contains sixty different inlays even though it measures only an inch square. There is less unanimity over the tomb of Shahjahan which dwarfs that of Mumtaz Mahal and has been called pompous and out of proportion. But it may be only fitting that he should lie for eternity next to his beloved . . . and the romantically-inclined give Aurangzeb credit for bringing the two together.

There is more than just the tombs of these royal lovers under the dome of the Taj Mahal. In each corner of the mausoleum, small domes rise over round chambers about 30 feet in diameter. Light from these rooms filters into the chamber through marble screens. Actually, the play of light within the Taj Mahal is as fascinating as the light effects you probably had already seen on its exterior. Precious stones inlaid into the tombs, into the screens surrounding them and into the very walls glow against the background of white marble.

So fantastic is the decoration of the Taj that it went beyond the imagination. Raiders had a crack at the mausoleum in 1764 and managed to stagger off with two silver doors that once served as an entrance. Pillagers have also made away with the gold sheets that formerly lined the burial vault below the tombs. But they never got around to plucking out the *pietra dura* inlay work - probably because they couldn't believe that it was real.

Once outside the mausoleum, you will be able to appreciate the final touch placed on the Taj Majal, a pair of red sandstone mosques, one on each end. They are of a far plainer stamp than the central building, but they serve to frame it when the Taj is seen from the river.

The visitor always leaves the Taj Mahal with a sensation of unbelief. Somehow, this material wealth of marble and precious

stones (thirty-five different varieties of cornelian can be counted in a single carnation leaf on the tomb of Mumtaz Mahal) seems to be dissociated from that airy dream he had seen at a distance. But then, outside the gateway to the garden where fountains play, he turns and looks and feels that all is right once more. The dream is still there.

Other Agra Landmarks

After the Taj Mahal and the Agra Fort, almost anything would be an anti-climax. Still Agra offers several other points of interest which probably would be far better-known if it were not for their illustrious neighbors in the city.

One of the most beautiful of these is a mausoleum in a more subdued key than the Taj, the tomb of Itmad-ud-Daula, father of Queen Nur Jehan and grandfather of Mumtaz Mahal. Though very small, this monument on the left bank of the Yamuna (it's three miles north of the Taj) is wonderfully proportioned. Through a gate near the river, you enter a garden with a two-storied tomb of white marble, bearing more mosaics in inlaid semi-precious stones almost over its entire surface. Four small minarets rise up from the corners of the lower story. Within the sepulchral chamber, light penetrates through more screens of marble lacework. Actually, the tomb is a forerunner of the Taj, for it is the first Mogul building all of white marble. Persian influence is strongly felt in its decoration. Its designs are even more delicate than those of the Taj Mahal.

The Chini-ka-Rauza, or China Tomb, lies half a mile north of the tomb of Itmad-ud-Daula. Its name apparently comes from the glazed tiles used in its mosaics. Here are buried Afzal Khan, the Prime Minister of Shahjahan and a Persian poet as well, and his wife. Not far from this tomb is the Rambagh (originally Arambagh, Garden of Leisure), designed by the Mogul Babur, according to one version of its origin. Babur's body was taken here before it was removed to Kabul. The Rambagh is supposed to be India's first Mogul garden.

Finally, mention might be made of the Jami Masjid, the huge congregational mosque of Agra built in 1648 by Shahjahan's daughter, Jahanara. However, it is not nearly as noteworthy as the Delhi mosque.

Fatehpur Sikri, the Ghost City

The average traveler on a trip south from Delhi tends to close his camera case after visiting the Taj Mahal and then make a beeline for Gwalior. He is making a serious mistake.

Twenty-four miles west of Agra by road or rail lies an imperial

FATEHPUR SIKRI

(NOT TO SCALE)

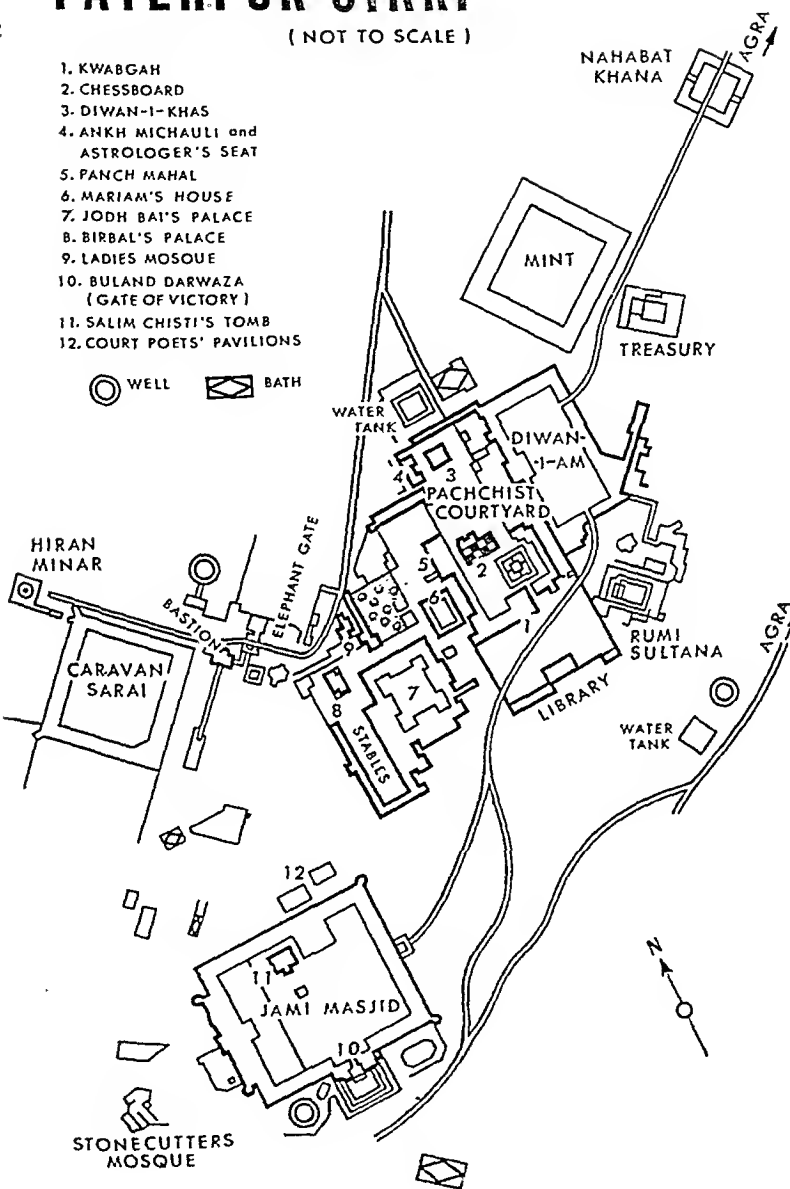
1. KWABGAH
2. CHESSBOARD
3. DIWAN-I-KHAS
4. ANKH MICHAULI and
ASTROLOGER'S SEAT
5. PANCH MAHAL
6. MARIAM'S HOUSE
7. JODH BAI'S PALACE
8. BIRBAL'S PALACE
9. LADIES MOSQUE
10. BULAND DARWAZA
(GATE OF VICTORY)
11. SALIM CHISTI'S TOMB
12. COURT POETS' PAVILIONS



WELL



BATH



capital deep-frozen in time. When Elizabethan Englishmen came to Fatehpur Sikri in 1583 to meet the great emperor Akbar, their eyes bulged out of their heads. They found a city exceeding London both in population and in grandeur. And they lost count of the rubies, the diamonds, the silks and the clothes spread before their eyes. Today, Fatehpur Sikri is deserted and left in solitude to reminisce over its past glory. As a result, it has changed but little since its brief heyday as the capital of the Mogul Empire. It is a sleeping beauty of a city and, to tell the truth, its entire history sounds like a fairy tale.

The tale began when Akbar, desperate because he had no heir, decided to visit a Moslem holy man, Shaikh Salim Chisti, who lived in a small village. The Shaikh blessed Akbar and, in turn, the emperor was blessed with a son, whom he named Salim in honor of the holy man and who later took the throne as Jahangir. The grateful Akbar decided to move his capital to the village. In 1569, he did.

Fatehpur Sikri lies on a rocky ridge about two miles long and one mile wide, but this was no problem to the Mogul emperor who merely sliced off the top of the ridge in order to find room for his city. And, at the foot of the ridge, he waved his hand once more and created an artificial lake measuring 20 miles around. The lake formed one side of the city; the three others were protected by awesome walls with nine gates. In all, the circumference of the capital was seven miles. Here, as at the Agra Fort, you find the same specialization of buildings with impressive public halls and delightful private residences under separate roofs. But there is more unity in the architecture of Fatehpur Sikri: it is an epic poem in red sandstone.

Mementos of Mogul Power

Probably the greatest structure in the city is the Jami Masjid, the imperial mosque built around 1575. For miles around, its victory gateway, Buland Darwaza, can be seen looming over the capital. This triumphant portal sums up Mogul power and it was built by Akbar after he conquered Gujarat. Its dimensions are in keeping with its purpose: it looms 134 feet high over a base of steps climbing another 34 feet.

The mosque itself was designed to hold 10,000 worshipers. While not as sophisticated as the Jami Masjid of Delhi, it excels in its symmetry and in the geometrical inlay designs covering its interior. The courtyard of the mosque contains a mausoleum which, paradoxically, is the most living part of the city. Here, behind walls of marble lace, lies the tomb of Shaikh Salim Chisti under an elaborate canopy inlaid with mother-of-pearl. Every year, thousands of

childless women (both Hindu and Moslem) come to pray at the tomb of this Mohammedan saint for the same blessing he conferred upon an emperor four centuries ago.

The other main public building of Fatehpur Sikri lies just inside the gates of the capital. This is the Diwan-i-Am, the Hall of Public Audience, more than 350 feet long. It consists of cloisters surrounding a courtyard which contains the Hall of Judgement. There, Akbar sat on his throne flanked by marble screens and handed down his decisions as the chief justice of his subjects. In a lighter vein, he played chess with slave girls as living pieces on the Pach-chisi courtyard behind the Diwan-i-Am.

The Hall of Private Audience or Diwan-i-Khas at Fatehpur Sikri is far more interesting, even though its exterior is none too impressive. Inside the hall, divided by galleries, stands a strange stone column blossoming out into a flat-topped flower. Elaborate designs on the column sweep up to the top which was nothing less than Akbar's throne, used when he was receiving ambassadors or nobles. Four stone bridges connect the top of the pillar to the surrounding galleries. The purpose of this lofty seat is not quite clear but it apparently was intended to enable the emperor to receive visitors without mingling with them.

Though small in size and not much more than a summer house in appearance (it is open and covered with an umbrella), the Astrologer's Seat near the Diwan-i-Khas was an important cog in the Mogul empire. Open-minded Akbar became so interested in the trust placed in astrology by his Hindu subjects that he consulted an astrologer daily. One of the astrologer's functions was to determine what color the emperor would wear during the day (Akbar's favorite colors were yellow, purple and violet).

Nearby is another building with a story to it, the Ankh Michauli (its name means blindman's buff and the emperor is supposed to have enjoyed this pastime here with the ladies of his harem). Fantasy and whimsy prevail in its decoration of stone monsters who, perhaps, may have been intended to frighten thieves away from the crown jewels believed to have been kept in secret niches hollowed out of its walls.

A feminine touch is to be found in Jodh Bai's Palace, built for Akbar's Hindu wife. Moslem and Hindu architecture here met once more: the sculpture found inside the rooms is Hindu while Mogul domes loom over the top of the palace. Living quarters and bathrooms were located around a large interior court. One amusing feature of this building is an upper-story room walled in solely by red sandstone screens. This room is called the "Palace of the Winds" and it may have been a cool vantage point to enable ladies of the court to see without being seen.

Another vantage point at Fatehpur Sikri is the Panch Mahal,

consisting of five stories, each pillared and smaller than its predecessor. In this way, this strange building which resembles a Buddhist temple, tapers from a ground floor with 84 columns to its domed top supported by only four columns. It probably was an additional pleasure resort for the emperor and his harem.

Almost stern and glaring out from under its eaves, Birbal's Palace offers an excellent view as well. It is named after Akbar's minister, although he is not believed to have lived there. Apparently this residence, completed in 1572, was used by another of Akbar's wives.

Akbar had a genius for scattering his palace into individual buildings of imaginative shapes. One of the most genial of all is a one-room "palace" known as the Turkish Sultana's House, filled with excellent paintings and carvings. Scenes of the jungle and its animals are found in designs of the Persian school. While tradition says this was the house of Akbar's first wife, a Turk, he probably used it himself as a private study. More paintings, this time of Hindu origin, can be seen in a four-room building known as Maryam's House and remarkable for its skillful miniatures and the gilding on its walls.

Such was the grandeur of Fatehpur Sikri as it sprung out of solid rock. But the story of the capital has a fairy-tale ending as well. In 1584, only fourteen years after moving into it, Akbar abandoned his capital. One practical explanation maintains that he had to leave it because its water supply failed. But you will probably prefer the other: the emperor tiptoed out of the city so that the saint could sleep undisturbed.

Gwalior Fort

On the road back from Fatehpur Sikri to Agra, you will probably grasp the meaning of those strange conical piles, about twenty feet high, lining the road. They are *kos minars*, milestones placed on the road by the Moguls (but at intervals of barely two miles).

But now, Agra is only a crossroads stop on your trip south. Seventy-two miles away by car or train, you can reach Gwalior and a new chapter in Indian history. Here, the Moguls played only a minor walk-on role near the end of a long drama.

Gwalior is practically synonymous with its Fort, one of the oldest in India (it is mentioned in an inscription dated AD 525). The story of its founding is told in the pleasant legend of Suraj Sena, a local leader suffering with leprosy, who met a Hindu saint, Gwalipa, on the rocky hill where the fort now stands. Gwalipa offered him water from a blessed pool and the leper was cured. Gwalipa then directed him to build a fort on the spot (the derivation of the name Gwalior) and to use the name of Pal if he wanted his dynasty to survive. So Suraj Pal's family flourished until one

cynic refused to obey the tradition and, naturally, was deposed.

The grandeur of Gwalior dates back to another dynasty, the Tomars, who established their rule in the 14th century. It was a Tomar king, Man Singh (1486-1516) who built the Man Mandir, a six-towered palace which forms the eastern wall of the Fort and one of the sights of India. Three hundred feet long and eighty feet deep, it is decorated with perforated screens, mosaics, floral designs and moldings in Hindu profusion. Beneath it, two underground floors were burrowed into the 300-foot-high hill of the Fort, serving as airconditioned summer quarters for Man Singh – and dungeons for the prisoners of the Moguls who later took the Fort under Akbar from Man Singh's grandson.

Captured by the Marathas in 1784, Gwalior Fort was the scene of fierce fighting again in 1857 when it served as the base for 18,000 Indians who rose against the British in the Sepoy Revolt, the beginning of India's struggle for independence. They made their last stand here under Tantia Topi and a woman hero, Rani Lakshmi Bai of Jhansi, whom we will meet just a few miles away. The Rani's cenotaph can be seen in Gwalior.

Man Singh also built the Gujar Mahal, a turreted palace of stone – now the home of an archeological museum deserving a visit – and he built it for love. The king met a Gujar maiden, Mriganayana (the "Fawn-Eyed"), famed for her feats as a slayer of wild animals. She agreed to marry him only if he brought the waters of the Rai River, the secret source of her strength, into the fort. So, for the sake of his bride, Man Singh built the Gujar Mahal and an aqueduct linking it to the Rai.

Visiting the Gwalior Fort is something in the nature of a pilgrimage, if only because of the toilsome climb leading up to its gates (a road once used by elephants bearing royalty; it is too steep for cars). Fittingly enough, the Fort contains a mosque on the site of the shrine of Saint Gwalipa; Chaturbhui Mandir temple housing a four-armed idol of Vishnu; and five groups of gigantic Jain sculptures carved out of rock walls. The biggest, the image of the first Jain pontiff, Adinath, is 57 feet high with a foot measuring nine feet. It was executed in 1440.

Vishnu also reigns in 11th-century temples known as Sas Bahu (the mother-in-law and daughter-in-law temples). Another temple, the Teli-ka-Mandir, is the highest building in the Fort with its 100-foot tower. It's an interesting blend of Dravidian architecture from south India, typified by this spire, with Indo-Aryan decoration on its walls. Finally, there is the Suraj Kund, perhaps the oldest Gwalior shrine for it is the pond from which Suraj Sena drank.

Outside the fort, Gwalior offers the tomb of Muhammad Ghaus, a Moslem saint worshiped by the Moguls, and the tomb of Tansen, one of Akbar's court musicians, which is still venerated by musi-

cians. Lashkar, a mile from the Fort, is a "modern" city built in 1809 on the site of an encampment. Worth seeing there are two palaces, the Jai Vilas and the Moti Mahal, and a picturesque bazaar, the Jayaji Chauk.

Joan of Arc of India

Gwalior can be the end of your trip from Delhi or the starting-point for some off-the-beaten-path excursions. One was really way off until recently: a fifty-mile run by narrow-gauge railway or narrow road to Bhind through rocky, perilous gorges.

We might suggest a triangular trip south to Jhansi and perhaps Deogarh through Datia, westward to Shivpuri in the hills and then back to Gwalior. Datia is forty-six miles south-east of Gwalior and offers a huge 17th-century Rajput palace, the Gobinda Palace with a glorious view across a lake. This palace was built by Bir Singh Deo of Orcha, who ruled from his fort at Jhansi, sixteen miles further southeast. It was here that the Rani of Jhansi began her career as the Joan of Arc of India. She was the widow of the Rajah of Jhansi ("Rani" means the wife of a Rajah) and she decided to succeed her husband as the head of his tiny state after he died in 1853 without a male heir. Just about this time, the British had proclaimed a new policy of taking over princely states whose rulers had died without leaving any son. And they pensioned off the Rani, still in her twenties.

The scorned Rani joined the Sepoy Revolt (also known as the Indian Mutiny) in 1857. In April 1858 a British general captured Jhansi but the Rani slipped through his lines to safety after a wild ride on horseback. She reached Kalpi and joined another rebel leader, but their troops were defeated on May 22. It was then that the Rani and her followers moved into Gwalior Fort which was immediately besieged by the British. On June 17, 1858, the Rani rode out against them, holding her reins in her mouth so that she could wield her sword with both hands. Wounded by shot and saber (like the Maid of Orleans, she was dressed as a man and the British did not recognize her), she died in the saddle. Her room in the old fort of Jhansi is now a shrine of Indian independence.

The fortress palace of Orcha is only seven miles south of Jhansi. It was built by Bir Singh Deo in the 17th century, the powerful ruler who was a close friend of Prince Salim, the future Mogul Emperor Jahangir. The palace is on a pleasant wooded island in the Betwa River.

Deogarh and Shivpuri

Another and quite different style of architecture is to be found at

Deogarh, sixty-six miles south of Jhansi and eight miles east of the famed Dasavatara temple, built 1,500 years ago and a classic of Gupta art with its tapering tower and its four portals standing majestically over stone steps. Otherwise, you might prefer to stick to the main road and head west from Jhansi to Shivpuri, thirty-two miles away, the one-time summer capital of the Maharajah of Gwalior. Here, all the beauty is natural.

Shivpuri is on a cool, wooded plateau at an altitude of 1,400 feet and on the edge of a national park where drivers are likely to meet tigers as pedestrians. Thirteen miles before Shivpuri on the Jhansi road stands a ruined village, Surwaya, with an old Hindu monastery. But Shivpuri is far better known for relaxation than for history. In the park, outside town, a silvery lake with seven miles of shoreline is inlaid in Mogul fashion against a green setting of wooded hills. On this lake, known as Sakhya Sagar or Chandpatha, there is a boat club.

All in all, we can recommend Shivpuri highly as a good place to recover from a dose of sightseeing as potent as this excursion we have outlined from Delhi. From Shivpuri, a delightful road or a toy-like railway leads to Gwalior, and then it's almost a straight line back to Delhi.

PRACTICAL INFORMATION FOR AGRA REGION



WHEN TO GO? The best time to visit this area is during winter, which runs from November to March. The mornings and evenings are cool and fresh (50° F.) but the days are warm and sunny (65° F.). From early March to end of May, it's summer. Temperatures in the daytime are between 90 and 105 degrees Fahrenheit and visitors are advised to do their sightseeing in the early morning or late afternoon. Towards the end of May/early June the rains come and the monsoons last until the end of September. Check whether you can arrange your trip to the Taj to coincide with full moon. It is worth it.



HOW TO GO? Best way to reach Agra is by early morning flight from Delhi (45 min.). The distance between Agra and Gwalior is only 79 miles and several buses a day serve this route. Taxis costly — agree fee first. Agra is linked by air to Jaipur (40 min.), Khajuraho (40 min.), and Varanasi (2 hrs.).

From Delhi, Bombay or Madras a number of airconditioned express trains stop at all stages of your sightseeing Indian trip. By road: Agra is 123 miles from Delhi by good and scenic road (via Mathura). Conducted one- and two-day bus tours are operated by ITDC from Delhi. The luxury airconditioned *Taj Express*, with dining car, leaves New Delhi at 7 a.m., arriving in Agra at 10.15 a.m., leaves Agra at 7 p.m., arriving in New Delhi at 10 p.m.

There are conducted coach tours operated by the U.P. State Transport Corporation, which meet the *Taj Express* and return to the station the same day in time for the train back to Delhi. Deluxe coach rates up to Rs. 20 excluding meals. Airconditioned coach costs Rs. 38, which includes guide and entrance fees. Tours include Agra Fort and the Taj, plus Fatehpur Sikri.

How to Get to Town from Airport: Good airline passenger coach service to hotels. Taxis are plentiful.



FESTIVALS AND FOLK DANCING. Mathura and Gwalior are known for their local festivals. In March/April, at Brindaban, about six miles from Mathura, glittering chariots carry the image of Vishnu and his consort

through the streets for ten days. Sometime in April a commemorative *urs* is held at Gwalior at the tomb of that great musician Tansen. Artists of repute from all over India participate. To commemorate the destruction of the demon King Kansa by Krishna, a fair is held in Mathura and in October/November. Huge effigies of the demon are carried around and at a given signal destroyed by the crowd. Dussehra is celebrated with special pomp at Agra and Gwalior in October and Gwalior holds an annual *mela* (fair) from 20th December to mid-January. The Shivpur *mela* is held in February. On *chabina* (remembrance) day the ex-Maharajah of Gwalior goes in procession to pay homage to his ancestors (August).

Mathura is closely associated with the Krishna cult. Naturally enough, the most popular dances of this region are the *Ras Lila* series which depicts his adolescence and early manhood, his frolics with the *gopis* (milkmaids) and his passionate love for Radha. At Kailash, 8 miles from Agra, autumn fair, August-September.



HOW TO GET ABOUT? Agra is linked by bus to all important neighboring towns like Gwalior, Mathura, Bharatpur, etc. There is a regular bus plying between Agra and Fatehpur Sikri. All major attractions in Agra

are covered by good daily bus tours. The colorful *Holi* festival (Feb-March) is best seen at Barasana, 20 miles from Mathura. Mathura is connected by bus to a number of outlying places such as Brindaban (6 miles), Bharatpur (23 miles), Deeg (22 miles). A narrow gauge "express" connects Gwalior with Shivpur but you are better off by taking one of the numerous buses covering the 72 miles

distance at twice the speed. There are, of course, buses to Agra, Jhansi and Datia. Also ITDC cars, as usual.

HOTELS AND OTHER ACCOMMODATION

AGRA. Accommodation in Agra is none too easy to find. The situation is being eased gradually by recent hotel development but be sure to book well in advance during the Dec.-Jan. high season.

Mughal Sheraton, superb modern hotel with outstanding design owned by ITC Group, offers 200 rooms, centrally airconditioned and with every service, good swimming pool. Recommended.

The *Holiday Inn* is within walking distance of the Taj Mahal, which can be seen from most rooms. 84 rooms, airconditioned, restaurant, pool, health club, shopping arcade.

The I.T.D.C. *Mumtaz Ashak Hotel*, Fatehabad Road, offers 40 airconditioned rooms, some overlooking the Taj, and reasonable facilities. This is the pick-up point for ITDC tours.

First Class is the *Clark's Shiraz*, 54 Taj Road in the Cantonment area (145 rooms). Airconditioned, pool.

Lauries' Hotel. Old-style charm, but with modern features: bar, pool; airconditioned in summer. 50 rooms, some airconditioned.

Jaiwal Hotel, 3 Taj Road, 18 rooms, moderate.

If in difficulties, visitors might stay at the comfortable *Shanti Kuteer Rest House* at the Ghana Bird Sanctuary near *Bharatpur*, from which Agra and Fatehpur Sikri can be easily reached by car. Simple accommodation back in Agra at:

Tourist Bungalow. 22 rooms, near Raja-ki-Mandi Rail station.

Agro, Gen. Cariappa Road, near Fort, smallish place with garden and a few airconditioned rooms. Serves Indian food. Tennis. Inexpensive and charming.

Grand, Station Road, 40 rooms, some airconditioned. Tennis court in garden. Inexpensive and popular.

FATEHPUR SIKRI. *Archeological Rest House*; meals available. Advance reservation (3 days ahead): Superintending Archeologist, Northern Circle, Mall Road, Agra.

GWALIOR. I.T.C. *Usho Kiran Palace Hotel*, first class, superior, 22 rooms, some airconditioned. *Gujri Mohal*, 24 rooms with bath. Reasonable. *Stote Guest House*, contact Commissioner, Gwalior. *Circuit House*, apply Collector, Gwalior. *Birla Guest House* has 20 rooms suitable for students; write manager. The *M.P.T.D.C. Tourist Bungalow* is central. 14 inexpensive rooms.

SHIVPURI. *Circuit House* has 4 double suites with baths. Prior permission of Collector Shivpuri necessary.

SIKANDRA. Near Agra *Archeological Bungalow*, beautifully situated in garden surrounding Akbar's mausoleum Reservation. Superintending Archeologist, Northern Circle, Mall Road, Agra



SHOPPING. Agra is famous for its special kind of marble inlay work executed on trunket and cigarette boxes and other souvenirs, reminiscent of what you have seen at the Taj or Itmad-ud-Daula's mausoleum. In the bazaar area

one can see craftsmen chiseling away at small pieces of marble or semi-precious stones before setting them. One of the outstanding local crafts is colored embroidery, generally done with gold and silver thread and often including semi-precious stones. Such pieces are ideal for summer handbags and evening bags, as the work is generally done on dark velvet. The area is also famous for its carpets.

Your best shopping bet in Agra is the *Uttar Pradesh Government Handicrafts Emporium* or the *Indian Handicrafts Centre*, opposite Circuit House, near the Taj Mahal. If you are good at bargaining you can try the shops at Sadar Bazar, Partabpura and Kinari Bazar. Mathura's shopping centers are Tilak Dwar, Chatta and Naya Bazar. Gwalior's leather goods are well known and you can shop there at Javaji Chowk, Patankar Bazar or Sarafa. The *Madhya Pradesh Government Emporium* offers cottage industry products.



SIGHTSEEING IN FATEHPUR. The city, built in the 16th century on a rock eminence and enclosed by three city walls, formed a rectangle, the fourth side being protected by a lake. The well preserved royal edifices

occupied a central position and the lesser buildings were scattered around them; the rest of the space was taken up by the people's dwellings, now vanished. Entering the royal city by Naubat Khana, a gateway where musicians used to play at state functions, we come upon the ruined stables - known as the Mint - and the Treasury, facing it. The road now leads to Diwan-i-Am or the Hall of Public Audience, a cloistered courtyard where Akbar dispensed justice from the elevated seat of the Judgement Hall while nobles stood in attendance.

To the west is the large Pachchisi courtyard paved with black and white stones, where the Emperor played chess using slave girls as signones. To the south the Rumi (Turkish) Sultana's chamber, exquisitely carved both inside and outside. (The Emperor's first wife was a Turkish princess.) The *Khwabgah*, Akbar's sleeping quarters, contain fine murals and Persian inscriptions. To the north of Pachchisi courtyard rises the apparently double-storied Diwan-i-Khas, outwardly less impressive than the Halls of Private Audience in Agra's or Delhi's fort. Once inside, what surprises

most is the loftiness of the *one-storied* hall, divided at about half its height by a gallery. In the center stands a huge, geometrically carved column of red sandstone with a capital bedecked with flowerlike tiers. On top of it, surrounded by a balustrade, was the Emperor's seat when holding a *darbar* (reception) of nobles or foreign envoys. Close by are two buildings of interest: Astrologer's Seat, the abode of Akbar's favorite Hindu Yogi, and Ankh Michauli (Blind Man's Buff) where the emperor played hide-and-seek with the beauties of his harem.

The curious, Buddhist-type building to the west is Panch Mahal, the Five-Storied Palace. Its ground floor has 84 columns, the first floor 56; each successive story contracts until the topmost has only 4 carved columns crowned by a dome. South of the Panch Mahal is the house of Maryam, the Rajput mother of Emperor Jahangir. Remains of Hindu carvings and Mogul paintings decorate it. Jodh Bai's palace is a synthesis of two architectural patterns and the biggest "apartment house" in the royal precincts. It shows carvings and architectural details (balconies, archways) of a pronounced Hindu style while the shapely domed turrets give it the Mogul touch. View this building from the courtyard: two rows of wide eaves cast large shadows over the frontage, ensuring coolness against the merciless sun in summer.

A fine view can be had from Birbal's palace (Elephant Quarters, Caravanserai, etc.). A little top-heavy, it has some excellent carvings. South of it, the horse and camel stables are almost intact. The great mosque, Jami Masjid – of excellent symmetry – has mid-Eastern arches and not horizontal beams or vaults like all other structures in Fatehpur Sikri. Surrounded by a crenellated rectangular wall, its wide portico ends in arcaded wings on both sides. Of the three squat domes the central one crowns the lofty prayer hall. The entire interior is decorated with intricate inlay work.

"The noblest portal in India", the Buland Darwaza (High Gate), is overwhelming and requires no comment.

In Fatehpur Sikri – to quote British archeologist Stuart Piggott – the visitor meets across the centuries an outstanding personality whose subtle and dominating character has been impressed on the buildings he caused to be built.

SIGHTSEEING IN GWALIOR. Fort Group: (At a height of 400 feet from the town. Taxis and jeeps can go to top of fort.) Jain Statues; Teli-ka-Mandir; Sas-Bahu Temples; Man Mandir; Suraj Kund; Gujari Mahal and Museum (closed Mondays).

Palace Group: Jai Vilas Palace (permission required from Military Secretary of H.H. the Maharajah of Gwalior). The Darbar Hall; Sheesh Mahal and the Dining Hall are magnificent. Moti Mahal – Cabinet Hall and Dussehra Room with murals. There is also a small museum and a zoo.

Other places of interest: Mausoleum of Mohd Ghaus; Tomb of Mian Tansen. Chhatris (funeral pavilions) of Scindia Dynasty. Rani of Jhansi Memorial; Art Gallery.

Excursions around Gwalior: Tigrā Dam (11 miles), known for its landscape.

SIGHTSEEING IN SHIVPURI *Madhav Vilas* is named after the late Maharajah Madhav Rao, who took advantage of the natural layout of the terrain and transformed three military barracks into a palatial home. A magnificent Durbar Hall juts out from the main buildings. Like other structures in Shivpur, this too is of red color, which gives the city a picturesque uniformity.

Set in a beautifully laid out Mogul Garden, the Chhatris of Maharani Sakhya Raje and Maharajah Madhav Rao Scandia are approached by graceful bridges and shady avenues. Food is offered daily to the statue of the Maharani, its clothes are changed and a whole program of daily routine is followed as if the statue were a living being.

Places of archeological interest around Shivpuri. *Surwaya*, 13 miles to the east, in the heart of the woodlands: a monastery, three Hindu temples, a ruined fort and a steep wall (*baoli*) *Narwar* (26 miles), once a seat of a great chieftainship to which the family of the Maharajah of Jaipur is closely related. The hill-fort played quite an important role in the medieval and Moslem history of India and was alternately under Rajput and Mohammedan rulers. See the Fort, the Mahal (palace), mosques and Jait Khamba pillar with an inscription on it. *Pawayā* (20 miles), at the confluence of the rivers Sind and Parvati, has been identified as the site of the ancient city of Padmavati, one of the capitals of the Naga Kings who flourished in the 3rd and 4th centuries. The site is strewn with sculptures ranging from the 1st to the 8th century. Excavations have revealed a large platform of an ancient brick temple. Naga coins, terracotta figures and stone sculpture dating from the Gupta period are preserved in the Archeological Museum at Gwalior.



MUSEUMS. The *Archeological Museum* at Mathura (near railway station) has a fine collection of antiquities of the Maurya, Sunga, Kushan, Gupta and medieval periods of Indian history (300 BC to AD 1,000). There

are some beautiful sculptures of the Mathura school which flourished in the region. For a glimpse of the art of the Kushan period, this is the most comprehensive collection in existence and should not be missed. Tourists going by road to Agra from Delhi will find it almost on the way. Closed Mon.

The *Archeological Museum* at Gwalior is in the Gujarī Mahal, a palace built towards the end of the 15th century by Man Singh, the Tomar ruler of Gwalior, for his queen who was a Gujarī. The collections comprise sculptures, inscriptions, metal images, terracotta objects and architectural pieces including those recovered at the ancient sites of Besnagar, Pawayā and Ujjain. It has also collections of coins and paintings, among them copies of frescos from the Bagh caves (see chapter on Central India).



PHOTOGRAPHY. The Taj Mahal's dreamy whiteness, Fatehpur Sikri's red sandstone palaces and Gwalior's proud Rajput silhouettes are among India's most inviting subjects. However, there are a few restrictions:

movie cameras of 16 and 35 mm cannot be used inside the monuments

(8 mm cameras *without* tripods may be used). Permission to shoot with 16 or 35 mm movie cameras can be obtained from the Director General, Archeology Survey of India, New Delhi.



USEFUL ADDRESSES. *Tourist Information and Guide Service:* Government of India Tourist Office, 191 The Mall, Agra; Uttar Pradesh Government Tourist Bureau, M. Gandhi Road, Agra; U.P. Government

Tourist Bureau, Fatehabad Road; Mathura District Information and Publicity Office, Moti Mahal, Gwalior; I.T.D.C., tours and transport office, Mumtaz Hotel.



RAMBLING IN RAJASTHAN

Shrine of Chivalry

Formerly known as Rajputana, Rajasthan is now an administrative unit comprising the previously existing princely States. It is a land of rock and desert interspersed with fertile tracts, enchanting lakes and jungle.

From the human angle Rajasthan is a country that is still living in its historic past, despite the changes of the last few years. It thus offers the visitor a spectacle of India in a way that cannot be matched by any other State in the Union. Home of the Rajputs of ancient lineage, it is the legendary land of chivalry and knightly prowess. Its very name means the "Abode of Kings", Palace and fort, garden and lake, they speak of love and loyalty, of proud pride and deeds of derring-do. Here the best martial qualities of a race are welded to the refinements of peace, of courtesy and culture. Rajasthan has a stirring story indeed writ large upon the embattled walls of its cities. Although the western part of its territory, comprising the Great Indian Desert, is only sparsely populated, the eastern portion teems with a highly decorative people. Here, more than in any other quarter of India, the traveler from the West will witness the pure splendor of the Orient. Nowhere

will he see people more intrinsically Indian and more true to their traditions than the Rajputs.

The Rajputs are great horsemen – the Princes, polo players of no mean caliber. This is also the land of the tiger – and, besides big game, there is every kind of sport available. The second largest State in India, Rajasthan offers a vast variety of scenery. The Aravalli mountain range divides the territory into two regions, northwestern and southeastern. Eight out of ten of the inhabitants live in villages. They are made up of a jumble of races, of which the Bhils and the Minas are the oldest inhabitants. Conquered later by the Rajputs, the region became known as Rajputana.

A warlike race, they claim descent from the regal heroes of those two great epic poems of India, the *Ramayana* and the *Mahabharata*. Throughout the many struggles against invaders their feats of valor, sense of honor, and pride in their tradition were outstanding. When faced by overwhelming odds, they made the supreme sacrifice: clothed in the saffron robes of immolation, they went out to battle and died to a man, while the women threw themselves into the flaming pyres in order to avoid the indignities of capture. The saga of the Rajputs has few parallels in world history.

Color and gaiety abound everywhere. Their picturesque costumes reflect the joy by which the people of Rajasthan seek to enliven their existence. The distinctive male headgear is a pink or yellow beaked turban, known as the *pagri*. The costume of women consists of a full skirt and a half-sleeved bodice, surmounted by a mantle of about two and half yards in length. Added to which they are covered with traditional jewelry literally from head to foot.

Neither has art failed to meet with recognition. Rajasthan painters of the 17th and 18th century adroitly used brilliant colors with tempera effect. The miniatures of their womenfolk reflect the Indian ideal of feminine beauty: large lotus eyes, flowing locks, firm breasts and a slender figure. Among the architectural achievements the palace of Amber takes pride of place. It has been described as "the sleeping beauty of Rajasthan". Close after it ranks the castellated palace on the lake at Udaipur. In short, this State may be taken as the finest example in India of Hindu manners and fashions, color and pageantry.

At the opening of the 7th century there rose a dynamic figure, called Harsha, who made himself master of the whole of northern India with the exception of the territory which is today Rajasthan. Here the early Rajput tribes resisted all his attempts to subjugate them. Several states took shape during the 8th and 9th centuries, ruled over by chiefs belonging to various Rajput clans. During the whole period between Harsha's death (in the year 647) and the Moslem conquest of Hindustan (at the close of the 12th century) these chieftains reigned supreme in Rajputana.

Then followed the Mogul dynasty. Long and virtually incessant was the conflict between the Hindu Rajput rulers and the Moslem Imperial Government set up in Delhi. Valiant was the resistance maintained, against overwhelming odds, by the feudal lords and princes of Rajasthan. In the 17th century Akbar's strategy was to bring all India under his rule in such a way that all the component races – native and foreign, Hindu and Moslem – might be brought to work together for the common good. One of his "ruses" was that of imperial marriages with Rajput princesses. (The Emperor Jahangir was the son of a princess of Jaipur.) Several of Akbar's most trusted generals were Rajputs who had fought against him previously. Some of these, such as Man Singh rose even to be governors of great imperial provinces.

Exploring Rajasthan

Capital of the new State of Rajasthan and said to be the best planned city in India, Jaipur is built of the local rose-pink colored stone and is described in historical writings as the "tone of the autumn sunset". It takes its name from the famous Maharajah Jai Singh who designed and founded the city in 1727. A great astronomer, he also built a quaint observatory equipped with instruments of his own design and of remarkable size; among these the Sanrat (Prince of Dials), a gnomon 90 feet high which, for sheer accuracy, is difficult to beat even today.

Encircled on all sides – except the south – by rugged hills surmounted by forts, Jaipur is enclosed in battlemented walls. Although built in the early 18th century, its atmosphere is medieval. Yet, in spite of its fortifications which diffuse the spirit of the Middle Ages, it is so well laid out that it gives the impression of having been designed by some contemporary town-planner. Its founder who combined the offices of prince, soldier, astronomer and builder, came to the throne of Amber, the former Rajput capital, at the age of thirteen. The young prince proved himself an adept in Sanskrit and Persian but it was in mathematics and astronomy that he distinguished himself most.

Not content with the designing of his own observatory, he supervised the construction of those in Delhi, Ujjain and Benares, all of which still bear witness to his scientific genius. He was a sort of Newton of the East – except that he combined all this with the prowess of a great soldier, leading his armies in the field. He managed to live on excellent terms with Emperor Aurangzeb, who greatly appreciated his multifarious abilities and ready wit.

At this moment the Mogul Empire was approaching its dissolution. With the milder rule from Delhi it no longer became neces-

sary for the Rajputs to bury themselves in mountain fortresses. They could now come down to the fertile plains with impunity. So it was not long after Jai Singh came to the throne that he realized the need of shifting the capital from Amber, the ancient rock-bound stronghold of his ancestors, down to the new site in the adjoining valley. The foundations of Jaipur were laid in 1727. Rectangular in character, the city is divided into blocks, its main streets are more than 110 feet wide. It is surrounded by a crenelated wall, pierced by eight gateways. Pink and orange are the dominant colors and at sunset the effect is magical. Country-people clad in their traditional dress come in from the neighboring villages and the scene vibrates once more to the mysterious atmosphere of the "Arabian Nights".

The *Hawa Mahal* – Palace of the Winds – is the landmark of Jaipur. It stands in one of the main streets, a curious building, elaborate and fanciful, yet at the same time controlled by the best of Oriental taste. Put together in pink sandstone, its delicate honeycomb design glows in the evening light like some fantastic nuptial cake. It is five stories high, composed of semi-octagonal overhanging windows, each with its perforated screen. The roofing is curvilinear, with domes and finials, adding to the general effect of lightness and delicacy.

In the center of Jaipur stands the City Palace – now a museum containing rare manuscripts, fine specimens of Rajput and Mogul paintings and an armory. Much is fairly modern as, for instance, the Mubarak Mahal, built by the Maharajah of the day in 1900. Like many of the new buildings in India, it has lost none of that exuberance of line so typical of Oriental architecture. Adjoining the Palace (or rather palaces) are the Jai Niwas gardens, which offer fairylike prospects of splashing fountain and ornamental water. There is a legend that the Rajah Jagat Singh, oppressed by the heat of the Palace, was wont to escape into some shady corner of this delectable pleasance, from whence he would exchange *billets doux* with the *zenana* (harem) – borne dutifully back and forth in the mouth of his favorite dog. A monument to this trusty hound stands in the garden today as a witness to his postal duties so zealously performed. The artificial lakes and tanks abound in overfed crocodiles and, for this reason they are looked upon as safe.

Another somewhat eccentric feature of the Palace at Jaipur is to be seen in the interior. Ramps take often the place of stairs. This is said to be due to the late Maharajah who was incapable, in old age, of mounting steps and he had thus to be pushed up these ramps in his rickshaw. He was also something of a collector of outdoor vehicles and possessed over fifty State coaches. Some of these ancient chariots were camel-drawn, and the Maharani had one made to seat twelve inside.

Amber Palace

At Gaitor, to the north of the city, are the cenotaphs of the rulers of Jaipur: graceful pillared *chhatris* of white marble decorated with fine carvings. Those of the queens are at a certain distance on the road from Jaipur to Amber (7 miles away). Once the capital of the State it is little more than a deserted palace, surrounded by majestic ramparts. Built in the 17th century, the Mogul influence is strongly marked. The Palace rises on the slopes of a steep hill skirting a lake. It still retains an aura of great beauty, glowing with bright and variegated colors. Its principal hall, known as the Hall of Victory, presents a galaxy of decorative art – panels of alabaster with fine inlay work of the tenderest hues, together with every other kind of workmanship for which Jaipur is noted. Typical of the Mogul period, its rooms are for the most part small and intimate. It also possesses the world's best Chamber of Mirrors. Immediately behind the Palace is the new Temple of Kali where the visitor may witness the religious service. This temple is frequently visited by the Maharajah – and it presents a curiously interesting sight to see this ultra-modern aristocrat driving up in his Rolls-Royce deluxe to pay his devotion to the Goddess.

For six centuries the capital of Rajasthan – before Jai Singh founded Jaipur – Amber has been the nucleus of Rajput history. The Kachhawas early became the reigning family, forming a friendly alliance with Babur, the first Mogul emperor. The *entente* was strengthened later by the Emperor Akbar who took a princess of the Kachhawa as his consort. The Great Moguls, who were never fanatics, profited much by this statesmanlike alliance with the Hindu Rajputs, securing thereby for four generations the services of the ablest commanders and the most astute diplomats of medieval India. One of the greatest generals of his time, Maharajah Man Singh I, held supreme influence at the court of Akbar. His great grandson conducted a succession of brilliant campaigns throughout the Mogul Empire. Equally illustrious in diplomacy, he effected for the Emperor Aurangzeb the reconciliation of one of his most implacable opponents.

Their palace at Amber witnesses to this day the 17th-century greatness of the rulers of Rajasthan. Standing high above the lake its towers and domes recall some scene out of Andersen's Fairy Tales. The approach to the great courtyard on the lower terrace is through a vast arched gateway. Broad flights of steps lead up to the royal apartments above. Set on the crest of the hill, upon the slopes of which the palace is laid out on different levels, the ancient fortress keeps guard. It is vast and somber and its vaults are still supposed to hide the treasures of Jaipur.

Visitors make the ascent to the Fort, pompously enough, on

board gaily caparisoned elephants. As often as not their majestic passage will be accompanied by musicians playing the latest hit-tunes from Indian films. It is due to this archaic means of transportation that the Palace gateways are built so high.

Alwar, Deeg and Bharatpur

Continuing on our northeasterly route, the next place of interest is Alwar. As is usual in Rajasthan, the town is dominated by its medieval fort that crowns imposingly a sharp conical rock. Once the capital of the princely State of the same name, Alwar contains a palace separated from the hill by the Sagar tank. A portion of the building has been turned into a museum devoted mainly to manuscripts and paintings. Of the former there are over 7,000, the most notable being an illuminated copy of the Koran in Arabic with Persian translation in red lettering. The picture gallery contains a rare collection of Mogul and Rajasthani paintings. There is also an armory containing the personal weapons of Akbar, Jahangir, Shah-jahan and Aurangzeb, with hilts of gold studded with jewels.

Examples of the Alwar School of painting can be seen at the Gunjankhana, the feudal academy of arts. Unlike the more conventional Rajput paintings, here the pictures of dancing girls do not veil the beauty of limbs and sensuousness of Rajput women. The marble mausoleum of Bakhtawar Singh, south of the Sagar (a picturesque water tank), is one of the finest examples of Indo-Islamic architecture. Another spot to visit is the Purjan Vihar, a public park on the outskirts of town and its renowned Summer House.

At a few minutes' run lies Siliserh, a lake covering four square miles, adorned with *chhatris* (domed cenotaphs) and fringed by a dense forest. There is also a dream palace at the water-edge, which has been thrown open to visitors.

Continuing our route due east from Alwar we arrive at Deeg, renowned for its massive fort and palaces, surrounded by sumptuously laid-out gardens, tanks and fountains. Richly carved columns, cornices and eaves are arranged with an exquisite sense of balance; kiosks are scattered about like sentinels. They have about them an air of mystery and romance. The largest of the palaces, Gopal Bhavan, contains that curious article, a marble swing. Originally the property of the Nawabs of Oudh, this eccentric plaything was carried off to Deeg by Maharajah Jawahar Singh. Among the other buildings are the Suraj Bhavan, built of marble and ornamented with semiprecious inlaid stones; the Nand Bhavan, the big hall of audience, and the Machhi Bhavan, a decorative pavilion, surrounded by fountains and ornamental ponds.

Bharatpur, capital of the former State of the same name and one of the chief cities of Rajasthan, is some twenty-two miles further

south. Founded by Suraj Mal, an outstanding military figure of the 18th century, it is famous for its fort which repulsed successive British attacks, until finally reduced and dismantled in 1826. The ingenious design of its fortifications had given it the reputation of being impregnable. Surrounded by two massive mud ramparts each encircled by a moat of formidable dimensions (over 150 feet broad and some 50 feet deep), the central fortress built of solid masonry had yet another ditch around it filled with water. The cannon balls of those early days got stuck in the mud walls, causing no damage to the stone bastions of the inner keep. To give an idea of the scale of fortification it may be mentioned that the outer mud rampart, now completely demolished, had a circumference of seven miles. The inner fortress was octagonal in shape with two gates – both trophies of war captured from Delhi. The central and most important tower of the fort was set up in 1765 to commemorate the successful assault on the Mogul capital. The museum contains sculptures and other testimonies to the art and culture of the region.

About three miles southeast of Bharatpur is Keoladeo Ghana bird sanctuary, an ornithologist's paradise. During winter, birds come here from as far away as Siberia. The 70 miles' detour to Dholpur is not worth your while unless you want to visit its wild life sanctuary. It was near Dholpur that two Mogul wars of succession were fought. The Khanpur Mahal, consisting of several charming pavilions, was constructed as a pleasure-palace for Shah-jahan.

Ajmer and Bikaner, the Desert City

From Jaipur we start on a fresh excursion, this time in a south-westerly direction. Situated in picturesque manner at the foot of a hill, Ajmer is a very ancient city and a point of pilgrimage for Moslems. Curious anomaly in a land of Hindu Rajputs, it is this that gives the key to its stormy history. As a common religious center of note – and thus an apple of contention – it changed hands repeatedly during the checkered annals of its existence. It was not till the 12th century that Ajmer emerged as an important city during the reign of King Ajayaraja. Then, in 1556, it was annexed by Akbar, who made it a place of royal residence. It was he who built the fort that to this day dominates the city. He realized the strategic importance of Ajmer, commanding the main routes from the north and holding the key to the conquest of Rajputana and Gujarat. In consequence he made the city his military headquarters. At the same time it became the shrine of a great Moslem saint, Khwaja Muin-ud-Din Chishti and was visited every year by the emperor. Frequented later by Shahjahan, it owes its beautiful marble pavilions on the shores of the lake to his tender care.

It was in Ajmer that Sir Thomas Roe, the ambassador of King James I of England, presented his credentials to the Emperor Jahangir in 1616. It was here too that the War of Succession, fought between the sons of Shahjahan, came to an end by the decisive victory of Aurangzeb. Ajmer is one of the holy places of India and to this day pilgrims arrive yearly from all the four corners of the land. Akbar himself made many pilgrimages.

Close to Ajmer, at the foot of Taragarh hill, stands a rare specimen of Hindu architecture, Adhai-din-Ka-Jhompra. James Tod, in his standard work of a hundred years back, waxes eloquent about its "gorgeous prodigality of ornament, richness of tracery, delicate sharpness of finish, laborious accuracy of workmanship". He sums it up with the statement that "this building may justly vie with the noblest buildings which the world has yet produced". Originally constructed for a Sanskrit college, it was converted later into a mosque. Two short minarets with inscriptions were introduced upon the scene.

Few sights in Ajmer afford such great delight to the traveler as the cool waters of Anasagar. This artificial lake was formed in the first half of the 12th century by the Rajput King Anaji by raising a vast embankment between two hills. The Mogul emperors were subsequently so entranced by this landscape that one after another, they embellished it with gardens, a long parapet and five elegant pavilions of polished white marble.

Vast crowds of devout Hindus assemble yearly at the autumn fair to bathe in Pushkar Lake's holy waters. According to sacred scripts Brahma – first of the Hindu Trinity – on passing this place one day let slip from His hand a lotus flower. Water sprang forth immediately from the spot where the petals fell. The lake was formed; it was called Pushkar, which means lotus. Many are the temples that surround the magic mere – one of them dedicated to Brahma. Curious to relate, there are only a few of these in all India. Foy Sagar, a lake 12 km from Ajmer, is a beautiful picnic excursion spot.

Continuing our route towards the Desert City some two hundred miles further northwest we come on Bikaner. Founded at the close of the 15th century and former capital of the State of that name, it is a city of the desert. Standing on high ground it has an imposing appearance, surrounded by its fine embattled walls. The city has a 16th-century fort containing ancient palaces, temples, and mosque. Red and yellow sandstone predominate. The marble images are said to be among the finest specimens of Hindu art. Two life-size effigies of elephants flank the façade of the entrance to the fort. Within this massive edifice are housed some of the rarest gems of Rajput civilization. The Durbar Hall is in the Mogul style, lavishly decorated with paintings. Floral moldings, set in red and gold bor-

ders, gilded leaf work and vases are the leading motifs. Two or three stories high, with slender columns, cusped arches, and intricate screens, palaces rise on all sides. The *zenana* is separated by a broad court with paneled niches. Gilt reliefs, glass mosaics and lace-like mirrors adorn these intimate and graceful apartments.

Bikaner is the home of the famous Camel Corps, still most useful in desert warfare. Outside the city are other palaces and temples - imposing edifices of carved red sandstone. Jain temples and monasteries abound in this city and neighborhood. Most of them early 16th century, they are rich in carvings. At 5 miles distance are the *chhatris*, cenotaphs of the rulers of Bikaner.

Jaisalmer, Island in the Sand

Some three hundred miles in a southwesterly direction is the ancient city of Jaisalmer, founded by Rawal Jaisal in 1156. Lying at the western extremity of Rajasthan, it is in the heart of the Thar, the Great India Desert. Once the capital of the Bhati Rajputs, it stands on a low range of hills surrounded by a stone wall three miles round. With its temples, fort and palaces - all built of the same yellow stone - rising as it does on its bare rocks out of yellow sands, this remote corner of India conjures up the image of the "Thousand-and-One Nights". Two great gateways, from west to east, pierce the towered battlements of this citadel. Within we find a mass of curiously carved buildings, fantastic façades and elaborate balconies. On a sharp hill overlooking the town there surges up into the sky the outline of the fort. The Maharawal's palace consists of a conglomeration of buildings, crowned by a vast umbrella of metal, mounted on a stone shaft. The Jain temples in the fort are decked with deities and dancing figures in mythological settings. Attached to these places of worship is a library containing some of the most ancient manuscripts in India. One of these (12th century) is written on palm-leaf, in black ink, with painted wooden covers.

Jodhpur

Jodhpur, once the capital of the State of Marwar, stands on a low sandstone hill right in the heart of the desert. It is surrounded by an immense wall almost six miles in circumference which separates it from the sands that stretch out on all sides over an area of some 35,000 square miles. A rocky eminence immediately behind dominates the scene and at its summit soars a massive fortress. Standing foursquare on its escarpments, it must have been well-nigh impregnable in days gone by. It still remains a most imposing landmark and commands a panorama of the surrounding country

for miles round. Its walls enclose a variety of buildings: palaces, barracks, temples and what not. Here are to be seen today a miscellany of weapons of all ages. The Victory Gate, leading up from the city to the fort, was erected by Maharajah Ajit Singh to commemorate his military successes over the Moguls at the beginning of the 18th century. Other gateways stand in honor of other victories – but this time of internecine warfare between the various Rajput princes themselves. On the walls of the final gate of entry are the palm marks of some widows who, ages ago, immolated themselves upon the pyres of their departed husbands.

Delicately latticed windows and pierced sceens worked in sandstone form the dominant motif within the rugged casket of the fort of Jodhpur. The palaces are exquisitely decorated. All this is concentrated in that relatively small area comprised within the medieval citadel. The city below has many more fine old buildings and temples.

Some five miles to the north lies Mandor, the ancient capital of the State of Marwar. The cenotaphs of the former rulers are imposing and some architecturally remarkable. Finally, before leaving, we must mention the world-famous *jodhpuris* – trousers and riding breeches in one – which have immortalized in equestrian circles the name of this already illustrious city.

Mount Abu – Hill Station and Temple Site

Situated on an isolated plateau about 4,000 feet above sea level, Mount Abu combines the pleasures of a hill resort with the interests of an archeological excursion. To reach these far-famed Dilwara temples we take the road that leads almost due south from Jodhpur. A place of pilgrimage for Jains, Mount Abu is no less so for the present-day archeologist. Originally a center of the cult of Siva, by the 11th century it became the Jainist religious stronghold. Abu was known in Hindu legend as the son of the Himalayas and it was here that Vasista, the great sage of the epic period, established his *ashram* – something between a hermitage and a seat of learning. It was from out of his sacrificial fire that the four Rajput clans are said to have originated.

High up in the steep valleys between the rocky peaks are five Jain shrines. Among these the Vimal Vasahi and the Tejpal temples have made the fame of Mount Abu. For ornamental skill in intricate stone works, and as pieces of architectural virtuosity, they stand by themselves in the history of stonecarving. The first of these two temples was built at the beginning of the 11th century by Vimal Shah. Composed of pure white marble, it is plain from the outside, but inside richly ornamented and sculptured. A procession of elephants leads up from the pavilion to the domed porch. These

marble animals are laden with statues of the founder and his family. The temple courtyard is surrounded by a high wall enclosing some fifty cells, each one enshrining its saintly image. In the central shrine, laden with jewels, there sits the figure of Adinath, the first Jain pontiff. The octagonal dome, decorated by finely carved human and animal shapes and processions, is supported by eight sculptured pillars. The ceiling is a mass of intricate fretted marble lacework.

The second temple of major importance was built two hundred years later. And here exuberance knows no bounds. It attains the zenith of Indian inventive genius in the art of decoration. The most striking feature is the pendant of the temple's dome which, according to Fergusson, "hangs from the center more like a luster of crystal drops than a solid mass of marble". To stimulate the zeal of the carvers they are said to have been offered rewards in silver equal in weight to that of the marble filings. Not content with this, Tejpal, the lavish founder offered the weight in gold of any further filings that could be pared off after work was completed. Whatever the truth, there can be little doubt that, in the realization of these wonders, the proportion of perspiration to inspiration must have been well-balanced.

Not far from Dilwara, the Nakki Lake is studded with small islets. The Toad Rock presents the outline of a giant toad ready to jump into the waters below. This lake derives its name from the legend that it was created by the gods who, presumably thirsty, dug it out with their nails for which the word in Sanskrit is *nakh*. A number of temples and the cave-dwellings of ascetics skirt its banks. There are many other beauty-spots in and around Mount Abu: the Crag, Robert's Spur, Gaumukh and Sunset Point.

Ranakpur

From Mount Abu we return along the same road for some 100 miles, turn sharply to the right towards Sadri and soon arrive at Ranakpur. The famous Jain temple lies buried in a shady glen, and covers a vast area. Its twenty-nine halls are supported by over two hundred pillars, none of which are alike. As at Mount Abu, the shrine is dedicated to Adinath and dates from the beginning of the 15th century. This historic character is depicted, in the acrobatic manner of Indian deities, in four-fold countenance. Subsidiary shrines, in the shape of side-altars, throng round in all directions. A wall, some 200 feet high, encircles the entire structure. Its inner face contains a quantity of elaborately sculptured cells, each one adorned with a graceful spire. Embedded in this galaxy of spires rises the complication of the central shrine. It entails twenty domes - varying in height and size - which constitute the complex roofing

of a pillared hall. Intricate carvings, friezes, and sculptured figures in close formation adorn the ceilings of these structures. In front of this somewhat amazing temple are two more Jain temples and a temple to the Sun-God (which displays erotic sculptures).

Unique Udaipur

Continuing our route due south from Sadri we arrive at Udaipur. Perhaps the most romantic city in all India, it has been called "City of Dreams", "Venice of the East", "City of Sunrise" – and its ruler, the Maharana, entitled the "Sun of the Hindus". His island palaces sparkle in posts and pinnacles of colored glass, of amber and pale jade. The steel-blue waters of the lake – the artificial creation of 14th-century fantasy – reflect the white phantom palace floating on its breast. With a background of wooded hills dipping down to the water's edge it rises in the middle of its magic moat – ethereal, unreal. Udaipur, originally the capital of the State of Mewar, takes its name from Maharana Udai Singh, who founded the city in the middle of the 16th century. This reigning house claims descent from Sri Ram, the hero of the epic *Ramayana*. More than all other Rajput princes, they offered a stubborn resistance to the Moslem rulers of Delhi. Long is the list of local heroes who have made the word Rajput a synonym for valor. Founded as far back as the 6th century, the history of the State is lost in obscurity until the early part of the 13th, when the ruler assumed the title of Rana. It was just over a hundred years later than the reigning price, on recapturing from the Moslems the lost city of Chittor, took the title of Maharana – which survives to this day. When the power of Delhi, under the Emperor Akbar, reduced all the neighboring principalities to a condition of dependence, Udai Singh founded the city Udaipur in 1568 and made it the capital of Mewar. At the close of the 16th century, his son, Maharana Pratap Singh, effected a surprise victory over the imperial forces. The results of this flash-in-the-pan were of short duration for, by 1614, the Maharana was forced to sign a conditional submission to the Emperor Jahangir in Delhi.

It was on the shores of Lake Pichola that Udai Singh raised his new city. A bastioned wall encircles it, with five main gates, each armed with iron spikes as a protection against ramming. The Maharana's palace stands on the crest of a ridge overlooking the lake. It is an imposing pile, the largest palace in Rajasthan. Built at various periods, it still preserves a harmony of design, enhanced by massive octagonal towers surmounted by cupolas.

In its sumptuous apartments, decorated by multicolor mosaics, mirror work and inlaid tiles abound on all sides, together with some fine paintings and historic relics. Roof gardens afford a wide

panorama below. The later island palaces rival the ancient palace on the mainland. Almost in the middle of the lake, Jag Nivas (now Lake Palace hotel) consists of apartments, courts, fountains and gardens. On another island at the southern end, Jag Mandir Palace dates from the beginning of the 17th century and was added to and embellished during the next fifty years. Three stories high, of yellow sandstone with an inside lining of marble, it is crowned by an imposing dome. Its interior is decorated with arabesques of colored stones. There is an old saying that he who drinks of the waters of Pichola Lake is fated to return to Udaipur. The visitor of today will probably wish to come back to this enchanting scene without this added inducement.

Other lakes in the immediate neighborhood, all artificial, like Pichola, are joined to it by canals. Sahelion-ki-Bari Park, at a mile and a half's distance, is a good example of this Hindu art of landscape gardening on a princely scale. It was laid out, as one might say – out of nothing – by Maharana Sangram Singh. A good motor road serpentines its way along the shores of Fatehsagar Lake. Close below the embankment is the Sahelion-ki-Bari, the "Garden of the Maids", so-called. It was designed for the special use of those damsels by the Maharana – the ladies in question having arrived in a bunch from Delhi, as a peace-offering from the Emperor. Ornamental pools, with finely sculptured cenotaphs of soft black stone surrounded by a profusion of fountains constitute the main décor.

Udaipur's Environs

Some two miles east from Udaipur lie the ruins of the ancient city of Ahar. Cenotaphs of the early rulers of Mewar are to be seen on all sides. Six miles further on we come to Lake Udai, constructed by the founder of Udaipur. These artificial lakes and dams – so essential to the irrigation of Rajasthan – have offered an outlet to the artistic talents of their builders.

At 40 miles north we find another of these at Rajsamand. This lake is of considerable size and possesses a masonry embankment, entirely paved with white marble. Broad marble flights of steps lead down to the water's edge, while three delicately-carved marble pavilions jut out into the lake. Cut into the stones of the embankment there is the longest Sanskrit inscription known in India (1675). It is a poem hewn out on twenty-five slabs, and it recounts the history of Mewar.

At 32 miles south-east of Udaipur lies Dhebar or Jaisamand Lake, one of the largest artificial sheets of water in the world, created by a dam almost a quarter of a mile across and over a hundred feet high – no small engineering feat in view of its antiquity. On the

embankment there stands a temple of Siva, flanked by six cenotaphs with a carved elephant in front of each. The islands in the lake are inhabited by aboriginal tribes who live there in a highly primitive state. All around Udaipur, far and near, we come across lake and shrine, temple and cenotaph – a wealth of white marble overlooking calm waters, and interspersed with trees. Not all are monuments of victory or relics of peace and plenty. There are the *suttee* stones, commemorating self-sacrifice of women who threw themselves upon the fire while their husbands, pledged to death, hurled themselves against the overwhelming numbers of the invading hordes.

Fourteen miles north of Udaipur is Eklingji, a temple dedicated to the tutelary divinity of the rulers of Mewar. The present building, standing on the site of the original 18th-century edifice, is of late 15th-century construction. In the manner of the most sacred buildings in this region, it consists entirely of white marble. The roof is decorated by many hundreds of circular knobs and the whole is crowned by a lofty tower. In the inner shrine we find a four-faced black marble image of Siva. Outside is the statue of Nandi, his bull-mount. At a short distance, Nagda, now in ruins, has borne the brunt of many Moslem invasions. One of the most ancient places in Mewar, it is the site of two temples dating from the 11th century. Both are ornamented with interesting carvings.

Continuing in the same direction north from Udaipur we arrive at Nathdwara. Here is the famous temple of Krishna that draws pilgrims in their thousands from all parts of India. The image, said to be 12th century, was rescued in the north from the iconoclastic fury of the invading Moslems and brought here in 1669. There is a legend that, when it was carried away, the chariot sank suddenly into the earth at the site of the present temple and defied all efforts to move it on.

Forty-one miles away from Udaipur is the historic pass of Haldighati, which has been called the Hindu Thermopylae. It is here that the valiant Maharana Pratap defied the might of Akbar, described in the chronicles of the time as "immeasurably the richest and most powerful monarch on the face of the earth". Out-numbered by a hundred to one and mown down almost to a man, the Rajputs stood their ground and died. Pratap himself, with his trusty steed, Chetak, managed to get away to the hills to carry on the struggle. He won back finally most of his strongholds, with the exception of Chittor.

The Cradle of Rajput Courage

Taking the road that runs due east from Udaipur, we reach Chit-

torgarh after 72 miles. The ancient capital of Mewar State, this city represents the origin of Rajput courage. Its ruins today speak eloquently of the deeds of its past. The foundations of the fort of Chittor are ascribed traditionally to the 7th century, and it remained the capital until 1567.

The glory of Chittorgarh is the Tower of Victory, set up by Rana Kumbha in the middle of the 15th century to commemorate his triumph over the Moslem kings of Gujarat and Malwa. Kumbha, like all the Rajput rulers, was a direct descendant of Bappa Rawal, that great chieftain who reigned in Chittor in the 8th century. This mighty warrior would seem to have walked straight out of a fairy story. He is credited with having been "a giant who stood 20 cubits (best part of 30 feet!), whose spear no mortal man could lift" (that, of course, may have been so). Yet it remains a fact that, since the establishment of the dynasty, fifty-nine princes, descendants of this man of mythical dimensions, have sat on the throne of Chittor.

Placed as it is within a few miles of the frontier of Rajasthan, the front of Chittorgarh presents a somewhat battered appearance. Built on the precipitous edge of a tableland, it is over seven miles in circumference. Inside are ruins of temples, palaces and tanks, ranging from the 9th to the 17th centuries and the almost intact Tower of Fame, a Jain structure of the 12th century.

Three times was Chittor sacked; the first time at the beginning of the 14th century. This has been likened to a second Troy, since the cause of the trouble was the desire of the Moslem ruler to secure the hand of Rani Padmini, the Indian Helen, said to be the most beautiful woman in the world. As the city tottered to its fall before the onslaught, a funeral pyre was kindled in a vault. Into it plunged the Rajput women, singing as they went, gaily decked out in their bridal robes. In royal fashion Padmini herself brought up the rear of this procession of death. When the last warrior had died "for the ashes of his fathers and the temples of his gods", all that the conqueror found on entering the city was a wisp of smoke gently ascending from the silent vault.

The second sack was over two centuries later (1534). Once more the Rajputs, seeing that their city must fall, met their death after the same fashion. First the Queen Mother succeeded in having her infant son, the future Maharana Udai Singh, conducted out to a place of safety, and then she led the women into the furnace. Thirteen thousand women threw themselves into the flames, thirty-two thousand men were killed in battle. The third sack took place in the following generation, this time at the hands of Akbar the Great Mogul. He was so deeply impressed by the defence of the fort by its two commanders, Jaimal and Patta, that he erected two statues of them on elephants and had them set up at the entrance to his palace at Agra.

Kotah and Bundi

Almost due east with a touch of north lies Kotah, some 184 miles from Chittorgarh. Former capital of Kotah State, the city stands on the right bank of the river Chambal. In the Rajasthan tradition it is surrounded by bastioned walls. Within: the usual palace, a museum and fine public gardens. It is very much in the news today owing to the Chambal River Project, an irrigation scheme intended for inter-state benefit on a very large scale. There are several sites of archeological interest in the immediate neighborhood.

North of Kotah lies Bundi, embedded in a narrow and picturesque gorge. A curious feature of the city surrounded by ramparts is the main street with shops almost 6 feet above road-level. The Palace consists literally of acres of stone-built structures, the one opening out from the other. There are gardens galore that rise in terraces up the hillside. What gives insight to the practices found necessary in days gone by, is that the palace abounds in spy-holes and in mysterious, foliage-shrouded windows. Even the garden terraces have trap-doors under one's feet that served presumably as *oubliettes* in less peaceful times. Round shields, swords, daggers hang upon the walls. The martial family portraits are sometimes forbidding with their inordinately long moustaches brushed up to fall back like cat's whiskers. Faintly macabre as all this may appear, those times have passed and all is open and pleasant in Bundi today. Even the fact of adjacent tigers only serves to invest the most innocent-looking woodland glade with glamor.

The present Rajah of Bundi is a most modern person and pilots his own plane. To escape from the dour background of the old palace he has built himself a new one on the lakeside, still in Rajput style, yet resembling more a large country-house. His retainers all wear orange turbans, the larger ones running up to 20 yards in length! Gay color abounds in Bundi's streets too: carefree Rajput women crowd the ways, their multi-colored skirts flashing in the sunlight. With shiny pots on their heads, a child or a small pack on their backs, they sail by with a smile, accompanied by the jingle of their jewelry.

PRACTICAL INFORMATION FOR RAJASTHAN



WHEN TO GO? The tourist season runs from October to March when temperatures are in the 80s in daytime and in the 60s at night: ideal weather thanks to the total absence of dampness. But Rajasthan is probably at its best during the monsoons, i.e. from July to September when the mountains and hills are covered with greenery and there is plenty of water in the lakes. Rainfall is

light from 12 to 24 inches per year according to region. In the hot season, from the end of March to July, temperatures can rise above 110° F.



HOW TO GET THERE? Daily air services operate between Delhi-Jaipur (35 min) - Udaipur (45 min), and on to Ahmedabad and Bombay. From Agra daily flights to Jaipur (50 min). By rail to Rajasthan is relatively easy.

Trains leave from Old Delhi station. The daily Pink City Express (5 hrs. Delhi-Jaipur) enables you to visit the city within a day. The *Ahmedabad Express* in the morning, the *Chetak Express* later in the morning (takes 22 hrs. to Udaipur) and the *Ahmedabad Mail* in the night, which gets to Jaipur after dawn and to Abu Road (for Mount Abu) at teatime. The *Jodhpur Mail* covers the distance from Delhi in 17 hours and the *Bikaner Mail* in 12 hours. From Bombay there are excellent trains that stop at Kotah (for Bundi) Sawai Madhopur (for Jaipur) and Ahmedabad.

The road distances to Ajmer, the most centrally located city in Rajasthan, are, from Delhi (via Jaipur) 264 miles, from Agra (via Bharatpur) 224 miles. But services cover all major tourist centres from Jaipur.

The Bharatpur Bird Sanctuary is more easily reached from Agra, or seen en route between Agra and Jaipur by road.

How to Get to Town from Airport: Airline coaches available at both Jaipur and Udaipur. Taxis will cost Rs. 40 in Jaipur and Udaipur from airport to city.



WHAT TO SEE? Apart from monuments, Rajasthan's attraction lies in a certain quality which the visitor immediately identifies with the India he reads about in history and literature, and which does not exist in the big centers

like Bombay, Calcutta, Delhi, etc. Even Jaipur, the most tourist-conscious and most Westernized city of Rajasthan, is an idyllic place of unspoiled Oriental charm. Amber's fortress palaces have some wonderful examples of marble inlay work. Ajmer, another old Rajasthan city, is of considerable interest. The fortress of Chittorgarh stands out as a symbol of Rajput courage. Udaipur, the city of lakes, is shielded by a rocky spur of hill and protected by easily defensible, formidable battlements. The desert cities of Jodhpur, Jaisalmer and Bikaner have distinct characteristics of their own and deserve a separate itinerary. The majority of tourists coming by road from Delhi or Jaipur seem to pass Alwar unaware of the artistic fare this small place offers. Mount Abu is not only an attractive "hill station" situated at 4,000 ft., it is a place of Jain pilgrimage famed for its Dilwara temples, outstanding specimens of medieval Indian stone-carving.

For sightseeing in Jaipur and surrounding places, daily tours (airconditioned bus or coach) by Government Tourist Office.



FESTIVALS AND FOLK DANCING. It is during festivals that this land is seen at its best. Some of these are common to the entire country like Holi, Dussehra and Diwali; others, exclusive to the region, are rich in local color. The spring festival of *Gangaur*, held in honor of *Gauri*, the goddess of abundance, is symbolic of the ripened harvest. Images of the deity are carried in procession.

surrounded by men and women in the gayest of regional costumes. Another festival, known as the *Teej*, celebrates the coming of the monsoon. Sacred to the goddess Parvati, her image is borne, bedecked in red and gold, on a palanquin accompanied by caparisoned elephants, horses and camels. Every year in October/November a big fair is held at Lake Pushkar, one of the holiest of Hindu places of pilgrimage, 7 miles from Ajmer. This is one of Asia's most picturesque events.

The Bhawai Community, which formed a sort of sub-caste of professional dancers nearly five centuries ago, still sends out groups to all regions of Rajasthan and the rest of India where they entertain their village audiences with pantomimes of their own brand called *Khayal*.

In the remote parts of the Thar desert lives the sturdy tribe of Sidh Jats, famous for their yogic feats. One of their turns is the fire dance which is performed during their spring *mela* (fair) in March/April: drums and pipes play the music while a group of men dance merrily, jumping in and out of the flames.

The most popular community dances of Rajasthan are the *ghumar* and *gindad*, danced usually a fortnight before *holi* (end of February or early March).



HOW TO GET ABOUT? Preferably by car (taxi), although for a short stay the inter-city air connections between Jaipur, Jodhpur and Udaipur will do nicely. There are regular bus services from Jaipur to Amber, Alwar,

Ajmer, Bharatpur; from Ajmer to Beawar, Deoli, Bhilwara; from Udaipur to Chittorgarh; from Chittorgarh to Bundi; from Mount Abu to Abu Road (railhead), Dilwara, Sunset Point, etc.: from Pokaran (railhead) to Jaisalmer. Some road distances (in miles): Jaipur-Ajmer 82; Jaipur-Chittorgarh 200; Ajmer-Udaipur 178; Ajmer-Mount Abu 209; Udaipur-Jaipur 250; Jodhpur-Jaipur 215; Ajmer-Bundi 115. The I.T.D.C. organizes three-day coach tours from Delhi to Jaipur, Bharatpur, and Agra. The Rajasthan Tourism Development Corp. offers a number of city and regional tours which are an excellent value.

HOTELS AND OTHER ACCOMMODATION

AJMER. Tourist Bungalow operated by Rajasthan State Govt. T.D.C. is reasonable. Excellent 12-room *Circuit House* overlooking Anasagar Lake: 3 singles and 3 doubles, inexpensive. Inexpensive Indian-style hotels: *Marina, Sartaj, Standard, Nagpal, Rajasthan Lodge* and *King Edward Memorial*.

ALWAR. The *Circuit House* is your only abode in this town unless you can get a room in the minute, charming *Siliserh Palace*, both moderate. The Palace is just that, and the Maharajah may be there to welcome you personally. Just a short ride from town, on the lakeside.

BHARATPUR. The ITDC *Bharatpur Forest Lodge*, 18 double rooms, some airconditioned, is reasonable. It is situated within the bird sanctuary and has limited facilities for both Indian and Western food.

Otherwise the fine *Shanti Kuteier Guest House* at the Ghana Bird Sanctuary three miles away is recommended. Also the *Bharatpur Motel*. For reservations

at the *Travelers' Lodge and Forest Rest House*, apply to the Divisional Forest Officer, Bharatpur

BIKANER. *Lalgah Palace*, 14 rooms Red sandstone and Italian marble; all rooms with bath Golf and squash nearby And another converted regal residence, this one a hunting lodge, is the *Gajner Palace*, 18 rooms, all with bath Ideal for bird watching and wildlife Rajasthan T D C. operates a reasonable 16 room *Tourist Bungalow*

BUNDI. *Ranjit Niwas*, the ex-Maharajah's private guest house Contact in advance The *Circuit House*, Civil Lines, is one of the best in the country; four double suites in main block, a few rooms in annex

CHITTORGARH. *Panna Tourist Bungalow*, 24 rooms, the best Also *Tourist Rest House*, no catering (Contact Tourist Bureau, Chittorgarh, Rajasthan)

DEEG. PWD *Rest House* (contact Exec. Engineer, Bharatpur).

JAIPUR. *Rambagh Palace*, Statue Circle, was once the Maharajah's residence, set in a beautiful garden, it has over 100 rooms, all airconditioned, tennis and squash court, golf course and a covered swimming pool Run by Taj Group. Airconditioned *Clarks Amer*, 120 rooms with bath, is also first class superior and highly recommended.

New and luxurious is the *Welcomhotel Mansingh*, 100 rooms with good dining and other facilities. ITDC's *Ashok* offers 67 rooms and full services

Adequate accommodation at the *L.M.B. Hotel*, Johari Bazaar, 33 airconditioned rooms, Indian style. *Tourist's Hotel*, Miraz Ismail Road, 50 rooms. Indian style, moderate rates. The *Rajasthan State Hotel* is shabby, but makes up for this with its beautiful gardens, 28 rooms. *Achrol Lodge & Tourist Camp* Set in large gardens, Civil Lines Road, has large rooms and pleasant atmosphere. R.T.D.C. *Gangaur Tourist Bungalow* offer 45 rooms, reasonable. Among the numerous inexpensive Indian style hotels are the *Pola Victory*, *Khetri* and *Bissan House*

JAISALMER. There is a *Dak Bungalow* (contact Assistant Engineer PWD, Jaisalmer) Good R.T.D.C. *Tourist Bungalow*, 24 rooms.

JODHPUR. *Umaid Bhawan Palace Hotel*, 47 rooms, former palace of Maharajah, comfortable with some amazing touches of luxury remaining. swim-ting, tennis. Now run by Welcome Group. Magnificent view of the town. Excellent *Circuit House*, near Rai-Ka-Bagh Station. Among the Indian style hotels, the *Grand* can serve Western food. Also good R.T.D.C. *Tourist Bungalow*, 41 rooms

KOTAH. *Hotel Navrang* is new, airconditioned. There is also a *Circuit House* (Collector Kotah) *Hotel Brij Raj Bhawan* has airconditioned rooms and serves Western-style food The R.T.D.C. *Tourist Bungalow* has 12 rooms.

MOUNT ABU. *Mount Hotel*, Dilwara Road. Small and homely, all rooms with private baths. Central garden. 1st-class reasonable, as is the 25-room *Palace Hotel*. Also *Jaipur House*, 14 rooms.

There is an excellent Government of Rajasthan *Circuit House*, in addition to inexpensive R.T.D.C. *Tourist Bungalow*. The simple Hilton Hotel has 28 rooms.

PUSHKAR. Best prospect is the R.T.D.C. *Tourist Bungalow*.

UDAIPUR boasts excellent accommodations, with the fabulous *Lake Palace*, India's most glamorous hotel, topping the list. Built 200 years ago in a dream-like setting on the waters of the Pichola Lake, as one of the palaces of the Maharana of Udaipur, its 55 rooms range from first-class to luxurious suites. Water sports and haunting sunsets. Now run by the Taj Group. *Laxmi Vilas*, 34 rooms, former palace overlooking city, run by ITDC. *Oberai Shikarbad*, originally a royal hunting lodge, is three miles out of town and offers 25 rooms and great character. The *State Hotel*, 20 rooms, some airconditioned; first class reasonable. Well-run. *Alka Hotel*, opposite G.P.O., has 46 airconditioned rooms. *Circuit House*, next to Laxmi Vilas, has 18 rooms with attached bathrooms, just as good, nearly as expensive.

INDIAN RESTAURANTS. In Jaipur: *Nero's*, *Natraj*, *Koh-i-Noor*, *Kwality*, all in Mirza Ismail Road, and L.M.B. in Johri Bazar. In Ajmer: *Kwality* and *Honeydew*. Udaipur: *The Coffee House* and *Kwality Restaurant* and *Berry's*.



MUSEUMS. The *Central Museum*, Jaipur, was founded in 1876 and transferred in 1887 to the present magnificent building of white marble. The collections comprise archaeological exhibits, paintings, textile, pottery, china, metal works, arms and jewelry and ivory work for which Jaipur is famous.

The outer walls surrounding the ground floor exhibit famous wall paintings, both foreign and Indian, and the main hall, plaster casts from Greece and Rome and Babylonian gods and goddesses. Among the frescos are large size copies of scenes from the illuminated Jaipur manuscript of *Razamnamah*, a Persian translation of the Indian epics made during the reign of Akbar which are also reproduced in repoussé work on silver plated shields made by Jaipur artists. Interesting among the carpet exhibits in the Hall is a big Persian garden carpet over 300 years old. In the corridor outside are a number of stone statues and architectural pieces (note the beautiful Jain gateway of the 15th century from Amber). The metal room contains some outstanding specimens of damascene work in gold and brassware and enamel work mainly of Indian origin including pieces from Jaipur. The upper story contains specimens of zoological, botanical and ethnological interest and textiles.

Maharajah Jai Han Singh II Museum, located in the *City Palace*, Jaipur. The armory here has perhaps the finest collection of old arms and armor in India and invaluable collection of ancient manuscripts (including the world famous illuminated script of *Razamnamah* of the time of the Mogul Emperor Akbar). The upper story contains a selection of Indian paintings of different schools including the Jaipur School. Noteworthy are the large paintings of the dancing Radha and Krishna. Also carpet and costume collections.

There is also a small archeological museum at Amber containing antiquities recovered from excavations and collected from the ancient sites in the former Jaipur State.

Rajasthan has museums at Ajmer, Alwar, Bharatpur, Jodhpur, Kotah, Udaipur and Bikaner. The *Rajputana Museum* of Ajmer is located in the old Magazine, an early Mogul building, part of which was once used for Imperial audiences. Its collections comprise Brahminical and Jain images and sculptures, coins and inscriptions collected locally and from the former Rajputana States, a few Rajput paintings and specimens of arms and armor. In Jodhpur, part of the old fort has recently been converted to a museum, with well-displayed collections of weapons, art and the palace decoration.

The *Alwar Museum* is rich in paintings, illuminated manuscripts and old arms. The *Sardar Museum* in Jodhpur has a good collection of Indian paintings, mainly of the Rajasthan School in addition to archeological exhibits, coins and historical records. It also contains specimens of the arts and crafts of Jodhpur. The *Victoria Hall Museum* in Udaipur has archeological exhibits from different parts of Mewar, beginning from the 3rd century BC, some ethnological specimens, arms and objects of arts and crafts. The *Manuscript Library* at Udaipur has a collection of illuminated manuscripts and paintings. The *Ganga Museum* at Bikaner is general in character. Look out for the delightful marble goddess Saraswati (13th century). The remaining museums in Rajasthan are of local archeological importance only.



SHOPPING. Rajasthan's craftsmen have been famous for centuries for their skill in stonecutting, enameling, setting of precious stones, tie-dyeing of textiles, block printing of silks and muslins, ivory carving, lacquer and

filigree work. The Rajasthan Government has emporia at the following addresses: Mirza Ismail Road, Jaipur; opposite Chetak Cinema, Udaipur, Kaiser Ganj, Ajmer; Kuchhen Road, Jodhpur; opposite railway station, Chittorgarh, Old Tehsil Building, Mount Abu; Rampura Bazaar, Kotah and King Edward Memorial Road, Bikaner.

The best shopping centers at Jaipur are: Johri Bazar for tie-dyeing and jewelry, brassware, ivory and lacquerwork, Mirza Ismail Road for curios. At Ajmer, Naya Bazar, Kutchery Road, Kaiser Ganj, Nalla Bazar; at Udaipur, City Bazar, *Curious House* (bargaining essential), at Mount Abu, Salar Bazar; at Jodhpur, Sojati Gate, Jalon Gate Girdhikot.



EXCURSIONS. About three miles to the south-east of Bharatpur we find one of the most interesting sights in Rajasthan, the fascinating water bird sanctuary which goes by the name of *Keoladeo Ghana*. It covers about

twelve square miles, of which 7,000 acres are under water. Divided into sections by cross-roads and water-fronts, the entire area is studded with good-sized shrubs and trees that provide excellent hide-outs for watching and photographing the winged inhabitants at close range. A breeding ground and winter resort of migratory and non-migratory birds, the sanctuary is unique in size and quality in all India — if not in the whole world. It has also many autumn visitors — migrants from Central Asia, Siberia and Afghanistan. The best season is September to February.

Near Jaipur: Amber Fort (seven miles away) is described in detail in our descriptive text. The picturesque gorge of Galta, near the summit of a range of

hills to the east of the city, has several temples, among them one dedicated to the Sun-murals in the style of the Jaipur school. On the way to Galta one can visit the Valley of the Monkeys, Sisodia Rani Gardens, and Vibayabhji Gardens.

Near Udaipur: About 14 miles to the north is the white marble temple of Eklingji, the tutelary divinity of the former Maharanas of Mewar who used to be enthroned here. Close by, Nagda, dating back to the 6th century AD, boasts two exquisitely carved medieval Hindu temples. Built by Maharaj Jai Singh late in the 17th century, Jai Samand Lake 32 miles to the south-east is approached by a scenic drive through rugged hills. With its islands inhabited by an aboriginal tribe, this artificial lake (9 by 6 miles) provides great attraction for boating and picnicking.

Near Jodhpur: Mandor, former capital of Marwar, 5 miles to the north, contains beautifully carved cenotaphs amid gardens and the "shrine of the 300 million gods," containing a row of gigantic painted images of divinities and mythological heroes.

Near Ajmer: Pushkar Lake, 7 miles to the west in the midst of rocky hills, is one of the most sacred Hindu places of pilgrimage, mentioned in the *Ramayana* and the *Mahabharata*. Among its numerous shrines the most important is Brahma's Temple, the only one of its kind in India dedicated to this divinity of the Hindu Trinity. It's also the site of a huge annual tribal fair and animal market in November.

Near Mount Abu: Achalgar Fort and Temple, 5 miles away. Carved out of rock, the hill temple of Arbuda near Gaumukh, at 4 miles distance.



USEFUL ADDRESSES. *Tourist Information:* Government of India Tourist Office, State Hotel, Jaipur and at airport; Government of Rajasthan Tourist Bureau, opposite Railway Station; Government of Rajasthan Tourist

Bureau in Ajmer: at Travelers' Bungalow, Sautri Girls' College Road; in Jodhpur: Government of Rajasthan Tourist Bureau, Circuit House and at the Airport; in Chittorgarh: at Government Sarai, opposite Railway Station; in Udaipur, at the Tourist Bungalow and at the Airport; at Mount Abu: near Bus Stand; in Bharatpur: at the Dak Bungalow.

Indian Airlines: Jaipur, Mundhara Bhaven, Ajmer Road; Udaipur, LIC Building, outside Delhi Gate.



ABODE OF THE GODS

A Himalayan Holiday

Top o' the world, the Himalayan range at once typifies and symbolizes India, the land of extremes. Land of the world's highest peaks and the world's flattest plains, our attention is now turned towards that miracle mountain range, the Himalayas. Taking the road that forks to the right out of Delhi, we soon sight the foothills, and with the ever-increasing undulations of the way, we have left at last the vast Central Indian plain.

You will pass through Moradabad, Rampur and – perhaps on your way back – through Bareilly. Named after Murad, son of Shahjahan, Moradabad has little to show except the Jama Masjid mosque erected in 1631. Rampur's fort contains a rich collection of Oriental manuscripts and some Mogul paintings. An important rail and industrial center, Bareilly was the chief city of the Rohillas, a plundering Afghan tribe who provoked a short but bloody war (1773–74) with the Nawabs of Oudh and the British. The Khandan mosque bears some Persian inscriptions which date back to the 13th century. About 20 miles to the west lie the ruins of a fortress city, Ahich-Chatra, where excavations have unearthed sculptures,

pottery and Buddhist *stupas* ranging from the third century BC to AD 900.

Not long after, the first gleams of snow (and always a slight surprise) – not on the horizon, where one might expect to find them, but right up in the sky, sitting literally in and on the clouds. This, our first glimpse – though a good hundred miles away – of that great frontier bastion that divides India from Tibet, constitutes one of those first-sights never to be forgotten.

The road now begins to wind its way up in and out among the foothills, and soon we lose sight of the distant gleam only to be surprised once more on its sudden re-emergence after some forty miles of climbing. "*Comme vous montez, ils montent*", thus have the French apostrophized this strange phenomenon. The higher we rise, the higher they seem to tower over us. This time they emerge more stupendous than ever in the astounded sky. Abode of the Gods indeed – as the awestruck inhabitants of these exalted regions have for centuries described them – the Himalayas leap once more to view.

The people, born under such imposing geographical auspices are, not surprisingly, physically upstanding and "easy to look at". The sturdy and self-reliant women enjoy a greater degree of freedom than their sisters elsewhere in India. As a race of mountain peasants they are subject to diverse superstitions. Yet their superstitions are not so wholly unscientific as they would seem. They plant, for example, their vegetable growths in strict accordance with the phases of the moon – and so on. . . . Born musicians, almost all of them dance and sing as naturally as they walk and eat and sleep. Dancing on the village green forms an integral part of their week's routine. Religious festivals alternate with fairs and such red-letter-days as these constitute a well-nigh unbroken chain throughout the temperate and pleasant summer months.

Exploring the Foothills

We pass through the foothill regions so beloved of Mahatma Gandhi, to arrive at Naini Tal (*tal* means lake). This is the Lake District of the Kumaon Hills and lies at over 6,000 feet about the sea. Naini Tal has the additional advantage of never having been officialized by the brush of Kipling's "Plain Tales from the Hills". Divided into two parts, Malli Tal and Talli Tal (upper and lower lake) it has a charm very much its own. The prettiest among the many other lakes are Bhim Tal and Naukutchia Tal (the nine-cornered lake), only a few miles away.

To the west, Ramnagar is the starting-off point for Corbett National Park, named after the fearless huntsman and generous wild-life pioneer, Jim Corbett, author of "Man-Eaters of

Kumaon". He grew up in these hills and was held in high esteem by the people, a number of whom he saved at the risk of his own life. The park extends over an area of 125 square miles and holds all sorts of wild animals, including elephants, tigers, leopards, black bear, etc. There are watch-towers at safe heights and conducting officers – authorities on jungle-lore – to guide you to suitable spots near the game tracks. At Dhikala Rest House there is a tame elephant waiting to take you around.

Some few miles east of Ranikhet we find Almora. Surrounded by a circle of hills, each with a little temple on top, the town itself – perched on a ridge which looks like a saddle – is compact and picturesque.

At Joshimath (6,150 ft.) – the winter seat of the Badrinath shrine – you will come across the semi-pastoral nomadic Bhotias, an Indo-Mongoloid people whose life is undergoing a severe change now that trading with Tibet has become difficult. Their greatest possession is the yak which serves as beast of burden and provides milk, butter and meat. The butter is invariably rancid and is taken with green tea or parched barley flour. They rub butter on their bodies to ward off the effects of dry winds. To the east, the steep Nanda Devi Summit (25,650 ft.) appears like a pyramid. Snow, blown off by winds, gives the impression of smoke over the grey rocks and locals call it the kitchen of their deity, Nanda Devi.

A Close-Up of the Snows

From Almora we may penetrate, by pack-track roads, jeepable only under favorable weather conditions, to the Pindari Glacier. This takes us through some of the most dramatic scenery in the Himalayas and leads us up under the very shadow of the snow-covered giants. We proceed stage by stage, with well-equipped dak bungalows at frequent intervals. As we reach the upper levels the trees fall off – pines cease, and we enter an enchanted garden of fern, wild flower and rhododendron. The glacier itself, over two miles in length and some five hundred yards wide, backed by mighty mountains, faces the unwary traveler with a gorgon gaze and leaves him with an indelible impression of grandeur.

We come next to Badrinath and Kedarnath, both of them shrines to the gods Vishnu and Siva. Set over ten thousand feet up in the mountains they constitute at once objectives of Hindu pilgrimages and lode-stones to the off-the-beaten-track addict. From here we come down, feeling our way along pack-track and jeep roads until we reach beautifully situated Pauri where we descend towards Lansdowne – 56 miles away – a military depot in British times where some of India's Victoria Cross winners were groomed for battle. This deserted cantonment is now an inexpensive hill station.

Turning west at Kotdwara we reach Hardwar with its *ghats* and Hindu faithful praying alongside the banks of the still young Ganga (Ganges). These *ghats* contain stones traditionally impressed by the footsteps of the great God Vishnu himself, objects of the greatest veneration to all those pilgrims who flock to this sacred center from far and wide.

One of the early names for Hardwar was Gangadwara, which means the Gate of the Ganges, as representing one of the mythical sources of this mighty river. This ancient city is situated at the mouth of a gorge through which the river spills out onto the plains. At this point the flood of rushing water splays out into a network of shallow channels – interspersed by a little net of wooded islands – that flow down leisurely into the main stream some miles below.

Rishikesh, a typical hilltown further north, is yet another place of pilgrimage, as it is the center of the Transcendental Meditation Program, that has been steadily gaining converts since its early days of the Beatles and assorted film stars. All the houses have sloping roofs and latticed verandas and in front of every gate a cow or two. Shoppers in native costumes and swathed in rugs crowd the stalls jutting out on both sides of the narrow streets. Shrines are numerous along the Ganges. Fish in this part of the river are regarded as sacred, with the result that they have become perfectly tame and swarm fearlessly to the surface to catch the doughball offerings thrown to them.

A Lively Perch in the Mountains

Turning north once more we pass through Dehra Dun, the rail-head and important Government administration center, and twenty-two miles further on – but this time by good motor road – we reach Mussoorie. The Indians say the British discovered their hill stations for them. It became second nature for Europeans in India to spend their weeks of leave and leisure, or a mere weekend, away from the perspiration and preoccupation of routine ritual performed under giant *punkah* fans and latterday airconditioning. So they moved up to the hills and invaded those sanctuaries of snow and silence, hitherto haunts of the hermit and the superstitious hillman. Westerners, they infected these solemn solitudes with a spirit of ease and Anglo-Saxon levity – of cultured ease maybe at times, yet at others of an unseemly syncopated frivolity.

Mussoorie rises on a horseshoe-shaped foothill that overlooks, on the one side, the great plains sweltering in their pestilential heat – the holy river Ganges sluggishly oiling its way across them – and, on the other side, the vibrant, magnetic silhouette of the Himalayas. Here caste distinctions are cast to the four winds. Or,

better said, the true Brahminic spirit reigns – a mental freemasonry that, like a good "mixer" that it is, welds in a wellmet *camaraderie* the Maharajah (whose ilk still frequent this haunt) and the kindred soul, be he a fellow sportsman or a simple businessman. Such was Mussoorie of the past, and such it still remains – friendly and cosmopolitan.

Landour, which lies 900 feet higher than Mussoorie, was first developed as a military station but gradually became an integral part of the hill resort. From Mussoorie we can make excursions in many directions. Turning due east we arrive at Tehri, a picturesque spot high up in the neighboring hills. From there, if we are enterprising enough, we can trek across the Gangotri – the more or less authentic source of the Ganges – and realize the ambition of every Hindu pilgrim. The scenery, at almost every point, is magnificent. Forest rest houses abound as stage follows stage. Canyons, cascades and rushing rivulets greet us at each turn of the way. Ten thousand feet up in the sky, Gangotri rears its famous temple on the right bank of the river, dedicated to the Goddess Ganga. On the opposite bank there are a few small huts, inhabited by *sadhus* (ascetics) who have settled here for life; some mere escapists from the turmoil of the world of man, others inflamed by an all-consuming zeal to pierce the secrets of the Universe.

Hill-locked Chakrata

Returning from the rarefied atmosphere – as much psychological as physical – of these Himalayan high-points, we find ourselves in Chakrata, a quiet little hill station at about 7,000 feet and some 58 miles from Mussoorie on the road to Simla. The town is less than a hundred years old and in itself of small interest to the visitor, having been used mainly as a depot for British troops. But it is surrounded by forest glades and walks of an astounding beauty and, from the nearby village of Deoban (9,400 ft.) a Himalayan panorama spreads forth second to none. There is good sport to be had, ranging from wild fowl to such big game as panther and bear; individual specimens of the latter sometimes stroll right into town!

The region of Chakrata is inhabited by an estimated fifty thousand tribal people. During the Aryan invasion of the Indus Valley some tribes broke off from the present hordes and marched towards the Himalayas and settled there. Untouched since the dawn of Indian history by the rise and fall of glittering empires in the plains below, the Ranwals are far removed from the present.

At some 23 miles from Chakrata lies the Palace of Lakhamandal, in the exquisitely carved precincts of which, in legend, people used to be burnt alive for the lightest reasons.

PRACTICAL INFORMATION FOR NORTHERN UTTAR PRADESH



WHEN TO GO? The autumn coloring of the foliage in the Central Himalayas has to be seen to be believed. September–October is also the best season for hiking (except in the higher altitudes). March and April is flower time in

the foothills while lovers of wild flowers of the upper reaches will have to come in June and July when they can see the glory of dwarf rhododendron bushes resplendent with pink and mauve blooms. Best visiting seasons: Spring, end March to June; and Autumn, September to early November. Average temperatures in the foothills: Winter 40° to 50° F. Summer 80° to 100° F.



HOW TO GO? There is only a seasonal, three-times-a-week air-connection with the Himalayan foothills: Delhi–Pantnagar and/or Phoolbag (near Haldwani – one hour). From here you proceed by bus or taxi to Naini Tal (44

miles), Ranikhet (74 miles) or to Almora (79 miles). By rail you alight only 22 miles away, at Kathgodam: the *Upper India Express* and *Lucknow Mail* (air-conditioned) leave Delhi in the evening; change at Bareilly for bus connections to Nainital or Ranikhet. Another railhead further west is Dehra Dun, which receives daily two express trains from Delhi and the *Doon Express* coming from as far as Calcutta (via Varanasi and Lucknow).

Although there are no national highways in this region for the time being, most of the main roads are in a good state of repair. Mileages to Hardwar – more or less in the geographical center of the region – are as follows: from Delhi via Ghaziabad–Meerut–Muzzafarnagar–Roorkee, 125 miles; from Benares (Varanasi) via Allahabad–Kanpur–Aligarh–Bulandshahr–Meerut, etc., 583 miles. Naini Tal is 197 miles from Delhi via Moradabad and Mussoorie 168 miles via Dehra Dun. Corbett National Park can be reached by road from the nearest railhead, Ramnagar, or direct by road from Delhi (130 miles).



WHAT TO SEE? The Garhwal (Kumaon) Hills and their river have from the earliest times been looked upon as the home of the gods Indra, Siva and Varuna. Nearly 80 Himalayan peaks of over 20,000 ft. tower over them. Naini

Tal, Ranikhet and Almora are the more important among the Kumaon hill stations. Almora is also the departure point for an excursion to Pindari Glacier. Nestling in these foothills, Corbett National Park is the home of many species of wild animals. Mussoorie is the most important resort of the Siwalik Hills.



FAIRS AND FOLK DANCING. Apart from the festivals celebrated all over India, here are the fairs (*melas*) peculiar to the region.

Kumaon Hills: *Uttaryan* is a religious fair held in January at Bageshwar, 37 miles from Almora. Devotees come in thousands to have a dip in the Saryu River. Fasting and chanting at the temple of Siva characterize the occasion. *Nanda Devi* is the most important and most colorful of the fairs in the Kumaon region (August–September) held in Almora, Ranikhet and Naini Tal, but its best observances take place in Almora in honor of the “patron deity” Nanda Devi, the goddess identified with Parvati, Siva’s consort. Accord-

ing to legend, she killed a demon who was in the garb of a buffalo. To commemorate this event, buffalo sacrifice is offered, presumably to re-enact the battle. People from distant villages throng to the town. Women in their singularly colorful costumes and glittering silver ornaments, men and children singing and dancing to the accompaniment of the local *hurka* (drum) present a rare spectacle of gaiety.

Doon Valley Tapkeshwar Fair There is a temple 3 miles from Dehra Dun in the Garhi Village known as Tapkeshwar. Every year on the occasion of *Shiv-ratri* a colossal fair is held here. Tens of thousands of people in their colorful costumes throng the village streets. *Jhanda Mela* is perhaps the biggest and the best-celebrated fair in the Doon Valley. To commemorate Guru Ram Rai, a flag is hoisted on a very long flag-staff every year on the 5th day after *Holi* (early March) in the Jhanda Mobulla area. A great occasion for the followers of the Guru who arrive from the remotest corners of the country. The fair lasts for about 10 days. Colorfully dressed people from neighboring districts pour in, particularly from the Punjab. *Chandi Devi Ka Mela* fair is celebrated in April in Rajpur, seven miles from Dehra Dun on the way to Mussoorie.

Hardwar, being a holy place, has festivals all year round. Among them the Hindu New Year's Day — *Sambatsar* — which falls between 20th March and 10th April. Towards the middle of April the town holds its largest *mela*, the *Bishwawat Sankranti* which is also D-Day for the season's pilgrimages to Badrinath, high up in the Himalayas, some 200 miles away.

Community dancing, almost extinct in the plains, continues to flourish in the Himalayan hill districts. The *Jhora* is a Kumaon dance in which men and women of all castes join linking arms as they dance in a circle. The *Chhapeli* is the dance of lovers and is performed by couples holding a mirror in one hand and a handkerchief in the other. Only a few people are competent to perform the *Jagar*. It deals with evil spirits and is believed to have the power to rid the community of epidemics and other misfortunes. The small polyandrous community of the *Jaunsars* on the borders of Himachal Pradesh have preserved a wealth of folk dances. *Thah* is the graceful dance of their women; *Jadda* and *Jhainta* are dances in which men and women whirl together with gay abandon. The *Thora*, in which men dance to the accompaniment of big drums, holding swords in their hands, is a vestige of their early war dances.



HOW TO GET ABOUT? Regular bus services of Uttar Pradesh Roadways and Kumaon Transports connect all localities: thus Almora can be reached from Kathgodam directly or via Naini Tal. Hardwar is linked by direct

buses with Delhi; with Rishikesh in the north, with Dehra Dun, Mussoorie, Chakrata, etc. Rishikesh is linked by bus to Joshimath and other places further north. One can travel by bus to Ambala in the Punjab. Garhwal Motor Union buses will take you as far as the fair-weather road to the north permits — to Tehri. Always buy "upper class" tickets, i.e. first class, and arrive early to claim your seat. Taxi are also available. Walking along bridle paths is made possible by the numerous rest houses scattered about the mountainous regions (see paragraph *Hiking* — page 247).

The ITDC offers five-day conducted tours from Delhi to Badrinath, including Hardwar, Sringeri, and Rishikesh for Rs. 330. Tours are also available from Nainital to various attractions in the area.

The V.P. Govt. Tourist Bureau, New Delhi, conducts three-day tours to Corbett National Park from Delhi.

HOTELS AND OTHER ACCOMMODATION

(Note: airconditioning is not needed in hill country)

ALMORA. One mile from bus terminus, *Deodor Hotel* is considered the top establishment (inexpensive), but we prefer the *Hotel Neel Konth*, which has better sanitary fittings and kitchens attached to all suites: half a mile from bus terminus. The best Indian style hotel is the *Ambassador*, rock bottom. The *Circuit House* is superior (attached bathrooms, etc.) but you will have to write to Deputy Commissioner 2 weeks ahead.

BADRINATH. *Inspection Bungalow* (reserve: Exec. Engineer P.W.D., Pauri).

BAREILLY. Two hotels, moderate in every respect, the *Royal* and the *Civil & Military* are the leading establishments.

CHAKRATA. *Dak Bungalow*, first-come-first-served.

CORBETT NATIONAL PARK, between Ramnagar and Ranikhet, has no less than a dozen *Forest Rest Houses*, most of them in and around the game sanctuary. If you are only passing through, the *Mohan Rest House* on the Moradabad-Ranikhet Road, at a spot called Dhangari, is on the left, close to the access road.

DEHRA DUN. Situation not too bad. *Hotel Madhuban*, 97 Rajpur Road, is a Western-style hotel with 31 airconditioned rooms. The *White House*, Lytton Road, has 18 moderately priced rooms. while the *Regent*, more central, 42-A East Canal Road, is inexpensive; somewhat better: *Hotel President*, Rajpur Road, *Aroma*, New Road, 12 rooms. *Doon Guest House* is farther out, at 26 Rajpur Road. Among the Indian style hotels the *Doon View*, on the same road but nearer to city center, is considered best.

HARDWAR. Best is the U.P. Government *Tourist Bungalow*, nicely situated on the banks of a canal, just outside the city. 16 rooms with bath, reasonable comfort at moderate prices, catering provided. A number of Indian-style hotels, rock bottom, such as: *Anand Niwas*, *New Royal*, *Gyon Niketan*, *Jaipura House*, *Gurudev*, etc.

KEDARNATH. *Inspection Bungalow* (reservation: Exec. Engineer P.W.D. Pauri).

LANDSDOWNE. *Inspection Bungalow* (Exec. Engineer P.W.D.) and *Forest Rest House* (Division Forest Office) but you can usually be accommodated without prior request.

MORADABAD. *New Castle*, Western-style. Civil Lines, 15 rooms is the only good hotel. There is an *Inspection Bungalow* (Exec. Engineer P.W.D., Moradabad) out of town. The *State Hotel* at nearby Rampur is not too bad.

MUSSOORIE. Hotels galore: first and foremost, *Sovoy*, with 121 rooms (most with bathroom) spread over several arched pavilions set in a large garden; Western, Indian and Chinese cuisine; tennis court, swimming pool; first class superior. *Hakman's*, on the Mall, is runner-up first class reasonable. Moderate and partly Indian style: *Connaught Castle*, *Walnut Grove*, *Koshmir*, *Roon Oke*, *Mussoorie Club*.

NAINI TAL. *The Grand*, on the shores of Naini Lake, has 31 rooms, all with bath; dining room serves *muglai* dishes: first class reasonable. Open April-

ABODE OF THE GODS

October Ditto for *Waldorf*, 26 rooms with bath, *Swiss*, 18 rooms with bath, and *Belvedere*, 19 rooms Moderate and excellent (both at Malli Tal): *Metropole* (open March–November), 84 rooms with attached baths; dancing on weekends; 4 tennis courts, badminton *Royal* (open April–October), 44 rooms with baths, cocktail bar Inexpensive *Elphinstone, India, Alka, Garden House* and several others The *YMCA* and *YWCA* offer food and accommodations largely on Western lines

RANIKHET. Best hotel is *Westview*, 20 rooms with bath Good food and service Next best are *Nortons* and *Moon*, latter with 14 rooms.

RISHIKESH. The *Interlok*, *Passdole*, is a somewhat Western hotel. *U. P. Government Tourist Bungalow*, 45 rooms, very basic *The Academy of Meditation*, *Shankaracharya Nagar*, of Maharishi Mahesh Yogi, made famous by the Beatles and other jet-set pilgrims, offers good Western style accommodation



RESTAURANTS. In Dehra Dun: *Kwality, Moti Mahol*, both Rajpur Road, *Royal Cafe* and *Galsfram*, both Astley Hall In Mussoorie: *Kwality, Royal Cafe, Amupam* and *Neelan*, all Kulri Bazar; *Rajkamal, Jeet, Windsor's Whispering Windows*, all in Library Bazar In Haridwar: *Green's, Almora Kwality* In Nainital: *Shady Grove, Casnova, Saklay's* *Rushikesh Amar*.



CORBETT NATIONAL PARK. The Park is 183 miles by road from Delhi (Delhi–Ramnagar 152; Ramnagar–Dhangari Gate 12; from Gate to Dhikala – main entrance 19). There is an elephant stationed at Dhikala to take visitors around Numerous watch towers (*machan*) are scattered over the park which has an area of 125 sq miles. Only daylight photography is permitted. The fauna at Corbett National Park consists of a variety of species There are wild elephants, a large number of tigers, a few leopards, hyaenas and jackals with an occasional Himalayan black bear, a few sambar, some magnificent hog deer, wild cats, squirrels, etc. The Ramganga offers splendid mahseer fishing during spring and summer months There are also huge *goonch* that lurk in the rapids and deep pools and a good many other fish that are not usually caught on rod and line. In the spring the entire area – with the new leaves of Sheesham, the scarlet flowers of Dhak, the famous Semal tree, the mauve blossoms of the *Bauhinias* and the sparkling waters of the Ramganga – are unforgettable

The Park can be visited from 1st November to 31st May, but the best period is between March and May. In monsoons, the roads become impassable and repair work is completed only by December.

The nearest railhead is Ramnagar (148 miles from Delhi); for persons arriving from Bombay, Calcutta or Lucknow the most convenient railhead is Haldwani For road transport from Ramnagar onwards contact Kumaon Motor Owners Union (tel. 6) or Wild Life Warden at Ramnagar (tel. 32) whose jeep can be hired for going to the park. To proceed from Haldwani, contact K.M.O.U. Manager, Haldwani or U.P. Roadway Manager, Kathgodam

Accommodations: Double-storied Forest Rest House and Tourist Hutment at Dhikala with attached bathrooms and showers. Reservations at Dhikala through Wild Life Warden, Western Region, Ramnagar, P.O. Nainital District (tel. 32). If required, permits for fishing can be obtained by writing to Divi-

sional Forest Officer, Kalagarh Forest Division, P.O. Lansdowne (District Garhwal).



HIKING. The Central Himalayas are known as the Abode of the Gods and some of the holiest Hindu shrines can be found high up in the mountains: Badrinath, Kedarnath, Gangotri and Yamotri. Every year more and more people

from all over India and other countries visit the region. some of them attracted by its religious associations, other by its wild beauty and grandeur. We describe here some of the more popular treks.

Note: Foreign visitors desirous of hiking to places on or across the Inner Line of the Himalayas (Badrinath, Kedarnath, Pindari, etc.) should obtain written permission of the Ministry of External Affairs, New Delhi.

CENTRAL HIMALAYAN TREKS

1. *Rudraprayag to Badrinath* via Chamoli - Pipalkoti - Gulabkoti - Joshimath (by bus). On foot: Joshimath - Pandukeshwar (8 miles) - Badrinath (11 miles); elevation: from 6,000 to 10,250. At all these stages there is a P.W.D. Inspection Bungalow; reservation authority Exec. Engineer P.W.D. Pauri. A three-four days' hike.

2. *Rudraprayag to Kedarnath*, via Kakaragad (last bus stop) - Gupta Kashi (4 miles) - Phata (9 miles) - Gauri Kund (8 miles) - Kedarnath (7 miles). Elevation: from 3,000 to 11,700. Reservation authority for accommodations along this route: Secretary, District Board and Exec. Engineer both at Pauri. A two days' hike. Hire porters at Rudraprayag.

3. *Kedarnath to Chamoli*, via Gauri Kund - Phata - Nalapatan - Ukimath - Tungnath - Gopeshwar - Chamoli (total 50 miles). Elevation: from 11,700 to 1,000 ft. P.W.D. Inspection Bungalows at all stages. Reservation authority Executive Engineer P.W.D., Pauri. Four days or less.

4. *Almora to Pindari Glacier*, by bus to Kapkot (where you must arrange for ponies and coolies) - Loharkhet (10 miles) - Dhakuri (6 miles) - Khati (6 miles) - Dwali (7 miles) - Phurkia (3 miles) - Pindari Glacier (3 miles) P.W.D. Bungalows at all stages; reservation authority S.D.O., P.W.D. (B & R), Bageshwar. Bring a tent for camping at Martoli near the Glacier. Elevation from 3,500 ft. to 11,000 ft. Sundardhhunga and Kaphini Glaciers can be visited *en route*.

A trip to the Pindari Glacier is well within the capacity of any hiker, and the effort involved is amply rewarded by the views *en route* and the magnificence of the glacier. Six or seven days are required for this trek. The best time to visit the Pindari Glacier is from May 15 to June 15 when the flowers are in bloom and the snow bridges have not melted away, or from September 15 to early October, when the air is free from haze and the Trail Pass is still negotiable. The glacier is 3 miles from Phurkia and the march involves a climb of 2,500 ft. An early start enables the visitor to spend some time on the glacier and take in its grandeur and beauty. The return journey can be shortened by halting only at Dwali, Dhakuri and Kapkot.

5. *Mussoorie-Chakrata* via Saingi (9 miles) - Lakhwar (7 miles) - Nayhtat (6 miles) - Chorani (9 miles) - Chakrata (7 miles). Ups and downs starting at 6,600 ft. and ending at 7,000 ft. Dak Bungalows at all stages. reservation not necessary.

6 *Chakrata to Himachal Pradesh boundary* (towards Simla) via Deshan (7 miles) – Mandali (12 miles) – Kalthyan – Tinuni (12 miles) – Arakot (9 miles) Elevation from 7,000 ft to 2,900 ft Forest Rest Houses at all stages, reservation authority District Forest Officer, Chakrata.



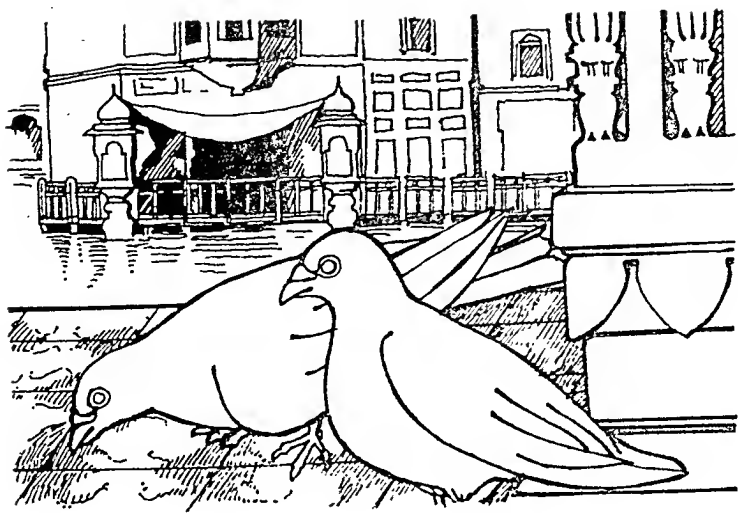
SHOPPING. The things to buy here are shawls, rugs, carpets, Tibetan blankets, furs and locally-made curios. The best shopping centers are, at Almora, Lal Bazar, Mah Bazar, U.P. Government Handicrafts Emporia at Naini

Tal, Kufri and Landour at Mussoorie; Moti Bazar and Upper Road in Haridwar, Paltan Bazar, Astley Hall and Connaught Place in Dehra Dun; Jhanda Chalk Bazar, Kshtra Bazar and Bharat Mander Road in Rishikesh.



USEFUL ADDRESSES. *Tourist Information:* Uttar Pradesh Government, Tourist Bureau, 9 Astley Hall, Dehra Dun (also at Rishikesh and Mussoorie), U.P. Government Tourist Sub-Bureau and District Information Office,

Almora, Regional Tourist Bureau, The Mall, Naini Tal; U.P. Government Tourist Bureau, Ranikhet, tel. 27.



PUNJAB, HARYANA AND H.P.

Rugged Sikhs and Mountain Peaks

Focus of pilgrimage to mountain shrines and the home *par excellence* of some of the best fighting men of India, the Punjab offers the visitor a variety of interests centered in a land of sparkling streams, of golden harvests and majestic scenery. It is here that the *Bhagavad Gita* (Song Celestial) was imported five thousand years ago to the inspired perception of Arjuna by the Lord Krishna himself. It is here that we may visit the Golden Temple of Amritsar, set like a jewel in the "Pool of Immortality" and drawing its Sikh devotees from every corner of the vast subcontinent.

Its capital, Chandigarh, also capital of the state of Haryana, is the embodiment of all that is most modern in architecture. Though not congenial to all, this *art nouveau* gives striking evidence of a spirit of enterprise and adaptability to current lines of thought and innovation. In the valleys of Kulu and Kangra, we return to the early Punjab of dance and song and fêtes and fables.

This territory, about the size of Pennsylvania and inhabited by over 16,000,000 people, has the usual checkered history of Indian states. Towards the close of the 10th century the Rajputs of north-

ern India were subjected to attacks by Mohammedan invaders, who broke in through the North-West passes. Seasoned warriors, they soon overcame the resistance offered by the Rajputs: by 1027 the Punjab had become a Moslem-governed province.

The Moguls occupied the Punjab early in the 16th century and barely two centuries later, they were supplanted by the Sikhs who had been contending with them for power in the North. Ranjit Singh who became head of the Sikhs at the age of 19, organized an army which fought the British stoutly in 1846 and '49. After several tough encounters, the Punjab came under British rule which lasted till 1947, when the creation of Pakistan resulted in the partition of the country. This was to bring a mass exodus of the Hindu and Sikh communities from Pakistan into India. Their enterprise and industry have won for the Punjab hitherto unknown prosperity within a few years. These events have left their stamp on the people: they are full of adventurous spirit and imbued with an eminently practical outlook on life.

Exploring the Punjab

Taking the Great North Road from Delhi we pass through Kurukshetra, known for its sacred tank, an oblong sheet of water about a quarter of a mile in length, which constitutes simultaneously a bathing *ghat* and a bird sanctuary. The town itself offers small attraction to the tourist, but Hindus attach sanctity to the place because the mythological battle described in the *Mahabharata* was fought here. Branching left from Ambala, we soon find ourselves in Patiala, formerly the capital of the most important of the Punjab States. The palaces of the Maharajah in the Baradari Gardens and at Moti Bagh (now a museum) are worth a visit. Jullundur, an ancient city – formerly the capital of a Hindu kingdom – continued to flourish under the Mogul Empire. There remains little to be seen today, with the exception of a fine *serai* (posting inn) built about a hundred years ago and still in use.

Taking the left fork out of Jullundur some fifty miles' driving brings us to Amritsar, the holy city of the Sikhs. What Mecca is to the Moslem, Benares to the Hindu, the Golden Temple of Amritsar is to the Sikh. But – you may ask – what is a Sikh? As far as his external aspect is concerned, this is not difficult to define. He is a full-blooded Indian, who, from his adolescence, is bearded – and never cuts his hair. By the law of his religion, he is forbidden to curtail it, so it's twisted up and, quite often elegantly concealed under a voluminous headgear, the Sikh turban. His general appearance is well-groomed and martial, like some magnificent battle charger. He is proud and polite, often truculent, but above all, he is a man apart.

Punjabi women usually don't wear saris. Their traditional costume is the *salvar-kamiz*, *salvar* meaning wide pajama trousers gripped at the ankles. *Kamiz* is a gaily colored shirt, tightened at the waist, split at the sides and almost reaching the knee. A long muslin scarf (*dupatta*) and ornamental sandals complete the attire.

Menaced by persecution owing to their adoption some five centuries back of a new religion, not only have the Sikhs survived but they have flourished persistently. They still flourish today: throughout the great subcontinent they can be found scattered about here and there – and thanks to their technological aptitude, are often filling responsible jobs. Where first they were the drivers of cars and trucks, they now pilot planes.

The sturdy Punjabi Hindus – of whom more than six million came over from Pakistan after partition – are not wedded to old ways either. Although staunch in their beliefs, they are far less orthodox and have fewer temples than their co-religionaries further south. Life at the crossroads of foreign invasions gave their mentality over the centuries a distinctly go-ahead character.

The Golden Temple of Amritsar

Amritsar was founded in 1579 by Ram Das, the fourth teacher (Guru) of the Sikh religion (and the Sikhs have ten of them) as a central place of worship for the followers of his faith. He constructed a pool, the "Pool of Nectar" (which is what Amritsar means) and planned the temple which his son and successor expanded.

Known as the Golden Temple (Darbar Sahib) it is the glory of Amritsar and nucleus of Sikh adoration. The pool is surrounded by a pavement of white marble, and the temple itself is reached by a marble causeway. Its bronze plates, heavily covered with pure gold leaf, burn in the tropical sun and flash their light in piercing gleams while their reflection in the still waters leaps up at us. Over the whole there reigns a stillness, a power of peace that seems to stem from that uplift that inhales the cosmic *prana* of the universe. For the Sikhs still practise that consciously physical correspondence with environment that is the inner meaning of this word and which feeds the adept with that celestial food they believe can conquer doubt, disease and even death. In the Sanctuary, under a canopy lies the *Granth Sahib*, the sacred book of the Sikhs, which is read out from time to time by a priest, to the accompaniment of devotional music.

The buildings around the Sacred Tank shelter pilgrims who come to worship from distant places. The Akal Takht (the Immortal Throne) – also bordering the Tank – is the supreme seat of Sikh religious authority and contains several relics. Incidentally, the

only restriction imposed on those who visit these sacred places consists in the removal of shoes. As is the way with mosques and shrines, slippers are provided, but here no charge is made and no donation accepted. The gardens that surround the Baba Atal Tower – richly painted with frescos depicting scenes from the life of Guru Nanak – are of a strange and wistful beauty. The whole is impregnated with an energy that typifies the soul of the Sikh.

Durgiana Temple is a Hindu shrine dedicated to the goddess Durga. Some parts of its architecture are closely similar to the design of the Golden Temple. Two other famous Sikh shrines can be visited at Taran-Taran, near Amritsar and at Dera Baba Nanak, 22 miles west of Gurdaspur.

Twenty-first Century in the East

At Ambala, we continue due north until, after some thirty miles of good road, we reach Chandigarh. Hitherto we have been making the acquaintance of cities with a history going back at least several centuries. Here is the first occasion on which we meet with novelty: we are in the presence of that new spirit of enterprise that characterizes post-Independence India. At the partition period the greater part of the Punjab fell to Pakistan, and this included its ancient capital, Lahore. A new capital had to be found – or rather, created. Simla, the old Government Summer Headquarters, was chosen as a stopgap but its wintry snows made it unsuitable as a permanent center. A site was chosen – one of great natural beauty under the Siwalik hills with two small rivers flowing on either side – and Chandigarh rose out of the earth. Six years later it was inaugurated by the President of the Indian Union as the Capital of Punjab State, and in November 1966 became also the capital of the newly-created state of Haryana, carved out of Punjab's southern territory.

Chandigarh is one of the very few cities in India which have been completely planned. Avenues, gardens, boulevards and promenades – all have been laid out with the objective that the needs of the inhabitants should be met at every point. It remains to be seen whether all this purposeful planning, this rectilinear alignment of the streets, the geometrical design of residential quarters will ultimately lead to that degree of homeliness that meets the intimate requirements of the Indian mind.

But one thing is certain: there are few cities like Chandigarh. There are plenty of oddities to be found in this venture of Le Corbusier's ultra-modern vision adapted to the tropics. The structure built to house the High Court is curious in the extreme. Atop this elongated edifice of reinforced concrete there curves a great double roof to act as further protection from the sun. It is a kind of stuc-

coed awning and gives the impression of the shell of a giant tortoise. Yet this is Asia and somehow these weird exaggerations in form and color seem to fit into the scene less incongruously than do their counterparts in Europe. Here, in this artificial city, the new architectural technique has found a sense of balance which is so often lacking when it intrudes upon already existing ancient symmetry. City planners, architects, students of art and thousands of tourists come to Chandigarh to see what man can create from a desert. When it is completed, and with it, the revolving statue of a hand symbolizing harmony among men (destined to be its central attraction), it will be even more popular.

Only ten miles away from this mushroom metropolis we may return to 17th-century elegance and splendor – the Mogul Gardens of Pinjore. Once the private preserve of the Maharajah of Patiala, the park has been thrown open to the public and is now a favorite haunt of picnickers.

Anandpur Sahib, a fortress-temple, near the historic town of Rupar, was founded by Tegh Bahadur, the ninth Guru who was put to death by Emperor Aurangzeb. It was here that the Sikh religion acquired its final militant character.

The two favorite pastimes of the hill-peasantry are bull fighting and folk-dancing. Two bulls are pitted against each other, encouraged by their owners and the numerous onlookers. The joyful abandon of the *bhangra* makes this community dance the most manly in all India.

Simla, the Viceregal Valhalla

Still moving north from Chandigarh we soon find ourselves entering upon a seemingly interminable succession of hairpin bends that lead us up, and ever up, until we land in that latter-day Olympus known as Simla. Or such it was in recent days gone by, when it constituted the peak-encircled summer seat of the British Viceroy. In addition to being India's premier hill-station, Simla is also the capital of Himachal Pradesh and is trying to wear an official look – a difficult job in this year-round holiday atmosphere.

With its green meadows of asphodel, of hyacinth and celandine, of carmine rhododendron trees surrounded by solemn forests of deodar and towering pine, Simla still retains the ghost of its past splendors: racing, golf and cricket still prevail. Meanwhile, in contrast to such cosmopolitan pleasures, in the bazaar there may be seen, day in, day out, inhabiting this colorful land: tall, stately Punjabis, the South Indians with their dark faces and rapid gestures, the hill people with their noticeable Mongoloid features and now and then a *lama*, complete with his prayer wheel, tinder and flint.

If you are in search of solitude we suggest a short climb, early in

the morning, to the summit of Jakhu (8,000 ft.), which towers over Simla, and you will be rewarded with the glorious spectacle of the sun rising over the eternal snows

Continuing North

Passing from Simla on our northerly route we next come to Naldera, a pleasant spot nestling on the edge of the forest depths. Great fairs are celebrated here in the middle of May and the gala dress, silver ornaments and bright eyes of the festive Pahari peasants lend local color and animation to the scene.

At Chail there is – of all surprising incongruities – a well-kept cricket pitch, encircled by tall forest trees. It claims to be the highest arena in the world dedicated to the cult of this curious game, in which the Indians show such marked proficiency. Our next point of interest, some tortuous 40 miles from Simla, will be Narkanda. From here we get a splendid view of the snowpeaked range of the inner Himalayas. From Hatu Peak – some 10,000 feet and a short climb from Narkanda – we find a striking panorama of the plains below and the surrounding snow bastions.

Before we leave this district we should cast an eye upon what is known as the Bhakra-Nangal Project. Situated some distance to our left, this gigantic engineering enterprise – supervised by that famous American dam-builder Harvey Slocum – consists in the harnessing of the snow-fed waters of the River Sutlej, by means of the Bhakra Dam. The scheme was first conceived by Sir Louis Dane, Lt. Governor of the Punjab, as far back as 1908. On the partition of the Punjab between India and Pakistan, it was found necessary to put this project through with speed, most of the best irrigated areas having fallen to the share of the Pakistanis. The Bhakra Dam, 740 feet high, is incidentally one of the highest in the world. It rises 14 ft. higher than the Hoover Dam in the USA. The mass of concrete poured into the foundations of this outsize obstruction is three times more than the total material disposed of to construct the seven mighty pyramids of Giza. Working three shifts round the clock, this stupendous job was carried out with amazing speed. The whole vast area, floodlit at night, gives the impression of some gala festival in the infernal regions. The effects of this colossal construction have been highly beneficial. Bhakra generates many thousand kws. of electric energy and helps to irrigate over 10 million acres. It has helped usher in the "green revolution" which has made India self-sufficient in food.

Kulu and Kangra

Situated at the bottom of a valley only some two and a half thousand feet above sea level, Mandi is an interesting town, though

somewhat too warm to be comfortable during the summer months. Not far away there is a lake famous for its floating islands. It is a center for Hindu, Sikh and Buddhist pilgrims who flock in large numbers to pay homage at their respective shrines.

There are strangely beautiful sculptures in the temples of Panchavaktra, Ardhanari and Triloknath.

From Mandi the Kulu road proceeds through the Mandi-Larji gorge of the Beas river for a distance of 25 miles. It is winding and narrow and, in places, traffic has to be alternately one-way only. This is one of those roads again that are motorable under favorable conditions alone. The rocky hillsides on either bank of the Beas rise almost perpendicularly to more than a thousand feet. The road has been blasted through solid rock and, in places, it overhangs the raging torrent only a few feet below.

Travelers have rhapsodized over the unique character of the journey up the Kulu Valley. Not more than a mile wide in most parts, and fifty miles in length, it combines the charm of a Devonshire combe with the steep silhouette of the Dolomites soaring up into the sky on either side. In March the apricot trees burst into pink blossom. On the higher slopes the giant rhododendrons with their crimson flowers give the appearance of trees decked out in gala with little red lanterns. Early in June the horse-chestnuts are in flower, millions of wild bees humming round them. By July masses of blue and purple iris are splashed over the hillside. Buttercups range in color from the familiar golden yellow to pink red.

Fruit farming has become a major industry in the Kulu Valley. Apples and pears of high quality are plentiful – as cheap as they are luscious – together with cherries, apricots, plums and peaches. In the adjoining Kangra valley there are several tea gardens. Formerly dedicated to the production of green tea for the Afghan market, the planters are turning their attention today to the processing of black tea.

The people of these valleys lead a simple and unsophisticated life. With few needs and fewer worries they are contented with their lot. Lively and good-tempered, fond of fairs and public assemblies, they have some pretensions to musical taste. It is most agreeable to hear the womenfolk singing while they work in the fields. Like most inhabitants of the hills they are superstitious and credulous. Whenever some misfortune assails them – a drought, a hailstorm, an unsympathetic official or a domestic sorrow – they seek an antidote by appeasing the particular god whose wrath brought on the trouble. The comparative remoteness of the valleys has invested them with a dose of serenity which no visitor fails to notice. The look of happy contentment of the people's faces, the slow tempo of life and, above all, the sumptuous bounty of nature, all contribute to the enjoyment of a holiday in these regions. A

curious feature is the fact that, while women do most of the work indoors and in the fields, the men sit at home and spin (however, it is fair to say they reserve themselves the job of plowing). The wool they spin is woven into blankets or tweeds which, though coarse in appearance, are extremely warm.

Local Eccentricities

The extensive grassy maidan of Kulu, the central promenade, stretching up to the precipitous cliff above the Beas serves as pasture-land and as the stage for colorful fairs held every year in spring and autumn. The autumn fair, which marks the celebration of the Dussehra festival, is the most important gathering in the district. The gods of the neighboring villages are brought down in gaily-caparisoned palanquins, to the accompaniment of fife and drum, and laid at their assigned places. Large numbers of booths are set up and there is a great deal of buying and selling of local products – shawls, homespun tweeds, Kulu caps and jewelry from various parts of the valley. The festivities are enlivened with folk dances and songs. The Kulu people have a naturally happy temperament and, at the time of the Dussehra fair, a liberal intake of homebrewed ale adds to the fun of the proceedings.

On one side of the fair you may see the palanquin of a local god swinging from side to side, though the men carrying the long poles try to keep it still. They seem to be helpless: the god tosses his ship from port to starboard because he is angry, or wishes to unburden himself of an important item of news. The people crowd round the oscillating sacred craft, for this is evidently some vital occasion. The priest comes forward and places his hand on the palanquin. Suddenly he goes into a trance and begins to mumble incomprehensible words which slowly change to articulate speech: mouthpiece of the god, he is ready to prophesy or answer questions. "It will not rain early this year because the people are becoming wicked." "The fruit crop will be good." A voice from the crowd cries out: "When shall I be able to complete my house? Three times have I constructed the roof and three times has it collapsed through no fault of mine." Promptly comes back the answer from the priest: "As soon as you return the pound of nails your father stole from the temple."

Manali, 24 miles north of Kulu is a beautiful spot in the midst of a pine wood, with high mountains towering above it. It can be made the headquarters of a mountain holiday with hikes, climbs and picnics, punctuated with sun-bathing, fishing and lotus-eating. Pay a visit to the Dhoongri wooden temple which stands concealed in a forest of magnificent deodars. It has a four-tiered, pagoda-shaped roof and the doorway is carved with figures and symbols.

Lahoul and Spiti

To the uninitiated Lahoul and Spiti – further north – mean little more than barren rocks and raging torrents, perilous mountain paths and glaciers unrelieved by ordinary creature comforts. To the lover of mountains they will be a unique experience. The Himalayas here assume their wildest and most magnificent aspects. The rich coloring of Lahoul with its sparse vegetation and the barren splendor of Spiti remain fresh in the visitor's memory and he feels that his journey to these parts has added a new dimension to his experience of nature.

For a trek to the Lahoul valley you have to cross the Rohtang Pass, at an altitude of 13,500 feet. Once you are in Khoksar, the first village in the valley, a jeepable road takes you to Kyelong, the headquarters of the Lahoul Spiti district. Not so long ago the jeeps that now ply on the road were dismantled, carried over the Rohtang Pass and reassembled on the other side, to the wonder and amazement of the Lahoulis, who had never seen a mechanical vehicle before.

The mountainscape in Spiti has an exotic appearance. The river is a fast-moving torrent which has cut its way through the ages to the bottom of a deep ravine. The valley is scarcely a mile across, with narrow strips of arable land lying a thousand feet above the river-bed. Steep rocky mountains rise from these level strips to heights of several thousand feet. All around a marvelous panorama of rugged crags and slopes that change their colors from pale pink to bright scarlet, alternates with the soft blues and greens of the glaciers.

The stocky Spitial's features have a definite Mongolian cast – narrow eyes and high cheekbones. He wears a long double-breasted woolen gown, reinforced by a woolen rope of astonishing length which is wound round the waist in multiple coils. This serves as a belt providing warmth, and turns the upper part of the gown into an ample blouse in which all kinds of articles are stored: a Buddhist prayer wheel; a silver bowl for water, tea or liquor; a spare garment; a newly-born lamb. . . . Women grease their hair with rancid butter and wear it in numerous thin plaits which are made longer by weaving yak's tailhair into them. Their hairdo thus resembles a net of black strands spread over the entire back and as far down as the knees.

Since food is scarce and arable land limited, the Spitials have evolved a scheme to ward off the dangers of over-population: the eldest son inherits the land, the younger sons are sent to one of the local lamaseries where they take a vow of celibacy. There are convents for women who fail to find husbands, but though monogamy is the general rule, both polygamy and polyandry are occasionally

in evidence. If the eldest son dies, his younger brother leaves the lamasery, takes over his deceased brother's land and his widow, as well as the children.

The valley of the Pin river is even wilder than that of the Spiti. It joins the main Spiti valley at a point near Dungkar and goes up in a south-westerly direction, ending below the Pin Parvati range, on the other side of which lies the Parvati Valley.

From Kangra to Dalhousie

Kangra itself is of small interest, it is the valley that leads up to it that is so beautiful. Yet it is the home of exquisite miniature paintings and an ancient town with several temples of artistic merit, one of which so attracted the great Mongol emperor, Tamerlane, that he led an expedition to plunder it. It was said to contain many millions' worth of jewels, unboiled pearls, gold and silver vessels.

We next come to Dharamsala, divided into higher and lower towns with a difference of some 1,500 feet between them. Upper Dharamsala is overshadowed by the great rock wall of Dhaula Dhar, where wander those legendary shepherdesses, the Gaddi maidens. Immediately above it rises one of the main spurs of the Himalayas, the dark, pine-covered mountain-side reaching out towards the upper peaks that soar into the regions of eternal snow. The countryside is rough, in contrast to the luxuriant Kulu and Kangra valleys.

A few miles before reaching Pathankot, we turn right for Dalhousie, a scenic and quiet hill station. This winding, narrow road is open only three times a day in each direction, for 20 minutes! Dalhousie is the gateway to Chamba, the "vale of milk and honey", sparkling springs and impetuous streams. Named after one of the British Governors-General in India, Dalhousie is hardly a hundred years old. The station is built around and upon five little hills, covered with a thick growth of ban oak, conifers and a large variety of trees and shrubs. Skirting these hills are a number of good roads of which the upper Bakrota Mall is the finest. Nearly three miles in length, it commands the double-barreled panorama of the plains to the south and the snow-capped mountains to the north.

Dalhousie is probably the cheapest hill resort in India. Even in its heyday it was less expensive than some of the better known hill stations in the Himalayas. The post-Independence partition of the country has greatly reduced the number of visitors, though it has in no way affected the amenities offered. Among the charms of Dalhousie are the throngs of Tibetan refugees, still in traditional garb, and the lovely picnic spots, pre-eminent among which is the plain of Khajiar, at about a day's march. Shaped like a saucer, this

mile-long and half-a-mile-broad level plain lies embedded beneath a dense pine forest. Covered with emerald turf and fringed by gigantic deodars, it hugs a temple with a golden dome. It also possesses a golf course set in idyllic surroundings.

Surprising Little Township

About ten air miles from Dalhousie we reach the town of Chamba, perched like some medieval Italian village fortress, on a flat mountain shelf, overhanging the rushing torrent of the river Ravi. It is the center of a valley rich in ancient remains and is well known for its Chaugan, or public promenade – a grassy *maidan* about half a mile in length and eighty yards wide. The town itself is a busy little place to which hill folk come to buy and sell their goods.

Chamba is surrounded by places of interest to the enterprising tourist. Special look-out points commanding panoramic views abound on all sides. A trip to Pangi, in the interior of the Himalayas, is the ambition of many a traveler. The region is dry and cold, mostly about 8,000 feet above sea level. In the midst of its wild rugged hills flows the great river Chandrabhaga in a deep and narrow gorge, lashing itself into fury against the towering cliffs that imprison it. The higher regions contain stern mountains rising one above the other beyond the snow line to a height of 18 to 22,000 feet.

Pangi has a reputation for pretty faces, beautiful dances and scenic splendor. Many excursions can be made from this center. Adjoining jungles abound in wildlife – from the snow leopard to the marmot and ermine weasel. Returning through Dalhousie and taking a westerly direction we arrive at Kathua, a place which does no more than present the usual scene – temples and the bright throng in *maidan* and bazaar.

Some few miles further bring us to Pathankot, whose rajahs were often in open rebellion against the Mogul Emperors – hence the picturesque Shahpur Kandi Fort, a 16th-century frontier bastion high on the bank of the river Ravi. This rapidly flowing stream is mainly remarkable for the strange rafts fashioned of inflated buffalo skins upon which the locals navigate its waters. This curious contraption is said to be the acme of security and can carry a couple of passengers. It is steered by two men who lie on the buffalo skins, half immersed in the icy water. With their hands holding on to the upturned legs of the animal, they work their legs like rudders and negotiate the raft safely through rocks and over the foaming rapids.

Pathankot is the gate to Kashmir – to Jammu and Kashmir, as the State is called officially, or “J and K” in the current jargon.

PRACTICAL INFORMATION FOR THE PUNJAB, HARYANA AND HIMACHAL PRADESH



WHEN TO GO? From October to March for the Punjab, a region which can be very hot in summer, from April to end of June to Simla and the mountains of Himachal Pradesh — unless you have decided to do some skiing or other winter sports in and around Simla. This is the region to which heat-crazed residents of the Indian plains flee in the middle of hot summer humidity. September–November: delightful autumn conditions in Kulu and Manali.



HOW TO GO? By air from Delhi to Chandigarh (1 hr.); Amritsar (1 hr.). There are some excellent trains linking this region to the rest of India: the airconditioned *Amritsar Mail* from Calcutta (Howrah); the airconditioned *Frontier Mail* (Delhi–Amritsar), a pleasant overnight trip; the airconditioned *Howrah–Delhi–Kalka Mail*, passing through Chandigarh and connecting with Simla by diesel train; the *Pathankot Express* and the airconditioned *Punjab Mail* from Bombay (Victoria). To Simla: by air from Delhi to Chandigarh, then road, taxi or bus, 70 miles to Simla. The H.P. Tourism Development Corp. operates a special tourist coach service to Simla and Manali from Delhi.

The Punjab T.D.C. operates regular coaches direct between Delhi and Amritsar.

By road: by car from Delhi to Amritsar it's 273 miles on Highway 1 via Ambala, Jullundur. You take the right fork after Ambala for Chandigarh and Simla. Pathankot is an extra 74 miles from Jullundur.

How to Get in Town from Airport: Airline passenger coach is the most dependable. Taxis available in Chandigarh and Amritsar.



FESTIVALS AND FOLK DANCING. The Punjab has a large Sikh population and their festivals are celebrated here with great gusto. January marks the culmination of winter. Popular melodies are sung around huge bonfires. In April/May, *Baisakhi* Day is celebrated with *bhangra* dancing for on this date did Guru Gobind Singh weld the Sikhs into a martial community in 1699. Kulu and Kangra valleys hold some of the most picturesque fairs and religious festivals in India, especially during *Dussehra* (Sept./Oct.). The *Menjar Mela* (fair) at Chamba and the *Jwalamukhi Mela*, held in April and October, are rightly famous; throngs of hill people in colorful costumes come in to the towns on those dates.

The *bhangra* with its manly movements is the most popular folk dance of the Punjab peasantry. There are no hard and fast rules. The dancers swirl round to the rhythm of drums, clapping and waving their sticks in joyful abandon. Brightly-colored turbans, a matching skirtlike *lungi*, a long Punjabi shirt and a black waistcoat complete the outfit. Community dancing is widespread in Himachal Pradesh during *Dussehra* and on other occasions.



HOW TO GET ABOUT? By bus or car. Taxis are generally cheaper than elsewhere in India despite the difficult ground, and cost Rs. 2 to Rs. 3 per mile. For local transport employ the horsedrawn tongas; for excursions one can hire ponies in all important centers. There is an excellent 2-day sightseeing trip to Chandigarh and Pinjore Gardens run from Delhi in a deluxe motor coach. Some distances: Pathankot to Manali (Kulu) 200 miles; excursion from Manali to Kulu 23 miles; from Jullundur to Kangra 86 miles; from Chandigarh to Simla 54 miles; from Simla to Kulu; via Narkanda and the beautiful Kulu Valley, 123 miles. The roadways system within the two states is highly developed and one can go almost anywhere by bus. Mountain roads are not motorable during the rainy season and in winter.

HOTELS AND OTHER ACCOMMODATION

AMBALA. (Haryana). Good night halt, has 2 Government Tourist Dept. approved hotels in the Cantonment area, both rock-bottom priced: *Parry's*, 126 Staff Road; 40 rooms with baths, and next door *Cecil Hotel*, 22 rooms with baths.

AMRITSAR. The Western-style hotels are: *Ritz*, the Mall. *Airlines*, Cooper Road and *Blue Moon*, the Mall. They have a few airconditioned rooms, all moderate. Inexpensive Indian-style hotels are the *Grand*, *Imperial* and *Amritsar*.

BHAKRA/NANGAL DAM. Three *Rest Houses*, reserve: Secretary to General Manager, Bhakra Dam, Nagal. Best, *Sutlej Sadan*, *Tourist Bungalow*, Punjab Government Tourist Bureau, Nangal.

CHAIL. *Chail Palace Hotel*, first class superior. Also 4 cottages and *Himneel Youth Hostel*. Contact Incharge, Palace Hotel, H.P. Tourism Development Corp., Chail.

CHANDIGARH. *Oberoi Mountview*, Sector 10, 33 rooms with bath, modern, fits into the general scheme of this city's planning. First class reasonable to superior. Indian-style *Aroma*, Sector 22, 36 rooms (30 bathrooms) is inexpensive. *Eagle's Nest*, Tourist Rest House, Sector 2, 8 good rooms, catering available. Pool. Three *State Guest Houses* all in Sector 7.

A *YMCA* for the young in Sector 11, apply Secretary.

DALHOUSIE. *Claire's*, on Court Road, 15 rooms with bath; reached by toll road after you locate gatekeeper; so-so comfort but inexpensive. Also in same category: *Aroma-N-Claire's*, 18 rooms. *Dalhousie Club* near bus terminus; twelve doubles, rock bottom and very good. Nearby: *Grand View*, in the same category and comfortable.

DHARAMSALA. (Kangra Valley). *Tourist Bungalow*, formerly the Maharajah of Kashmir's haunt (apply District Public Relations Officer, Kangra).

FARIDABAD. *Holiday-Inn* 40 airconditioned rooms, bar, swimming pool, miniature golf, nightclub. Ideal week-end stay out of Delhi.

JULLUNDUR. *New Skylark* is moderate. 72 rooms, restaurant. Also Indian-style *Jubilee*.

KASAUJI. *Alasia Hotel*, moderate, with 15 rooms.

KATRAIN (Kulu Valley). Excellent *River View Guest House*, 4 rooms only with att'd baths (open March-Nov.)

KULU. The 24-room *Oberoi Kulu Valley Resort* is tops; accommodation is in cottages. Bar and restaurant with superb views. Comfortable *ITDC Ashok Travelers' Lodge* with catering facilities, 6 rooms. There is also a *Tourist Bungalow Class II*.

KURUKSHETRA. *Rest House* (at Thanesar).

MAHALI (Kulu Valley). *ITDC's Ashok Travelers' Lodge* is good, and provides catering facilities. *Sunshine Orchards Guest House*, 12 rooms with baths, moderate, good Indian-style hotels. *Snow View* and *Banon's* (both open March-Dec.) *New Hope Guest House*, *Palden Nagi Guest House*.

MANDI (Kulu Valley). *Rest House cum Circuit House* (apply Executive Engineer, Mandi).

PATHANKOT. *Tourist Bungalow* (Class II) and *Rest House* (apply Sub-Divisional Officer P.W.D., Pathankot).

PATIALA. Splendid former residence of Maharajahs: *Baradari Palace Guest House*, by special permission of Chief Secretary, Punjab Government, Chandigarh.

PINJORE GARDENS (10 miles from Chandigarh). *Tourist Rest House* and *Rang Mahal* offer limited accommodations. Reservations Tourist Officer, Pinjore.

SIMLA (about 7,000 ft. up). Two Oberoi hotels lead the list of establishments, most of them closed in winter. The *Cecil*, on The Mall, has 41 rooms with attached bathrooms; a few de-luxe apartments, Open May and June only. *Clark's*, also on The Mall, open all the year round, a pleasant place in the turn-of-the-century Swiss chalet-hotel style, 47 rooms with baths and a few suites. Both hotels are first-class reasonable.

These two followed by *Himland*, Circular Road, 43 rooms with bath, and *Harsha*, The Mall, 20 rooms and reasonable restaurant. Other Western-style hotels, less expensive, are *Gair of India Grand* and *Baljee's Grand*, both on The Mall. Many Indian-style hotels ranging from inexpensive to rock bottom. Among these *Continental*, *Thakur*, *Marina*, *Rock Sea*, *Bridge View*, and *Pine View*. *YWCA*, The Ridge and *YWCA*, The Mall, are satisfactory.

RESTAURANTS. Chandigarh: *Kwality*, *Aroma* (good Indian food) and *Ambrosia*, all in Sector 22; *Ladina*, *Calypso*, *Paradise*, all in Sector 17. Dalhousie: *Holiday Inn* (with bar), *Aroma*. Nangal Dam: *Chief's* (near the dam); good

Indian food at *Nayyar Hotel* and *Prince's*, Main Market. Simla: *Baljees* (Indian food); also *Davico's*, *Indian Coffee House*.



HIKING. The northwestern Himalayas, comprising the state of Himachal Pradesh and the Kangra district of Punjab State, are a hiker's paradise. A great deal of initiative has been shown lately in opening up hitherto inaccessible areas by building motorable roads and by tracing bridle paths. There are numerous easy treks for hiking and Forest Rest Houses along the more important routes. Detailed information is given in two excellent publications of the Department of Tourism: *Kulu and Kangra* and *Trekking in Lower Himalayas*, obtainable through its offices abroad or in India. There are splendid walking opportunities around Simla.



FISHING. Kangra Valley is famous for mahseer fishing (at Nadaun and Dehra Gopipur). Near Simla one can fish trout in the Pabar near Rohru. Mahseer in Giri and Chamber rivers. Season: from mid February to end of April and from beginning of October to end of November. Licenses: Assistant Warden of Fisheries, Palampur and the Assistant Warden of Fisheries, Dehra Gopipur for Kangra and Kulu; Director of Fisheries, Bilaspur for Himachal Pradesh.



USEFUL ADDRESSES: *Tourist Information and Guide Service* (in alphabetical order of place-names): District Public Relations Officer, Amritsar; Tourist Information Center, House 9FB/10, Sector 22-A, Chandigarh; Tourist Information Bureau, Dalhousie; Himachal Pradesh Government Tourist Bureau, Kulu; Himachal Pradesh Government Sub-Tourist Bureau, Manali; Punjab Tourist Bureau, Pathanakot; Punjab Government Tourist Bureau, Upper Flat, Water Tower Building, Nangal; Himachal Pradesh Tourist Bureau, The Mall, Simla.

Indian Airlines: 48 The Mall, Amritsar, tel. 42607; Lachmanji Kalka Building, Sector 17C, Chandigarh, tel. 721 and Dhalpur Maidan, Kulu.

Shopping centers: Sector 22, Chandigarh; Tibetan Refugees Handicrafts, Dalhousie; Himachal State Cooperative Stores, Lakkar Bazar and Lower Bazar in Simla.

Golf: a 9-hole course at Naldera, 14 miles from Simla.



KASHMIR, JAMMU AND LADAKH

A Glimpse of Heaven

"Kashmir – only Kashmir!" Such were the last words, the dying wish of one of the most majestic of the Great Moguls. On his return to the land of his heart, on his way to the enchanted vale, the Emperor Jahangir fell sick and died. Satraps and nobles, his imperial court, surrounding in sorrow-struck awe the death-couch of the Great Mogul, they pressed him to give them his last wish. And all he said was . . . "Kashmir!"

This Oriental super-Switzerland has lost nothing of that magnetic charm it held centuries ago in the days of the Moguls. The very air of this miraculous vale leaves the most hidebound materialist – be he from Wall Street, Manchester or Moscow – dumbfounded. Speechless he falls, a willing slave, under the spell of this conspiracy of mountain and mere, Nature's masterpiece, her jewel of the East. Once down within the "Happy Valley", down from the solemn fir-clad heights that encircle this dreamland on all sides, one feels a strange and surprising joy. One feels at last cut off from the world as day follows each enchanted day during a Kashmiri sojourn.

Kashmir formed part of Asoka's far-flung empire. Akbar took it in 1587, and the Mogul emperors never ceased to pay lengthy visits to Kashmir from that date on. They did not like the dust and heat of the plains, and sought refuge in this idyllic vale where they laid out, at lavish expense, a number of gardens of fantastic elegance. But the appeal of this mountain-encircled valley, unique in its beauty, has survived the fall of the Moguls. It was highly appreciated, as a select holiday resort, during the last decades of British rule in India.

Since only the higher officials in days gone by could afford the time and expense involved in making the journey, Kashmir has escaped being Europeanized and never became a "hill station". Added to which, up to the moment of independence and subsequent partition, the country was a semi-autonomous state. It was ruled over by the Maharajah of Kashmir and Jammu, although there was a representative of the British Raj, known as the Resident. Yet, rightly, no European was allowed to own land in the State or to build.

Kashmir – slightly smaller than Great Britain, only 4 million inhabitants – is the heart of Asia. Few realize that it is farther north than Tibet. For many thousands of years the caravans have passed from China and elsewhere through Kashmir on their way down with their precious merchandise into the plains of India. The same continues today to a certain extent – and that is why one meets here such a variety of races, national costumes and traditions. The Kashmiri *pandit* (the word means "man of letters") forms the Hindu leading minority (Mr. Nehru was a Kashmiri *pandit*); is usually an erudite individual – and has been traditionally recognized as such ever since the days of Akbar. The Kashmiri Moslem peasant, on the other hand, simple and hardworking, is of interest for a peculiar custom. In the summer heat, when usually stripped to the waist, his torso is seen to be covered with scars. These are caused by burns when, in the winter, he goes about with his portable central-heating under his overcoat and the burning charcoal spills and burns his body. The average Kashmiri wears only two garments – this upper cloak composed of rough brown-colored sacking and a pair of voluminous knickerbockers. This heating contraption, known as a *Kangri*, consists of a small wicker basket with a metal pan in which the glowing coals are stored. It is kept in place by a leather strap which he hangs round his neck.

If the beauty of surroundings, the softness of the air, the richness of the pastures have somewhat diminished the stamina of the Kashmiri valley-dweller, this same land of sedatives is a peerless stimulant to the overworked and office-jaded Westerner. It is just what the doctor ordered.

Exploring Kashmir and Jammu

One first catches sight of the snow-capped bastions of Kashmir, the Panjal range, on entering the Jammu region from Pathankot. Jammu splits up naturally into three tracts – the mountainous, the submontane and the plains. The inhabitants of these three divisions have their own dialects, customs and modes of dress. The Dogras inhabiting the plains are a hardy people and speak Dogri – a mixture of Sanskrit, Punjabi and Persian. The inhabitants of the "middle-mountains" are called Paharis. They are tall and wiry and occupy themselves in agriculture and cattle-breeding. Like the Kashmiris, they have developed a remarkable swiftness of foot and can cover long distances without fatigue. The Gaddis and Gujjars are always on the move, with their herds of cattle, from one end of the State to the other. In summer they climb high mountains and make temporary flat-topped mud huts for themselves and their livestock. They are a fine hill race with a Semitic cast of countenance.

The city of Jammu has long been a center of Indian culture where the arts have flourished; the Pahari painters have been renowned through centuries for their dexterity of line and matchless blend of color. In pre-Independence days, unlike Kashmir, Jammu was almost a closed part of the State. The Maharajah liked to keep it strictly to himself – and the British Raj, wisely enough, lent him every assistance in doing so. No European was allowed to enter the place without a Government permit. Each winter the Maharajah moved down from the snowy heights of Kashmir and retired to his palace in Jammu which enjoys the winter climate of the plains, standing at a thousand feet above sea level.

The *maidan* is a broad and noble terrace and it is from here that we get that view of the great width of plain that is so impressive: we seem to be looking at the naked skin of India.

Before saying goodbye to Jammu City, let us mention the multi-towered Raghunath Temple which shows a marked difference in architectural style from other Hindu shrines one finds in the northwest of India.

The Banihal Pass

On our way to the Valley of Kashmir (5,000 ft.) we shall have to cross the mountain bastion that surrounds it on all sides by way of the Banihal Pass, itself at almost 9,000 feet. The pass is supplemented by a recently completed tunnel, making road travel possible throughout the year. Its entrance is sometimes blocked in winter by snow some twenty feet deep. Strings of pack coolies still go over the pass by a straight climb. It takes a day to cover the

eight miles up and over. Every hundred yards or so there is a solidly built stone shelter for the coolies (and other such madmen who cross in winter) since the climb gradient is little short of perpendicular and the average visibility not more than some twenty feet. The word "Banihal" is the Kashmiri for blizzard, and it blows blizzard most of the time during the four winter months.

Srinagar

We have now little over a hundred miles to go to reach the capital of this captivating country – Srinagar. It is pronounced as if it were written "Sirrynugger" – which at once makes it easier. We are now in the Himalayas, at the head of the famous valley, eighty-four miles long and twenty to twenty-five miles wide. The road stretches out before us in an almost Roman straight line. The roads of Kashmir are poplar avenues, planted and tended at the command of the Great Moguls. Boxed up on all sides by mountain walls as we draw nearer to Srinagar, we have reached the literal back of the beyond.

So this is the Venice of the East! But Venice ensconced miraculously in the midst of a super-Switzerland. So "super" it is that, on returning to Europe or America, our mountains look downright dull. Yet Srinagar has many characteristics that are neither Venetian nor Swiss. Its flowering house-tops are essentially its own. For a short space of some few weeks, before the summer sun has burnt them up, they turn the flat rooftops of Srinagar into a top-story flower-garden. The roof of the Kashmiri house is made of earth. Watered by the rains and snow of winter, it soon becomes a field of grass in early spring – followed by flowers, until scorched into hay at the approach of summer. All down the banks of the Jhelum, on either side, between the bridges, these natural roof-gardens lend a unique aspect of gaiety to this subtropical city.

Like a row of boxes with smaller boxes pasted to their sides, hundreds of brown houses line the river. They are touched up with the color of painted shutters and inlaid arches over the small windows. Vividly dyed skeins of wool hang from doorways, and everywhere clothes hang in the sun to dry.

Large vessels, on which whole families live, haul timber up and down the crowded river. Between them, *shikaras* thread their way. These graceful boats, with canopied roofs and fluttering curtains, glide up the river to the peaceful Dal Lake where most of the "houseboats" are anchored.

The bazaar life of Srinagar is like a scene out of the "Arabian Nights." The streets are shrouded from the light by awnings narrow and obscure. Men in fur caps and women in dark-colored

"tent" robes and flashing jewelry walk along the bustling streets. Horse-drawn *tongas* speed by with jangling bells. Old men in turbans sit on the busy sidewalks smoking their quaint-looking *hookahs*. Stalls display all the artistry of Kashmir: carved woodwork, papier mâché objects, silverware, shawls, magnificent carpets and semi-precious stones.

Apart from the attractions of the river with its nine bridges, Srinagar has a unique landmark—a sharp hill, a thousand feet high, still in the precincts of the city, with stone steps running right up. And at the top, a small pointed temple to Siva, named after Sankaracharya who came to Srinagar 1,200 years ago from India to revive Hinduism which had been eclipsed by Buddhism. From here one has a striking panorama not only of the city but of the configurations of the river Jhelum and the adjoining Dal Lake.

As a predominantly Moslem city, Srinagar has its fair share of mosques, the Juma Masjid, largest in Kashmir; the Pathar Masjid, built by Jahangir's wife, Nur Jehan, and the pagoda-like Shar Hamadan, entirely of wood.

Dal Lake

The first thing the newcomer does on arriving in Srinagar is to go to the Dal Lake. The houseboat is, by force of tradition, the first attraction. As a means of getting back and forth from this floating home, we must make use of the *shikara*. This skiff-like punt has rightly been dubbed the gondola of Kashmir. It can take four passengers; but, with two, it constitutes the acme of comfort when transported over a waveless sea under a canopy of plaited straw hung round by silken curtains.

The houseboat is actually no more than a makeshift invented at the close of the last century in consequence of the Maharajah's edict prohibiting the ownership of land by Europeans. So they took to the water—hence the houseboat. The evening cocktails on the upper deck, with the sunset glow over the surrealistic landscape are incredibly grand-scale—yet snug and homely.

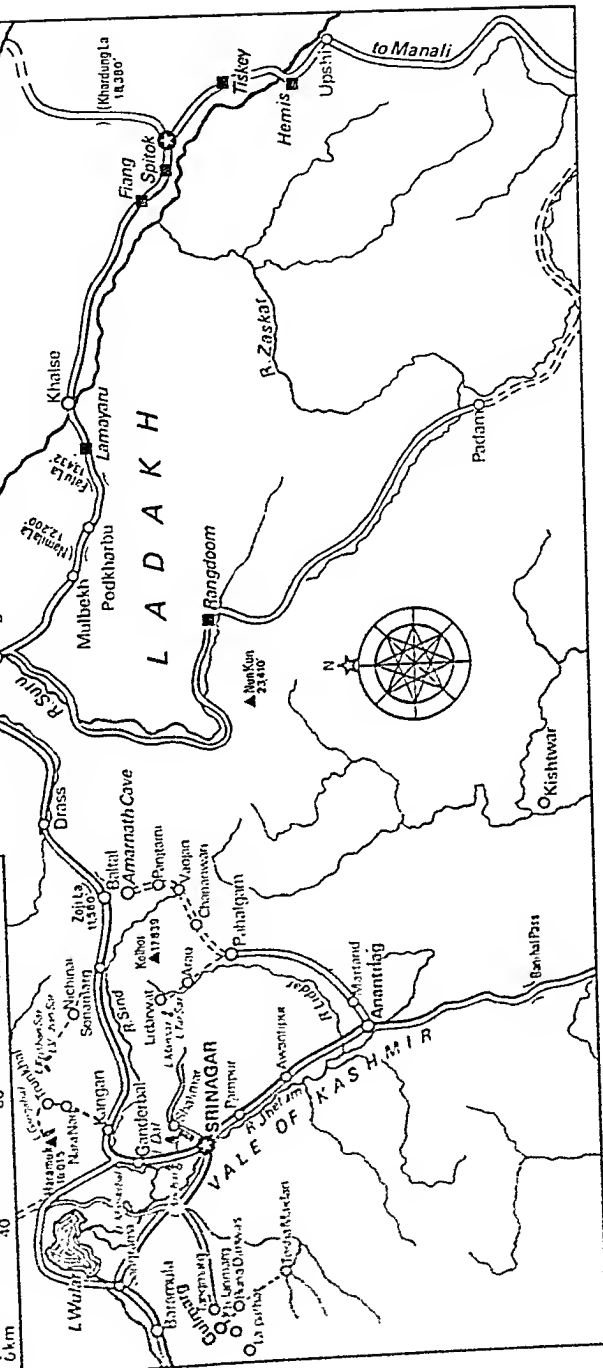
The houseboat proves an easy prey for the small tradesmen from the city. They paddle out in their *shikaras* and besiege the unwary tourist. Some are exorbitant in their prices but one can always bargain. In fact it is expected. And quite a few of these aquatic peddlers have small brass ornaments, some of them really ancient, of great artistic merit and at reasonable prices. Others, of course, are pure crooks.

Unlike the muddy-colored snow-waters of the Jhelum, those of Dal Lake are crystal clear, being fed by springs. At intervals all round the 12 square miles surface stand the giant plane trees, called *chenars*, planted by the Great Moguls. They form the background

Vale of Kashmir & Ladakh

■ Monastery

0 miles 25 40 50 75 120
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to Shalimar Bagh, meaning the Garden of Love laid out nearly four centuries ago by Jahangir for his Queen Nur Jehan.

The Nishat Bagh (Garden of Pleasure) rising from the Dal in terraces of flowerbeds, with its avenue of cascades playing against the blue mountain background, has a grandeur all its own. The Garden of the Morning Breeze (Nasim Bagh) lies opposite, on the other side of the lake, and is the oldest in date: Akbar the Great laid it out after the conquest of Kashmir. Nearest to Srinagar and the smallest in size is the Chasma Shahi (Royal Spring). In the neighborhood, surrounding Srinagar, the Kashmiri craftsmen produce by hand their woodcarvings and lacquer work.

A Tour of the Lakes and Valleys

Before we start on our tour of the lakes and valleys, let us make a car-cum-pony expedition to Gulmarg (8,500 ft.) the "Meadow of Flowers" (*Marg* is the Kashmiri for an upland meadow). Here we find ourselves back in highly Europeanized surroundings – tennis courts, golf course, large hotels; for Gulmarg was the summer hill station for the British Resident and all his circle. Walking along Gulmarg's Circular Path you have only to look down to have a magnificent view of the entire Valley of Kashmir, including Srinagar. Fine views can also be obtained here of Nanga Parbat (over 26,000 feet). This giant, whose name means literally (and unimaginatively) "Naked Mountain", dominates the landscape for many miles in all directions.

A few miles before returning to Srinagar, we turn to the left on to Baramulla road at Sangrama to take the track that leads to the Wular. This is the largest lake in Kashmir. It is something like the Lake of Geneva and Haramuk, the mountain at its head, a kind of magnified *Dents du Midi*. The waters of the Wular are of a soft jade color. Sunsets on this lake, as seen from the houseboat, are beautiful.

Leaving the Wular, we arrive after a few miles at Lake Mansbal, famous for its lotus blossoms. Here we take the road that branches to the left (at Ganderbal) into the Sindh valley, one of the most famous in Kashmir. As we pass through it, the mountains come down precipitously on both sides, thickly covered with that particular kind of Kashmiri pine known as the budle tree. The average specimen of this great conifer stands at over a hundred feet.

At the head of the valley we arrive at Sonamarg, the "meadow of gold" – named after the golden aspect of its massed spring flowers. Just over 50 miles north-east of Srinagar, it stands at almost 9,000 feet above sea-level and offers a favorite camping ground in the summer. It is from here that treks are made into the

wild lands and barren wastes to the north and east on the confines of Tibet.

We now start to ascend the Liddar Valley. The scenery here, though perhaps a trifle less acrobatic than in the Sindh, is more majestic. As we come down the valley, we pass the sacred cave of Amarnath, with the pilgrims' rough-hewn track, steps cut out of the living rock, leading straight up to it. They come each year, from every corner of India, old men and young, pious Hindus to pay their respects at the shrine of the *Siva lingam*. The cave is situated, amid snow and ice, at a height of nearly 13,000 feet and is cut off in winter. The most auspicious moment in the whole year for worship is the night of the full moon in the month of Sravan (July–August).

Passing down the Liddar Valley we next come to Pahalgam, a place of wondrous natural beauty. Climatic conditions in the summer are ideal for tent life and most visitors spend their time here under canvas. At no more than 7,000 feet above sea level, the tourist does not find his energy taxed in the way that it is at great elevations. The scenery is exquisite; flora and fauna divert the newcomer. Large brown bears may be observed – at a comfortable distance, through field glasses – as they sit, like overgrown children, in wayside bushes eating berries.

At this point we might like to make short excursions to various beauty spots. Those who are equestrians will soon find that the ideal way of seeing the country in this region is on horseback. Ponies are always available in Kashmir and some of the most beautiful parts which cannot easily be reached by car, become accessible without the fatigue of having to move about on foot over this hilly country. On these little expeditions off the beaten track, one must be prepared for surprises. It is quite possible to turn a corner on some hill track and to have to draw rein sharply on finding oneself emerging on to a mountain meadow, and apparently running into a flock of sheep. At least that is what they will look like in the white mist of the low-lying clouds. These greyish forms, the size of sheep, suddenly put out wings – and start to run. Fortunately not towards, but away from the adventurous intruder. It is at that moment that one realizes that they are vultures!

The Kolhoi Glacier

The romantic-minded traveler who may wish to take the bridle path up to the Kolhoi Glacier, whether on foot or mounted, will be well rewarded. Along this short rough track he will meet with some of the best scenic effects for sketchbook or camera to be recorded in the whole of Kashmir. And this is to say quite a lot since, by general poll of opinion, there is no quarter of the globe which can

compete in beauty with the breath-taking panoramas – and close-ups – of this roof-garden, roof-of-the-world, tourist-captivating country.

Continuing our journey up the bridle path that leads to the glacier, we soon arrive at Liddarwat, a resting spot of great attraction. The sun pours down from a subtropical sky and yet the tall encircling pines seem to hold night forever beneath their branches. As the glen narrows we arrive at the great frozen river that seems to be motionless and that is ever advancing, inch by inch, until it melts and dissolves into ice-water. And this same ice-water, when drunk in moderation under the midday heat of the summer, provides a natural champagne.

Whence back upon our tracks to the local Pahalgam metropolis, and on beyond, continuing our way down the Liddar Valley, in Martand there are ancient ruins and a great temple, believed to have been built by King Lalitaditya as far back as the 8th century. The extensive nature of these ruins conveys some idea of what must have been their size in days gone by and thus the importance of Kashmir at that remote period.

Snow Bridges

A word of warning for those who are adventurous enough to follow these entrancing valleys right to their watershed; let them beware of leaving it too late in the year. Such treks as these can only be accomplished with a guide. The danger lies in the melting snow. Up to the end of May, or the beginning of June, the snow-bridges can be relied upon. After that date they can be most treacherous. And what is termed a "snow-bridge" in Kashmir is, in its early phase at least, hardly a bridge at all. During the heavy winter falls the ravines get filled in and bridged over with snow, the mountain torrent forcing its way through in a tunnel underneath. Thus, until the thaw has set in, it is possible to walk up and down these precipitous gorges on top of the snow, with the river hurtling its way through beneath, unseen and unheard. But, once the snow begins to melt these bridges become so slender at the middle of their arch that they may snap at any moment – and this quite often means a drop of fifteen to twenty feet. The snow-bridge may already have ceased to meet in the middle, leaving a gap of two or three feet. The guide will lend a hand across and tell you to jump. You do – and all is well as you hasten off on to the firmer portions of the wilting structure. The safest trip is the giant snow-bridge at Chandanwari, a 10 miles' pony trek from Pahalgam.

Continuing our return journey down the Liddar Valley, we arrive at Anantnag, where we rejoin the Vale of Kashmir. This place is famous for its springs and here we find ourselves once more in the land of the spreading *chenars* and the poplar avenues.

Ladakh

One of the newest "adventure" travel opportunities within India is the remote and rugged Himalayan region of Ladakh, only recently opened to air travel, with Indian Airlines services to Leh. Lying north of Srinagar, from which it can be approached by road, Ladakh borders on China to the north and east. The territory of Ladakh, representing 70 per cent of the total area of Jammu and Kashmir State, is one of the highest regions of the earth. With a total population of only 110,000, Ladakh has one of the lowest population densities in the world of about 2 to 3 per square mile. For the most part inhospitable and craggy, the forbidding terrain is arid beyond belief, with mountain peaks soaring 3 to 4 miles high. The joint effects of elevation and isolation amid snowy mountains produce perhaps the most unusual climate in the world. Burning heat by day is succeeded by piercing cold at night, and everything is parched by the extreme dryness of the air. The annual rainfall rarely exceeds 3 to 4 inches. As one drives along the ups and downs of arid, barren, sun-beaten and windswept mountains for miles and miles, there is no sign of human being, bird or tree, just deserts of granite dust, bare crags and mountains of different hues, which give a feeling of being somewhere on the lunar surface.

In spite of this forbidding terrain, Ladakh has its own charm and attraction for the tourist. Pink granite contrasting with a deep blue sky, brisk sunshine, keen air and green valleys dotted like oases in a vast desert present a goal worth visiting. There is great cultural variety among the peoples inhabiting different river valleys.

The most striking feature in the physical aspect of Ladakh is the way in which its mountain ranges run across it from southeast to northwest. This general direction of mountain chains determines the courses of the rivers as well as the boundaries of the natural divisions of the area. The ranges from west to east are the main Himalayan, the Zaskar, the Ladakh, the Muztagh and the Kuen Lun ranges. According to its system of rivers, Ladakh can be divided into a number of valleys, the principal one being that of the Indus which runs through the entire length of the region from southeast to northwest.

Exploring Ladakh

Ladakh is connected with Kashmir Valley by a black-topped road which remains open from May to November. The road passes through picturesque villages on the banks of the River Sindh, leaving the valley at the lush green Meadow of Gold (Sonamarg). The first pass to be crossed in order to reach Ladakh is Zoji-La (11,578 ft. above sea-level). On the other side of the pass starts the Drass Valley. The two sides of the pass consist of green-clothed,

forest-clad hillsides, while the Ladakh side is arid, bare and stony.

Below Tashgam starts a granite country, the mountains rising on both sides to serrated ridges of 17,000 to 18,000 ft., the whole vertical height down to the river being of bare, irregular, broken cliffs and shale.

Kargil, the second largest town of Ladakh (population 2,800) is situated on the left bank of the River Suru which flows into the Indus at Marul. The Suru Valley, with Kargil as the headquarters, is peopled by Moslems. The villages in this area are about 9,000 ft. above sea-level. There is less snow in winter, and the sun has a greater force and warmth, stimulating the abundance of fruit trees, mainly mulberry and apricot. Willows and poplars grow along the water courses in the terraced fields.

After crossing the Suru the road goes along a flat sandy plateau and then again descends into a narrow valley. Following the course of the stream it passes through Mulbekh, the first village having a monastery of some significance, perched on a high rock. There is a large statue of Maitriya (future Buddha) carved on the road side. From here the road turns into a landscape of lunar dunes and climbs to the top of 12,200-ft.-high pass of Namila-La. The road then winds up toward the highest pass on the Srinagar-Leh road, Fatula (13,479 ft.).

About half-an-hour's drive from the windy and ehilly Fatula brings one to the mysterious Lamaryaru, Ladakh's oldest monastery. After a curve in the road, Lamaryaru suddenly appears, an old Tibetan village with a monastery situated on top of a rock. The road crosses the Indus near Khalse, with ruins of Zorawar Fort adjacent to the bridge. From Khalse onward the road follows the Indus almost continuously and is more or less level. As the road nears Leh, it passes along a number of terraced plains of considerable length.

Situated at the apex of a triangular plateau formed by the Indus, at an altitude of 11,500 ft. above sea-level, Leh is the capital of Ladakh. It is a compact small town of 8,500 people, and its most striking building is the palace of the former rulers. Houses cover the lower slopes that rise up to the spur on which the palace stands, rising boldly for eight or ten stories from the rock. Higher up the same ridge are the monastery and the towers of an old fortification. On the plain below is the newer part of the town.

Entering from the direction of Kashmir, one passes a big stupa and after turning a curve, finds oneself in a long, wide bazaar, the houses uniformly built and whitewashed. This is a good place for a little solid haggling. At the farther end of the bazaar is the old part of town, the houses separated by winding alleys. On the outskirts of the city are gardens and plantations.

Shrines and Festivals

One of the main attractions of Ladakh is the profusion of Buddhist monasteries. There is a monastery in nearly every village; sometimes a small one holding only one or two lamas or monks, sometimes big enough to be the home of hundreds.

These monasteries are the most conspicuous buildings in the country, always somewhat apart from the village houses, often situated high on the spur of a mountain or on an isolated rock, always difficult to get at. Some lie beneath beetling cliffs.

Here are a few of the more important monasteries that the tourist can approach fairly easily:

Hemis Gunpa is the biggest monastery in Ladakh, situated 40 km. from Leh along the Leh-Manali road. It is not visible from the road itself, as it is located up a side valley. Hemis Gunpa contains statues of gold, stupas decorated with precious stones and many tankhas (paintings on cloth). A colorful festival, known as the "Mela of Hemis Gunpa", is held here in June each year. People come from all over the province in brilliant costumes to join in the celebrated mask dance.

On the way to Hemis is the monastery of *Tiskey*, situated on a hilltop. It has a lovely location, and one can enjoy views of the green Indus valley from its roof. The monastery has a number of rooms full of statues, stupas and tankhas of all kinds.

About 15 km. from Leh on the way to Hemis is the *Summer Palace* of the old Rajah of Leh. The palace is situated on top of a hill and houses the largest victory stupa with a golden top. The monastery has a two-story-high statue of Buddha in a sitting position. As the building is quite often closed it is advisable to make arrangements with the lama to visit.

About 3 km. from Leh is the *Gunpa of Kaushak Bakula*. Here there are innumerable small statues of pure gold and a number of interesting paintings. The Gunpa can be visited in the evening, as it is well lit.

Several kilometers short of Leh on the Srinagar road, on top of a small hill overlooking the Indus, is the *Spitok* monastery. There is a totally new gunpa within the monastery, as well as the old gunpa which has been well restored. The proud possessions of this shrine are a number of intriguing tankhas. Higher up the hill is a chamber housing enormous statues of the goddess Kali (the goddess of wrath) with faces covered. They are unveiled only once a year at the annual mela which takes place in January. This chamber also contains a very old collection of masks.

Fian Gunpa is situated 20 km. short of Leh. The Head Lama of this monastery, Kaushak Toghan, is the Vice-Chairman of the

Ladakh Development Committee. The monastery has some beautiful statues and tankhas.

Immediately after crossing the highest point on the Srinagar-Leh road (Fatula), one descends into the valley of the Indus along a winding road with dozens of curves. Suddenly a very strange-looking village with a monastery will come into view. It is *Lama Yaru*, the oldest monastery in Ladakh. The village has the appearance of being straight out of James Hilton's *Lost Horizon*, and one does wonder at the similarity between the words Srinagar-Leh and Shangri-la!

PRACTICAL INFORMATION FOR JAMMU AND KASHMIR



WHEN TO GO? April and May is an ideal time to visit Kashmir. The snows in the upper reaches start melting and the willows turn green. Almond trees bloom and flowers carpet the landscape. Water-skiing, boating, swimming and hiking can be best enjoyed in June-July. Anglers will get a big haul of brown and rainbow trout, and *mahseer* fish during August-September. October is still pleasant but mornings and evenings are quite cold. In the hill stations warmer clothing becomes necessary. September-October is the best season for shooting small game. In November the snowy winter starts setting in. Gulmarg is once again the annual meeting ground of the Ski Club of India.



WHAT TO SEE? The beauty of Kashmir Valley has an overwhelming impact on all visitors. The magnificent scenery and the mystic atmosphere are an experience never to be forgotten. Set against the backdrop of the beautiful waterway, Srinagar is a quaint city and a whirl of activity. The various Mogul gardens are at short distances from the capital. There is a *son et lumière* show at Shalimar all through the good weather. Dal Lake, spring fed, is most colorful with its floating gardens, puntlike *shikaras* and houseboats. Jammu, a convenient stage on the road journey to Srinagar, is the winter capital of the state and a city of temples.

There are a number of alpine lakes around Srinagar; Anchar Lake, with floating gardens of lotuses better than in Dal Lake. *En route* to Wular is Manasbal, loneliest but loveliest of all lakes; Wular is the largest freshwater lake in Asia. Downstream from Srinagar, it's an easy daytrip by boat. There are half a dozen other lakes in the valley region which can be reached fairly easily by road or on ponyback.

Gulmarg, at a height of 8,500 ft. is known for its golf and a seven mile long circular road which affords a magnificent view of the entire Kashmir Valley. Pahalgam (or Pahtgam), 60 miles east of Srinagar, is second only to Gulmarg in the beauty of its landscape. It's a good base for hikes to the higher mountains and the Kolhoi Glacier. Sonamarg, at 9,000 ft., is only 51 miles northeast from Srinagar. An excellent camping ground, it provides an approach to a number of nearby glaciers.

If you can't devote at least three days to Kashmir, don't go at all! We know you are in a hurry to "chalk up" as many places in India as your tight airline schedule permits, but nature's favorite bears no comparison with places of historical or architectural interest and one can't simply "have a look" and leave! Here is our suggestion for a 4-day itinerary:

- First day: Morning – Srinagar City Sightseeing;
Afternoon – climb Shankaracharya Hill, grand view;
Evening – visit Bund and Central Market.
- Second day: Excursion to Mogul Gardens by *shikara* boat; lunch at Nishat or Shalimar Garden restaurants; visit Nehru Park on a small island on return journey.
Evening – *Son et lumière* (sound and light) at the Shalimar Gardens in Srinagar.
- Third day: Excursion to Gulmarg. Leave by car/bus for Gulmarg on the new road via Tangmarg. Lunch; continue to Khilnarg (3 miles); view Nanga Parbat peak and mountain ranges. Arrive late in the evening in Srinagar.
- Fourth day: Excursion to Pahalgam, 3-hour drive through superb valley scenery to this glorious valley. Horses available for spectacular ride up into the more remote valley and old village.



HOW TO GO? There are daily flights operated by Indian Airlines between Delhi and Srinagar, via Chandigarh or Amritsar, and Jammu (3 hrs.). In addition, there are direct flights (all year) from Delhi (one hour);

other jet services from Bombay and Calcutta connect with these.

Daily direct rail services operate from Bombay, Calcutta and Delhi to Jammu, the railhead for Kashmir. Most of them arrive there in time to catch the coach which operates to Srinagar. Some of the airconditioned crack trains with connections in Pathankot; from Delhi, *Srinagar Express* (10 hours); from Bombay (Central), *Frontier Mail* (34 hours) (change at Delhi); from Calcutta, *Howrah-Kalka Mail* (36 hours) (change at Delhi); from Madras (Central), *Grand Trunk Express* (55 hours), (change at Delhi).

In Jammu one can connect with bus or car transportation up the scenically spectacular Kashmir Valley to Srinagar, a 7-hour journey by car, or 9 hours by bus, longer in winter.

Ladakh can be reached by twice-weekly Indian Airlines flights from Delhi or Srinagar, or by a long bus or car journey. The trip by road is tough, but spectacular and worthwhile.

How to Get to Town from Airport: Airline buses available both at Jammu and Srinagar. Taxis will cost Rs. 20 and Rs. 35 respectively.



HOW TO GET ABOUT? Buses plying between Jammu and Srinagar complete the journey in one day. Government buses run regularly between Srinagar and Pahalgam (except Sundays) via Awantipur – Anant-

nag, to Tangmarg and on to Gulmarg by the new road to Wular Lake via Pattan temple ruins - Watlab - Manasbal Lake - Kheer Bhawani temple and Ganderbal (three times a week); to Sonamarg, once the route opens early June (three times a week). All these excursions can, of course, be made by taxis and station wagons available at the Tourist Reception Center, at Nedou's Hotel or at the Kashmir Government Transport Headquarters. Small taxis cost Rs. 2 per mile, large ones and station wagons cost Rs. 3 per mile. Hire on mileage basis possible only when journey exceeds 30 miles; for a journey not exceeding 30 miles, and within 6 hours, a small car costs Rs. 60 and a large car Rs. 75, not including fuel charges. Night halage is charged at the rate of Rs. 15 per night for cars and station wagons.

Gaily decorated *shikara* boats ply on Srinagar's waterways and on Dal Lake, providing a pleasant relaxation. Fares are controlled by the Directorate of Tourism and are too involved to be enumerated in detail. Reckon on Rs. 20 per day or Rs. 5 per hour. One pays Rs. 5 per hour for the hire of a *shikara* and wages for 2 oarsmen. It is customary to give an extra tip of one rupee per oarsman. *Shikaras* cannot accommodate more than four adults.

THE JAMMU REGION. If you are not in a hurry, a closer look at the Jammu region could be a rewarding experience. Bahu Fort, Ramnagar's Amarmahal Palace, Kapurthar Fort, Akhnur and Samba Forts and many others bear witness to the former hill state's will for independence. In Krimchi, about 5 miles northwest of Udhampur, there is a group of ancient temples which resemble in style those of Khajuraho. Babor, once the capital of the Dogras, has a number of temples of exquisite workmanship (30 miles northeast of Jammu). Other ancient temples can be found at Purmandal (14 miles from Jammu) and at Basohli (60 miles east). Not until the 1920s was mention made of the 17th- and 18th-century miniature paintings which originated in these foothills and found their way into the picture market of Amritsar. Today they are classified as the Basohli style, a marriage of the folk art of the hills with Mogul technique - and priceless. The area has produced another school of painters, the Paharis. If you want to penetrate the mysterious Ladakh of archaic custom and to visit the Tibetan monasteries of Thikse and Ridzong, you require a permit issued by the Ministry of Defense in New Delhi.



FOLK DANCING. As in painting, Jammu has developed its own individuality in dancing and music. People living in the side-valleys of the Jammu hills usually dance at night round a camp fire to the accompaniment of conches. The sturdy Dogras have a vigorous dance similar to the neighboring Punjab's *bhangra*. In Kashmir the haunting tunes and the slow movements of the *rouf* girl dancers admirably reflect the leisurely flow of life in the Happy Valley.



HOUSEBOATS, HOTELS AND OTHER ACCOMMODATION. Houseboats - vaguely resembling Mississippi wheelers from afar - moored to the banks of the river Jhelum and Dal and Nagin lakes are a novel

experience in holidaying. They are between 80 to 125 ft. long and 10 to 20 ft. wide. A houseboat of average size has one, sometimes two, living rooms and two to three bedrooms with attached baths, in most cases provided with hot and cold running water. Most of the houseboats have large, flowered terraces for sunbathing and evening cocktails. They are electrified, well furnished (including household appliances) and can be moved about in and outside Srinagar (separate fee). Every houseboat has a shikara-boat and kitchen-boat attached to it (they also serve as servants' quarters). Five-roomed houseboats can accommodate 6 adults and 3 children, four-roomed ones 4 adults and 2 children.

Many kinds of houseboats are available. A class (Rs. 100 single, Rs. 150 double, Rs. 65 each additional person, Rs. 15 per child 1-5 yrs. and Rs. 25 per child 5-11 yrs. 10% service charge). B class is Rs. 70 single, and Rs. 110 double. C class, Rs. 45 single and Rs. 80 double. Reservations should be made through travel agents, or Director of Tourism, Srinagar. Rent includes all meals, wages for 4 servants and electricity charges.

SRINAGAR. Set in a hundred-acre terraced garden on Boulevard Road, lies the *Poloce Hotel*, bought by the Oberoi chain from the Maharajah of Kashmir. Still decorated with original Bokhara carpets, it has 104 rooms with attached bathrooms, luxurious suites; private golf-course and bathing in the lake. Excellent food. Deluxe to first class superior. *Nedou's*, Hotel Road, offers excellent service at first class reasonable rates; 93 rooms with attached baths. *Hotel Jehangir*, Rajgarh Road, 48 rooms with bath. *Boulevard*, 80 rooms with bath, and *Hotel Sabena*, Residency Road, are followed by *Bodsho Hotel*, Badsha Road, 62 inexpensive rooms. There are a number of Indian style hotels on Boulevard Road, none good.

The *Broadway* (103 rooms), adjoining the golf course; swimming pool and good restaurant. Open year-round.

Transit accommodation at the *Tourist Reception Center*, 32 doubles, with attached bath. Restaurant. The center hires out fixed tents at most reasonable rates: they have running water, electricity.

GULMARG. Best: *Nedou's* with 50 rooms, attached baths and *Highland Park* with 30 rooms are both first class reasonable. Other Western-style hotels are *Golf View* and *Snow View*.

The *Government Golf Club* has a few residential huts with catering (electricity and cold running water; ideal for hikers: contact Golf Club Secretary, Gulmarg, or Director of Tourism, Srinagar). The *Government Tourist Huts* can be rented for a week, a month or the whole season. In addition to bedrooms (2 to 5) they have a drawing room, dining room and kitchen, electricity and hot and cold running water. For reservation: Director of Tourism, Srinagar.

JAMMU. Newest and best is the *Hotel Asio*, Neliru Mayhcb, 52 rooms, restaurant and bar, pool. Operated by ITC Welcome Group. Next best is I.T.D.C.'s *Ashok*, 50 rooms. Western style, plus restaurant. Reasonable. The *Cosmo*, Vir Marg Road, at a pinch, has 15 rooms with attached baths; Western, Indian and Chinese food is served in its airconditioned restaurant. Several Indian style hotels — the best among them: *Hotel Premier*, 10 rooms. Residency Road; *Apsoro* and *Natoraj*, on Vir Marg. *Tourist Reception Center* has rooms ranging from airconditioned with bath to dormitories. Catering facilities on

premises. Very reasonable rates, which are doubled for a stay of more than 48 hours. First-come first-serve basis.

PAHALGAM. (Season April 1–November 1). *Pahalgam Hotel*, in the Bazaar area, has fine views, but limited facilities. 39 rooms. Western-style. Price 28 rooms, att'd. baths, running hot water. *Mountview* has 21 rooms. Both inexpensive. Ideally situated, better furnished and having even a bar, the *Dok Bungalow* is most satisfactory (reserve Director of Tourism, Srinagar or see manager on the spot). Same category *Valga*, *Natraj*, *Poornima*, *Tourist*. Accommodation is also provided in furnished tents. Best of these camps are *Dor Camp* and *Taj Camp*. Tents and full equipment are available locally and can be pitched at attractive spots like the Sheshnag site, Liddar Streams, or on the Hills. There are no less than 10 camping agencies in Pahalgam.



RESTAURANTS. In Kashmir there is a strong hint of mid-Eastern cooking and *kebabs* are great favorites. Small pieces of chicken, mutton or balls of minced meat are threaded on a skewer and cooked or fried.

Biryanis, typically Moslem dishes whose pedigree goes back to the Great Moguls, are prepared on all festive occasions. They are made from pigeons, chicken or mutton with plenty of rice and butter and some spices. Other Kashmiri *muslai* dishes to tickle your palate: *gushtaba*, a meat-ball curry cooked in a gravy of yoghurt and spices; *qabaragah*, meat made tender by marinating in yoghurt and fried on a fierce fire; *dum pukhta*, prepared in the same way but cooked very slowly in its own juice. You'll find the sweets rather syrupy. Kashmiri tea, drunk during or after meals, is of two kinds – the salty and the sweet. The former is of rosewood color and taken with cream. Sweet tea (*kahwa*) is milkless, often perfumed with saffron and has almonds and cardamoms floating in it.

A number of restaurants in Srinagar pride themselves in preparing Western food – choose the local dishes making sure they won't be too spiced. *Broadway Cinema Kolahoi* is easily the best, followed by *Capri*, *Ahdoo's*, *La Bella* and *Premier* and those at excursion spots, like *Shalimar*, *Nehru Park*, *Nishat Bagh* are reasonably good. There are also good restaurants in the *Broadway* and *Nedou's* hotels.



MUSEUMS. The *Pratap Singh Museum* on the left bank of the Jhelum in Srinagar was started by the Maharajah of Jammu and Kashmir. Its most interesting sections are those of archeology, natural history and products of Kashmiri arts and crafts. Particularly interesting are the finds from Harwan, a Buddhist site of the 3rd century. The collections of coins, carpets, embroideries and textiles are all from the state.



GOLF. There are excellent golf courses in Srinagar, Gulmarg and Pahalgam. *Srinagar Golf Club's* links: 9 hole and double-flag 18 hole. *Gulmarg Golf Club's* course, if not the world's best, is probably the world's highest at 8,700 ft. Lodging arrangements for golfers exist in the club itself. Spring and autumn tournaments are held both in Srinagar and in Gulmarg (June and September).



SKIING is a popular sport in Gulmarg from December to March, when the meadow is covered by a thick blanket of snow six to ten feet deep. Annual skiing competition held in three stages during this period. There are now several ski-lifts, and all equipment can be hired.



FISHING. Acclimatized varieties of trout attain greater size and are more plentiful than in their original European or North American habitat. Sturdy equipment is therefore required for fishing in Kashmir's fast waters.

Trout fishing season: April 1-end of September. Mahseer fishing: August-September. Daily, weekly and seasonal licenses can be had personally from the Director of Fisheries, Srinagar, whose office is conveniently located at the Tourist Reception Center. The same office periodically publishes maps showing beats and routes leading to them. It is not necessary to bring your equipment: rods, reels, line and lures can be hired for about Rs. 15 a day from a number of Government-recognized fishing agents and tackle dealers. A word of warning: all trout waters except Kokarnag, Acchabal, Kulgam, Krishansar and Vishansar are subject to timber floating between May 1-July 31. Fishing in Sindh and Liddar rivers is usually poor from middle of May to middle of July owing to the cold snow water.



HIKING. The soaring heights and scenic grandeur of the Inner Himalayas can best be viewed by hiking. Starting points of the seven treks indicated here (and there are many more) can be reached in comfort by bus or taxi. Guides, supplies, ponies and *mazdurs* (porters) are available at all these points. Since good tents are on hire at several places in Kashmir, we suggest you carry tents even if there are dak bungalows and forest rest houses along the route. In this way you will be completely independent. Light double-fly tents of medium size are recommended: they can be easily carried by pack-ponies or porters and at the same time offer adequate resistance to weather hazards. The local Tourist Officer, the Labour Officer or the village headman will be able to arrange ponies and porters and advise about hiring charges, which should be fixed before starting.

Trek 1: Pahalgam to Amarnath Cave via Chananwari - Vaojan - Panjarni (crossing Mahagunas Pass, 14,000 ft.); 28 miles. 5 days for return trip: elevation on outward journey: from 7,200 to 12,700 ft.

Trek 2: Pahalgam to Kolhoi Glacier via Arau - Lidarwat; 22 miles; two

intermediate stages, elevation from 7,200 to 11,000 ft. Four days for the return trip.

Trek 3: Pahalgam to Mansar Lake via Arau - Dandabari Glacier - Tar Sar Lake; 24 miles in three stages, five days for the return trip; elevation from 7,200 ft. to 12,500 ft.

Trek 4: Sonamarg to Krishan Sar Lake via Nichinai and Vishan Sar Lake; 16 miles in two stages, time required for the return trip: 4 days. Between Nichinai and Vishan Sar cross pass at 13,500 ft. Elevation from 8,500 to 12,500 ft.

Trek 5: Gulmarg to Lalpathar via Khilanmarg, 8 miles in two days. Elevation from 8,500 to 10,100 ft.

Trek 6: Gulmarg to Tosha Maidan via Buna Danwas and Gadala stream, 20 miles, 2½ days - a piece of cake. At journey's end visit lakes lying near Chinmarg and Tosha Maidan Pass. Hardly any difference in elevation. Return journey can be made via Rtyar and Khag to Tangmarg (2 stages - 2½ days).

Trek 7: Kangan to Gangabal via Wangat Valley - Nara Nag - Trunkhal, 21 miles in two stages; elevation from 6,800 to 11,700 ft. The return journey can be made in one day, total time required four days.



SHOPPING. Carpets, woodwork and shawls take pride of place among the handicrafts of Kashmir. Pilgrims from Ladakh bring soft, incredibly snug *pashmina* tweeds and shawls made of the belly-wool of the

Himalayan goat, Tibetan-style jewelry of jade and turquoise, set in beaten silver. The Kashmir Valley craftsmen produce decorative articles in papier mâché in three grades. In the first, pure gold leaf is used; it is rarely exported owing to high customs rates. Here is your chance to buy on the spot at reasonable prices bowls, candlesticks and trays of amazing richness of detail and beauty of Oriental design. Other products worthy of attention are *jaba* and *numda* rugs. The first are thin and light and can be hung up on the wall like tapestries. *Numda* are made of thick, light-colored felt with embroidered flower designs. Time and again you will be accosted by hawkers; first make sure they are in possession of a Tourist Department registration card, then start your bargaining session. This entails some risks and you are advised to buy at places which sell at set prices such as the *Kashmir Government Art Emporium* in Residence Road, *Government Central Market*, Exhibition Ground; and *Persian Carpet Factory*. Best shopping streets are Polo View Road, Bund Residency Road and Bodshah Road.

A word of warning: take your purchases back to your hotel and carry them home with you, or have the hotel package and ship them and get a post office receipt for them. Many items ordered and paid for at several shops have never been received, if they were ever sent at all.



USEFUL ADDRESSES. *Tourist Information and Guide Service*: Directorate of Tourism, Jammu & Kashmir Government Tourist Reception Center, Srinagar; Government of India Information Center, Residency Road.

Srinagar. Gulmarg and Pahalgam both have their Government Tourist Officer and there is one at Gulab Bhavan, Jammu.

Indian Airlines: Tourist Center, Vir Marg, Jammu and Tourist Reception Center, Srinagar.

Travel Agents: Travel Corporation (India) Ltd., Kaul Building, Hotel Road, Srinagar; Mercury Travels (India) Ltd., Oberoi Palace Hotel; Kai Travels, Oberoi Palace Hotel; Sita Travels (India) Ltd., Oberoi Hotel.

The *Tourist Reception Center* in Srinagar can accommodate the overflow of visitors, houses the Directorate of Tourism, the Director of Fisheries, the Game Warden, Indian Airlines, Tourist Bus Service, Railway Out-Agency Booking Office, Houseboat Owners Association, etc.

PRACTICAL INFORMATION FOR LADAKH



HOW TO GET THERE? Indian Airlines operates twice-weekly 737 flights from Delhi via Srinagar during the season. A number of travel agents in Kashmir offer regular tours to Ladakh during the summer, or one can make

one's own arrangements. There is a daily bus service from Srinagar to Leh. The bus leaves Srinagar at 8 a.m. and reaches Leh next evening after a night stop-over in Kargil. There are also cars available in Srinagar for the journey. The road is not good, especially after the winter snows.

Local transport in and around Leh is provided by jeep-taxis, which have fixed charges for full day and half day.

HOTELS. At the present moment only Department accommodation is available at different places in Ladakh.

DRASS. The Public Works Department *Rest House* has three double rooms with attached bathrooms, but not running water. Advance booking can be done through the Executive Engineer (Roads and Building), Kargil.

KARGIL. Public Works Department *Dak Bungalow* has five double rooms with attached bathrooms and running water. Advance booking can be made through the Executive Engineer (Roads and Building), Kargil.

BODHKHARBU. Public Works Department *Rest House* has two double rooms, but not running water. Advance booking can be made through the Executive Engineer (Roads and Buildings), Kargil.

KHALSE. Public Works Department *Rest House* has one double room, but no running water. Advance booking can be made through the Assistant Engineer (Roads and Building), Khalse.

LEH. Public Works Department *Dak Bungalow* has ten double bedrooms with attached bathrooms and running water. *Circuit House* has five double rooms with attached bathrooms and two halls, but no running water. Advance booking can be made through the Executive Engineer (Roads and Building), Leh. All Public Works Department *Rest Houses* except at Bodhkhharbu and

Khalse offer food, but the catering arrangements are far from satisfactory. At Leh there are a few small hotels, but there are no catering arrangements. No bedding is available in the accommodation. It is necessary to carry one's own bedding, preferably a good down sleeping bag. As tinned and other supplies may be difficult to procure en route or at Leh, a good quantity of these should also be taken along.



TREKKING AND CLIMBING. Ladakh has extensive possibilities of high and difficult trekking and challenging climbing. There are innumerable towering peaks, most of them unnamed and unclimbed. The Suru and Zaskar valleys present excellent areas of trekking in the shadow of high peaks of Num and Kun. The Zaskar valley can be approached from Kargil by about a week's trekking. The 14,000-ft.-high pass of Penza-La has to be crossed to reach the valley. There is a "jeepable" road following the River Suru up to Rangdoo Gunpa, about 130 km from Kargil. It is necessary to take all equipment.

Some of the best treks in the region are:

Leh-Kargil via Suru Valley

Kargil-Suru-Zaskar-Kishtwar-Manali

Leh-Zaskar-Kishtwar-Manali

Kargil-Suru-Wardwan-Kishtwar-Pahalgam

There are other short treks possible around Leh. Details of all these treks and climbing areas can be obtained from the Officer in Charge, Mountaineering Wing, Directorate of Tourism, Tourist Reception Center, Srinagar.

In view of the limited facilities for travel, supplies and accommodation in and on the way to Leh, tourists in their own interest are advised to contact the Director of Tourism, Jammu and Kashmir, Srinagar before proceeding to Ladakh. While in Ladakh tourists can contact the Assistant Commissioner/District Information Officer for local knowledge and details about facilities.



PILGRIM'S PROGRESS TO BENARES (VARANASI)

Humanity Steeped in Divinity

To reach Benares (or Varanasi as it is now usually known) from Delhi – whether by air, rail or road – you will travel across the whole length of Uttar Pradesh State. Smaller in size than overcrowded Britain, it has twenty million more inhabitants who somehow manage to scrape a living together thanks to the fertility of the soil and the land-reform of recent years. Before Independence, *Zamindars*, absentee land-owners, lorded it over the peasantry who were, more often than not, mercilessly exploited. Former tenant-farmers are now small-holders but still have to cope with lack of equipment and over-size families and sometimes with unsympathetic officials. They find solace in religion: two of the holiest rivers meet at Allahabad, the Yamuna (or Jumna) and the Ganges (or Ganga). At the *sangam* – their confluence – the Magh Mela, India's biggest religious bathing festival, is held each spring. Every 12th year, on an auspicious date chosen by astrologers, millions converge on to the riverbanks to join in the Kumbh Mela, an even more important ritual to the devout.

It was along the Ganges and Yamuna that the first Aryans made advances into India, calling their newly-won territory Aryavarta. It was the kings of this valley that fought in the Great Battle of Kurukshetra related in the *Mahabharata*. It was in the foothill area (inside present-day Nepal) that a prince of the Sakya clan, Siddhartha, was born, the man who was to become Gautama Buddha.

The Gangetic plain served as a pivot to the Mauryan Empire whose most outstanding figures were Chandragupta and Asoka. Harsha of Kanauj made himself master of Northern India in the 7th century and the region remained Hindu until Mahmud of Ghazni invaded it and captured the imperial city in 1019. The Mohammedan conquest of Hindustan was consolidated over the centuries by various Moslem dynasties, but once the Mogul Empire gave visible signs of decline, the East India Company – with Calcutta as its base – began its irregular acquisitions which culminated in the battle of Buxar (1764). The work of British conquest was now well under way and when a few months later Clive was sent out again to India he could write in his report: "It is scarcely a hyperbole to say that tomorrow the whole Mogul empire is in our power".

Exploring the Gangetic Valley

On leaving Delhi we bypass Meerut, a nondescript city mainly known as the cradle of that memorable insurrection, the Indian or Sepoy Mutiny, now more commonly referred to as India's First War of Independence. The British Governor-General's order of 1856 that all units were liable for overseas service created consternation among the troops since, by Hindu religious law, all who left their native land became outcasts. A signal blunder on the part of authority, it was interpreted by Indians as defiance of their religious injunctions. The Sepoy regiments, predominantly high-caste Rajputs, felt this supposed aspersion of their customs most keenly.

Only a spark was needed to fire the powder-keg of sedition. The Government rearmed them in 1857 with a new rifle that required a greased cartridge. The grease was rumored to be cow's fat, defiling the Hindu who touched it. A pig's fat rumor followed hot on its heels, inflaming the Moslem Sepoys. Insubordination burst into open rebellion at the Meerut garrison. They shot their officers and marched on Delhi to transfer allegiance to the Mogul Emperor's descendant, who still kept court and his imperial title. The revolt, which may be regarded as the first stirrings of a nationalist movement, lasted several months. While it did not spread beyond the confines of Northern India, it resulted in many a grim battle and the liquidation of the East India Company. The British Crown took over – but things were never quite the same again.

Historic Forts

The first place of interest on the road is Aligarh. For centuries a Rajput fortress, it lost its independence to the Moguls by the beginning of the 16th century. In the middle of the 18th century it was hotly contested by the Afghans, Jats and Marathas. During the Maratha occupation the troops were led by a French general, de Boigne, and the fort was reputed to be impregnable. Finally, in the second Maratha War Scindia was taken by Wellesley – the future Duke of Wellington – and Aligarh captured by Lord Lake. Four miles to the west lies the massive fort Scindia, heavily involved in these events. In the old city is the Bala Kala, a primeval stronghold with a superimposed mosque (1728).

Today a small town on the Ganges, Kanauj (ancient Kanyakubja) was for many centuries the Hindu capital of Northern India, a city of wealth and beauty, of fine temples and shining palaces. For five centuries, following its foundation by Harsha, Kanauj remained the symbol of imperial power, the capital of the greatest empire that came into being after the Mauryas. Its prestige persisted until the Moslem invasion of the 11th century, when, devastated, it quickly passed into oblivion. Little remains today of its ancient glories, except the melancholy ruins of a few ramparts and temples.

Some fifty miles further we enter the Pittsburg of India. Kanpur, one of the great industrial cities in the country, has been created solely by trade and manufacture. Tragic events took place here at the time of the 1857 Mutiny – the equally heroic exploits of Tantia Topi and the defense of Wheeler's entrenchment.

Lucknow, City of Gardens

We now take the side road to the left that leads to Lucknow. Less industrialized than neighboring Kanpur, its population of 900,000 plus contains a considerable number of Moslems. This is the 18th-century capital of the Nawab-Wazirs, who usurped the leadership of the Moguls when their empire began to disintegrate. The Nawabs of Oudh came of recent stock, the Persian adventurer Saadat Khan having been rewarded for his services to the Emperor with the governorship of the province. His successor, Shuja-ud-Daula, joined with the Emperor against the British. Defeated by Clive, he was allowed to keep his kingdom on payment of a heavy indemnity. The creator of Lucknow as you see it today was his successor, Asaf-ud-Daula, a great patron of arts and of beautiful courtesans. Gay, decadent and lavish, Lucknow's fame stood high as a center of Urdu poetry and courtly diction. By the beginning of the 19th century, Ali Khan was installed upon the throne by Sir

John Shore. Like all previous rulers of Oudh he added further to the total of mosques and palaces and built the Residency that was later to become so famous. Building in Lucknow continued until the fifth and last king. Indolent and pleasure-seeking, his interest was focused on the harem where his numerous wives had each a separate suite. But his favorite pastime was music and his contribution to the enrichment of Hindustani music was considerable. He was deposed and deported by the British who annexed the province in 1856.

The Mutiny broke out the following year, and Lucknow was besieged by the insurgents. The ruined Residency stands today as it was at the moment when its defenders were relieved by Campbell after an eighty-seven days' siege. Of the three thousand troops and non-combatants who had refused to surrender, less than a thousand staggered out. Strangely serene are the gardens that surround these war-scarred walls. The flower-beds and lawns are kept in perfect trim and provide a meeting-ground in the cool of the evening for university students. Peace and goodwill prevail, unpleasant memories lie buried with the past.

Lucknow's other "must" is the Chowk, the bazaar center in the old city. Here flourish the arts and crafts; saris, gold and silver brocades, clay figures, pottery and folk embroidery. Former haunt of a feudal aristocracy, ancestral dwellings abound, some still inhabited by patrician families. It is here that gracious Nawabi manners still persist and one may recapture for a moment the 18th-century charm of an epoch when Lucknow was a center of culture and refinement. To this day Urdu and Hindi poets recite their poems at literary gatherings, a form of high-brow entertainment that is now almost dead in Western countries.

The Great Imambara, Asaf-ud-Daula's contribution to Lucknow's fame, is one of the most imposing of India's buildings. Its extensive frontage is of great elegance and the main hall, 50 feet high, without supporting pillars, is the largest vaulted apartment in the world. Beyond it you get a labyrinth of corridors and galleries, and from the top a striking view of the city, with Aurangzeb's mosque towering in front. The work was undertaken as a means of providing relief for his subjects during the famine of 1784. At its western extremity is a massive gateway with ornamental designs, at each side radiating to meet at the top, adorned by a turret of particular beauty. Not far from here is the Hussainabad, known as the small Imambara, built some sixty years later. Less austere in design, it contains the throne amid colored stucco and gilt-edged mirrors. Next to this is the Juma Masjid, the royal mosque of the Nawabs, a long low building crowned by three onion-shaped domes and flanked by two lofty minarets.

In the center of town are the perfectly proportioned tombs of

Nawab Ali Khan and his beautiful wife, Khurshed Begum, built at the beginning of the 19th century. The Kaisar Bagh, which adjoins the tombs, contains rows of yellow structures, once the royal harems. Close to the river is Shah Najaf, the early 19th-century tomb of Nawab Ghaziuddin Haider and his favorite consort. An extensive building with a low frontage and a large flattened-out dome, it diffuses an atmosphere of great repose.

On the city outskirts, in a park close to a small lake, rises a strange architectural jumble of styles built at the end of the 18th century by a Frenchman called Claude Martin. Nothing is missing: gargoyles rub shoulders with Corinthian columns, Roman arches with Oriental turrets. This fantastic hotch-potch was designed, of all things, as a boys' school!

The Undying Banyan Tree

In ancient times Allahabad, then known as Prayag, was an important place of pilgrimage. By the end of the 12th century it fell under Moslem rule and in 1584 was given its present name. The Patal Puri Temple finds itself underground today owing to the Fort that Akbar built all round and over it. Descending by a long sloping passage we discern in the dim square-shaped hall a tree, watered continuously by the priests who claim immortality for it. It was commented upon by the Chinese traveler, Hiuen Tsang, in 640 AD and is known as Akshaya Batt, the Undying Banyan Tree. Another shrine of first importance to the Hindu pilgrim is that of Bharadwaja. Named after the great sage who occupied a hermitage on the high bank overlooking the watersmeet, the place is mentioned in the *Ramayana*. Bharadwaja had ten thousand pupils and, being the head of a clan, was able to provide them with free board and lodging. His *ashram* thus became a cross between a hermitage, a seat of learning, and a welfare institution. Two thousand years later, Allahabad University occupies the same site.

Akbar's fort, at the confluence of the Yamuna and the Ganges, is an impressive pile of masonry. It houses the Asoka Pillar, a single shaft of polished sandstone 35 ft. high. Its capital has disappeared during 2,200 years of existence but it still shows some of the edicts of the Emperor, inscribed round its base, despite the fact that they have been partly obliterated by Jahangir's inscription of his family tree.

One of the sights of Allahabad is the mausoleum of Prince Khusró, Emperor Jahangir's eldest son. His tomb is covered with paintings and with Persian verse, ending with a chronogram which gives the Moslem year of 1031 (1622 AD) as the date of his death. But the *real* sight in Allahabad is the Magh Mela, held each spring at the confluence of the Ganges and the Yamuna. Bundle-laden

pilgrims in their thousands arrive each day to settle around tents or makeshift huts surmounted by pennants, denoting subcastes or localities. Holy men lie on beds of thorns or read out scriptures to worshippers ready to take the ritual plunge. Rows of barbers attend to pilgrims eager to comply with orthodox precepts and have their heads shaven before their bath. Rose petals and marigolds are thrown into the holy river by pious Hindu women as an offering. Improvised stalls sell food, souvenirs and images of deities. There are no bathing terraces and most pilgrims are rowed by innumerable boats into mid-river to perform their immersion.

Allahabad has long been famous for its literary traditions. The Sahitya Sammalan is a pioneer institution for the study of the Hindi language. In the city outskirts Anand Bhavan (the Place of Joy) is the ancestral home of the late Jawaharlal Nehru. It is now a museum to his memory. Next to it stands Swaraj Bhavan, the House of Freedom, which he donated to the nation in 1930, to become a children's home.

A little over halfway along the road to Varanasi we make a short detour to the right which brings us to Mirzapur. Situated on the right bank of the Ganges, this is an ancient center of brass and carpet making. The town has a fine river-front with ghats and temples. Bindhachal's Kali temple, four miles to the west, was in days gone by a favorite rendezvous for Thugs, a cult of fanatic strangers who infested the roads of India and averaged thousands of murders a year. They were finally stamped out by General Sleeman towards the middle of the last century.

The road to Varanasi — scenically dull — is enlivened by the people who throng the highway: wedding processions, strings of camels, pilgrims on foot and in buffalo carts. Nomadic gypsies pass along in their devil-may-care fashion. A handsome race hardly distinguishable from Indians but for their clothing, they subsist partly on theft. More and more pilgrims converge on the holy city. Biblical beards abound; ascetics (almost completely nude except for their loincloth) thread their way between sacred cows. Your speed average is slowed down considerably. It is well, in view of religious sentiments, to be doubly careful not to hit one of these animals.

On leaving Lucknow you can go due east and arrive at Fyzabad, capital of the Nawabs of Oudh before they deserted to Lucknow. Of its numerous monuments the mausoleum of Bahbu Begum is held to be the finest in the region. Adjoining Fyzabad is Ajodhya, principal city of the ancient Kingdom of Kosala. Revered by Hindus as the birthplace of Lord Rama, hero of the *Ramayana*, it is one of India's seven sacred places. Most important buildings are the Hanuman temple and Kanak Vhavan Temple, said to have been the palace of the God King Rama. Buddha is meant to have

traveled extensively in these parts and Hiuen Tsang, that indefatigable 7th-century tourist, reports on this place in glowing terms.

Cradle of Buddhist Faith: Sarnath

And now straight on to Benares, now known as Varanasi. In order to avoid an anticlimax, we suggest you first pay a visit to Sarnath after having settled into your hotel. Six miles out from the city, this is the center of the Buddhist world, just as Varanasi is that of the Hindu. It was at Sarnath that Buddha ("the one who is enlightened" in Sanskrit) preached his first sermon, partially recorded on one of its stones. Here was revealed the Eightfold Path that leads to the end of sorrow, the attainment of inner peace, enlightenment and ultimate *Nirvana*. Here he established his doctrine of the Middle Way, the golden path between the extremes of asceticism and self-indulgence.

About three hundred years later came Asoka, the Mauryan emperor and greatest convert to Buddhism. He decreed the erection of a pillar at Lumbini on the Nepalese border where Buddha was born. In Sarnath he raised vast *stupas* and another pillar, the famous lion capital which – adopted by India as her State emblem – may be seen at the local museum. Six hundred years later, under the Gupta dynasty, Sarnath reached its zenith. It was at about this period that our Chinese observer Hiuen Tsang mentions 1,500 priests in daily attendance round the banyan tree close to the Vihara Temple. This veteran growth was believed to be the actual Bo-Tree under which Gautama Buddha spent so many years of meditation and purification.

The 12th century marks Sarnath's decline. The building of a large monastery by the devout Queen Kumaradevi was the last flicker of the flame. Its stupas were dismantled by the rulers of Benares: depredation for building materials. The Moslem Emperor Akbar built a brick tower on top of the most sacred stupas to commemorate the visit paid by his father some years before. And so the downfall continued until 1836 when Sir Alexander Cunningham started extensive excavations. Soon a stone slab was discovered – on which is inscribed the Buddhist creed – together with other relics.

Five great monuments remain: the Dhamekh Stupa (500 AD), the largest survivor, with geometrical ornaments on its walls. Though of the Gupta period, excavation unearthed here remains of an earlier stupa of Mauryan bricks (200 BC). The second monument is the Dharmarajika Stupa, set up by Asoka to contain the bodily relics of Buddha. Next comes the main shrine where he used to sit in meditation with the Asoka pillar in front, and finally the *chankama*, which marks the sacred promenade along which the

Gautama paced while preaching.

During these last few years Sarnath has known a revival. Among the old foundations of monasteries, seven in number, a new temple sprang up in 1931, built by the Mahabodhi Society. It stands close to the Dhamekh stupa and contains Buddhist relics from various places. The walls of the temple are decorated with humdrum paintings by a Japanese artist. A rare collection of Buddhist literature can be seen in the Mahabodhi Library. The anniversary of its foundation – first full moon in November – brings together each year a notable assembly of monks and lay devotees from all parts of Asia. A little to the east stands the Chinese temple, which contains a fine marble image of the Great Teacher. And last, but not least – be sure to visit Sarnath's outstanding museum!

The Light of India

We now return to Varanasi, or Kasi, as it was called in the 7th century BC (Kasi means "resplendent with Divine Light"). Religious capital of the Hindu faith since the dawn of history, it constitutes a microcosm of Indian life. No one knows how old Varanasi really is. When Buddha (about 500 BC) came here, it was already an ancient settlement. Contemporary with Babylon, Nineveh and Thebes, it is probably the oldest living city in the world, a hub of hoary traditions. But it is as a place of pilgrimage, surviving as such from the most ancient times, that its claim becomes unique. Every devout Hindu's ambition is to visit Varanasi once in a lifetime, and if possible to die there in old age. Descending from the Himalayas on its long trek to the Bay of Bengal, each drop of the Ganga – as the Hindus call it – is august and propitious, its waters hold the powers of salvation and its main sanctuary is Varanasi. Each year she welcomes millions of pilgrims, a lengthy trail many of them never retrace.

The town itself (600,000 inhabitants) is one inextricable maze of small streets and alleyways, hiding in disorderly array no less than two thousand temples and shrines. Domes, minarets, pinnacles and towers, derelict 18th-century palaces dominate the sacred left bank of the river. The streets are noisy, color is rife. The air hangs heavy, constantly in vibration to the clang of temple gongs and bells. The houses have naively decorated entrances. You will see marriage processions and cows grabbing the big flower necklaces destined for the gods – all this offers a fascinating spectacle.

For all its profuse variety of sacred spots Varanasi is in reality one big shrine, the shrine of Siva. This cult is probably the oldest form of worship known to man. It was practised in the Indus valley thousands of years ago. Legend recounts how the Ganges came into being. The water goddess Ganga was ordered to redeem the

souls of some humans of great merit. But the fall of such quantity of water may have caused great damage to the globe. So Siva caught her in his hair and let her seep out slowly. She washed the ashes of these worthy mortals and their souls ascended to Heaven.

Varanasi was under Brahmin rule until the Moslems conquered Northern India. But there persisted underneath a seething Hindu world of yogis and priests, castes and ascetics. Siva worship survived five hundred years of stiff Moslem rule and two hundred years of British government. It will no doubt continue to do so.

Soul of the Holy City

Over three miles in length, the steps lead down from a steep bank to the sacred river. They are the *ghats*. These stone steps wed the great Hindu metropolis to the Ganges. Like sentinels on each ghat terrace there stand the *lingams*, emblems of Siva and supposedly of creative energy. Pillarbox-shaped stones, they have nothing of the obscene about them. Here where the Ganges wavelets lap the last of the stone steps, you may see young men performing vigorous Hatha Yoga exercises – almost like Swedish drill – while at their side sit older men, legs crossed, eyes closed, immersed in meditation. They may be adepts of Raja Yoga – that strenuous concentration of mind, body and controlled respiration, leading potentially to eternal youth. Just as the mind can help the body, they argue, the body can help the mind. In Raja Yoga we find due attention paid to the subtler powers of that most delicate of machines, the human body. The "lotus seat" of India – cross-legged, the spine erect – affords a means by which the intellect is free to function with enhanced perception.

The time to see the ghats is early dawn. It is as if the entire city were shaking off its sleep and proceeding, from out of some eighty narrow streets, down to the Ganges. A solemn, silent multitude – thousand spots of color, lit by the sun's first rays – all moving in the same direction, bent on immersion in the holy stream.

A thin blue smoke twists up to the sky from the burning *ghat*, the Manikarnika, the chief cremation center of Varanasi. Corpses wrapped in white silk or linen are borne on bamboo stretchers to the smoking pyres, where they are deposited to await their turn. This ghat is not supposed to be photographed.

As you walk down the steps to board your sightseeing craft, on either side beggars sit in serried ranks and further on Brahmins, under sunshades, are waiting to bless the pilgrims for a small fee. About seventy in all, the *ghats* extend along almost four miles of riverbank. At the western end washer-women are to be seen and heard as they beat their linen against the stones. The terrace steps are sprinkled with straw umbrellas, not unlike giant mushrooms.

In the 17th century the fanatical Aurangzeb pulled down one of the Hindu temples and on its site raised a mosque. The tallest of its minarets, dominating the skyline of the holy city, collapsed during the great flood of 1948. Near the Manikarnika Ghat, replete with *suttee* stones, is the Charanpaduka pedestal, where one can see Vishnu's footprints preserved in marble. Some notable people are cremated here instead of the communal Burning Ghat. Turning our eyes towards the wide stretch of the river we see the right bank deserted save for the solid pile of the Maharajah's Palace at Ram-magar, built to resist the floods during the monsoon season. They play havoc with the Varanasi side too; the serrated skyline shows the damage wrought by inundation; conical temples tobogganed towards the river, houses lopsided.

Exploring the Inner City

Hindus who pay their respects to the leading shrines and temples of Varanasi and take about a week to do so, are absolved from all their sins and stand a good chance of spiritual salvation. They might even attain the ultimate goal of the devout: not to be reborn at all and eternal unity with Brahma – "sinless, stirless rest, that change which never changes".

After a call at the temple of Ganesh, the Siddhi Vinayaka, we reach the Golden Temple – Viswanatha, situated at the heart of the city. Narrow streets lead up to it, full of little shops always crammed with people, bargaining on every side – often for the world-famed silver and gold brocades. Artisans busy themselves making small gods as souvenirs. The most sacred shrine in all Varanasi which no non-Hindu may enter, the Viswanatha Temple, can be best seen from the top floor of the house opposite for a small fee paid to the usher. You can watch proceedings through a hole in the wall (in a narrow lane) at the back of the temple. Here you will see men and women making their flower offerings to the *lingam* in the inner shrine. The present temple, built on the site of the original shrine destroyed twice by the Moslems, is of recent origin; its spire is covered with gold plating.

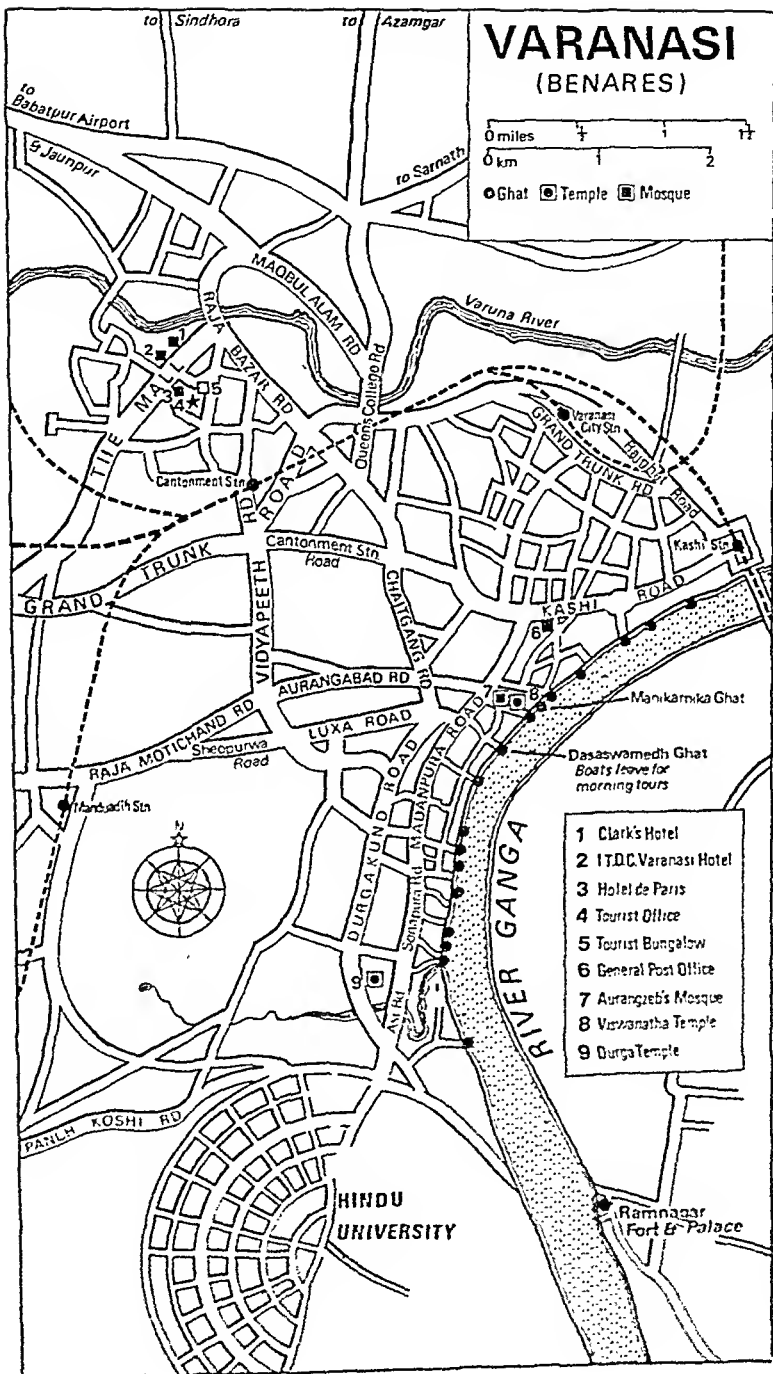
Durga, nicknamed the Monkey Temple, is an open-air spectacle to be followed from the neighboring rooftop. Monkeys abound so keep your eyes skinned – they'll pinch any possession you might deposit in a thoughtless moment.

Westerners are sometimes baffled by Varanasi. They feel non-plussed and disconcerted by such a traffic of gods and goddesses and, what's more, find it all a trifle smelly. They don't realize that Hinduism is a very ancient and highly sophisticated cosmology full of subtleties and unsuspected depths. Patron of Oriental art and literature for over two thousand years, it is the mouthpiece of great

0 miles 1 2

0 km 1 2

● Ghat ◉ Temple ■ Mosque



basic truths. These gods and goddesses are ancient, primitive symbols of Nature's manifestations; they became — as they are now — facets of that cut diamond of Infinite Godhead. Hindus believe all human souls form part of one Universal Reality. Hence their tolerance and gentleness, the essence of the Hindu creed.

PRACTICAL INFORMATION FOR THE GANGETIC VALLEY (UTTAR PRADESH)



WHEN TO GO? This region of India has a variable climate: very hot and dry in summer and fairly cool in winter. From November to February the maximum temperature rarely exceeds 65°F in daytime, at night it

falls to 45°F. Main tourist season lasts from September to March.



HOW TO GET THERE? There are daily air services to Varanasi from Delhi, Calcutta, Agra, Khajuraho and Kathmandu (Nepal). Lucknow is connected by air by daily flights from Delhi, Patna, and Calcutta. This is also

the area of India's densest railway net. Among the crack trains passing through the area we recommend the airconditioned *Calcutta Mail* plying between Bombay and Calcutta and stopping at Allahabad; the *New Delhi-Calcutta Airconditioned Express* (thrice weekly, stops at Kanpur and Allahabad), the *Upper India Express* (1st class only) passing through Varanasi on its way from Delhi to Calcutta and the airconditioned *Howrah (Calcutta) Amritsar Mail* stopping at Varanasi and Lucknow en route for the Punjab. The approximate journey time from either Delhi or Calcutta is about 15 hours by express trains, much longer by mail trains.

By road: India's finest, the Grand Trunk Road runs through the region but don't expect to do 50 miles an hour. It would be easily possible were it not for the heavy bullock cart traffic one encounters, especially during pilgrimages. Allahabad is 383 miles from Delhi via Aligarh and Kanpur, Varanasi another 76 miles via Chunar and Mizapur; Lucknow is 48 miles from Kanpur, and Varanasi 425 miles from Calcutta if you come via Burdwan — Asansol — Sasaram. Lucknow can also be reached by air from Patna, Calcutta, or Delhi.

How to Get to Town from the Airport: Most dependable are airline coaches available at all the airports. Taxis on hand at Lucknow Airport, fare Rs. 20 to the city. At Varanasi taxis to town cost Rs. 40, coach Rs. 5. From Cantonment (main hotel) area taxi costs Rs. 15, rickshaw Rs. 4.



WHERE TO GO? Allahabad, near the confluence of the Ganges and the Yamuna, is one of India's important centers of pilgrimage. Lucknow presents a picture of cupolas, turrets and minarets, interspersed with the rich foliage of

its gardens, but the focus of interest is Varanasi, with its array of shrines, burning and bathing ghats sprawling along the Ganges for about 4 miles. It

was at nearby Sarnath that Buddha delivered his first sermon; the vestiges of monasteries and of the two *stupas* (mounds) create a lasting impression. The museum, in the style of a Buddhist monastery, contains some superb specimen of ancient art.



FESTIVALS AND DANCING. The major religious festivals like Holi, Basant Panchami, Dussehra and Diwal are celebrated here as elsewhere in the country. The typical Uttar Pradesh regional fêtes are held mostly in

Mathura (see our chapter *A Trip to Agra*) while the only outstanding celebration in the Gangetic Valley is the *mela* at Allahabad.

The *kathak*, one of India's four classical dance forms, has its home in this region. From a temple dance it has developed under the patronage of Moslem rulers into a court dance with an entirely different gesture code and foot technique. The knotted Hindu draperies are replaced with tight-fitting pajamas and loose tunics made of heavy brocades. The checkered history of North India is reflected in this temperamental and highly rhythmic dance.

HOTELS AND OTHER ACCOMMODATION

ALIGARH. No Western-style hotels. The *Imperial* next to station and the *Shamshad* near University are rock bottom.

ALLAHABAD. Best hotels are *Yatrik* 33 Sardar Patel Marg, has garden and swimming pool; and *Vishram*, M.G. Road.

VARANASI (BENARES). Due to open in early 1981, the *Benares Taj*, 84 rooms, operated by the deluxe Taj group, promises to be the best in the city. *Clarks*, The Mall, colonial-style, offers Western and Indian cuisine; 114 rooms with baths. Good pool and facilities. ITDC's *Varanasi Ashok* has 50 airconditioned rooms, good bar, coffee shop, pool, and shopping arcade. Also close by, the delightful, old-fashioned *Hotel de Paris* in a garden has 47 rooms with baths. *Ajaya* at Lahurbi, and the *Airlines* in Cantonment, are reasonable. These two, with *Banaras Lodge* and the *Central*, both in Daswamedha Ghat Road, are the best Indian-style hotels.

The *Diamond*, near the Durga "Monkey" temple and Kedar Ghat, is also possible; cheap.

KANAUJ. District Board *Dak Bungalow* next to station.

KANPUR. *Meghdoot*, airconditioned, first-class superior, 42 rooms, *Berkeley House*, Civil Lines, has 20 rooms (some airconditioned) with attached bath-room. Equally good: *Bellevue*, Cantonment, 16 rooms. Less expensive, *Natraj Valerios*, *Khayyam*.

LUCKNOW. Newest is *Clark's Avadh*, Hazaratganj. Has 120 rooms with bath. Roof-top restaurant, swimming-pool. Airconditioned, first class superior. *Carlton*, Shah Najaf Road, has 64 rooms and is surrounded by a rose garden. First class reasonable. *Hotel Gulmarg*, Amin-ud-Davla Park, 51 rooms, some

airconditioned. Then follows Indian-style *Capoor's*, Hazratganj. The U.P. *Tourist Bungalow* in Sapru Marg is just possible.

MIRZAPUR. *Inspection and Dak Bungalow*, both Civil Lines (contact Exec. Engineer P W D Mirzapur)

RAMPUR (on way to Corbett Park from both Lucknow and New Delhi)
Arwan r-Shahi Hotel Palace of former Nawab



MOGUL CUISINE. Lucknow is noted for its wide selection of *mughlai* food: spiced meats, curries and various breads. Among the favorite preparations are *biriani*, *pullau* (meat and nuts cooked with spiced rice), *murg musallam* (roast chicken) and *kagori kebab* (cigar-shaped tender pieces of spiced meat). Lucknow is also known for its Oriental sweets (try the *balais*) and its delicious mangoes in summer.

The best Indian-style eating places are: at Allahabad the *India Coffee House*, and *B N Ramas Restaurant*; in Lucknow the *Kwality Restaurant* in Mayfair, the *Bengali*, *Majestic*, *Republic* and *Imperial Hotels*; in Varanasi, the restaurants in the hotels *Clark's*, *Varanasi* and *de Paris*, *Kwality*, *Wm Fa Chinese*, *Kerala Cafe*, *Sindhi Restaurant* and *La Bela*; in Kanpur: *Kwality*, *Volga*, *Anupama* and *Gazelo*. All of these are moderate to inexpensive.



MUSEUMS. *Municipal Museum.* Allahabad. Opened in 1931 in a wing of the Municipal Office, it has a mixed collection of antiquities, musical instruments, clay models, art objects, textiles, pottery, coins, etc. Among the antiquities: some interesting images from Khajuraho, Nagor and Kaushambi. *Nehru Museum*, at Anand Bhavan, tells the great man's life story.

The *State Museum* in Lucknow, established in 1863, contains pieces of sculpture from Mathura as well as Brahminical and Jain statuary. The coin cabinet, which has Kushan, Gupta and Mogul coins, is of special importance. The art collection includes paintings representing the major Indian schools — Kangra, Rajput, Deccani and Mogul.

Bharat Kala Bhavan, Varanasi. This Museum of Indian Arts and Archeology, founded by Raj Krishnadasa in 1920, is now attached to the Varanasi Hindu University and housed in a newly constructed building. Besides gold and other coins of the Gupta period, the archeological exhibits and rare specimens of arts, crafts and sculpture, it has a representative collection of Indian pictorial art, covering 15th to 19th centuries. Open 10 a.m. to 4 p.m.

The *Maharajah Varanasi Museum*, in Ramnagar, across the river from Varanasi, contains extensive objects created for the era of the Maharajahs.

The *Sarnath Museum* is an archeological site museum six miles north of Varanasi. It was started in 1904 and the present Buddhist monastery type building was ready in 1908 to house the antiquities recovered at the site. The collections date for the 3rd century BC to the time of destruction in the 12th century AD, and consists of pieces belonging to the Maurya, Sunga, Kushan, Varanasi and Gupta periods of Indian history. Here are preserved the famous Lion Capital of Asoka adopted as the crest of the Republic of India, and the statue

of the preaching Buddha of the Gupta period, besides other fine images of the Mathura School.

There is a small museum at Fyzabad showing Jain antiquities and archeological bits and pieces from nearby Ayodhya.



PLACES OF INTEREST. *Near Allahabad:* About 31 miles away are the fortress ruins of Gharwa, containing the vestiges of Hindu temples whose beautifully carved pillars are still visible. *Jhansi* is opposite Allahabad Fort and can be easily reached by boat from the *sangam*, the meeting point of the Yamuna and Ganges rivers. Vestiges of forts and temples. The high cliff facing the Ganges is the home of troglodyte ascetics. 11 miles southwest, on the other side of the Yamuna is Bihta, where excavations have unearthed the remains of a well-planned settlement which flourished during the pre-Maurya period.

In Lucknow: The University campus is across the river in what was once the royal garden. While not much remains of its past glories, visitors can see the *hammam* (baths) where the Nawab used to dally with his ladies, and a red building known as the "baradari." *Bhatkhande University of Indian Music*, named after one of the greatest musicians of India, provides instruction in classical music. It teaches the theory and practice of North Indian vocal and instrumental music and dance and has done invaluable work in revitalizing both. The *Residency*, one of the key points in the 1857 troubles, has a *Sound and Light* show daily from 6.30 to 8.15. Commentary in Hindi.

Near Varanasi: Sarnath (6 miles), once an important center of Buddhism; excellent Archeological Museum, open 9 a.m. to 5 p.m., 50 P. per head. Ramnagar Palace and Fort (8 miles), (permission may be obtained from the Secretary to the Maharajah); Chandra Prabha Wild Life Sanctuary (43 miles), for its waterfalls.



SHOPPING. Here is a region where you can't afford to say "no." The main shopping bargains are, of course, the exquisite Varanasi silks, brocades and saris. Lucknow's gold and silver and white embroidery, table covers and silverware and Mirzapur's carpets. Brassware and lacquered toys complete the list.

The main shopping centers at Allahabad are the Civil Lines, Johnstonganj and the Chowk; at Lucknow's Hazratgunj the most important fixed price shop, the *Uttar Pradesh Government Handicrafts Emporium*, has the largest selection of the state's arts and crafts, followed closely by the *Kashmir Government Emporium* selling shawls, carpets, furs and papier mâché articles. Lucknow's busiest market is Aminabad where perfume essences (*ittar*) are sold at ridiculously low prices. In the evening go to the Chowk, a famous shopping lane where artisans produce all kinds of items from *repoussé* silverware to ivory carvings. Varanasi also has its Chowk, in addition to the Thatheri Bazaar, Vishwanath Gali and Gyanvapi.



USEFUL ADDRESSES. *Tourist Information and Guide Service.* Government of India Tourist Office, 15-B The Mall, Varanasi Cantonment and at airport, Uttar Pradesh Regional Tourist Bureau, Parade Kothe; Tourist Bureau,

Tehri Kothi. Transport Commissioners' Office, and Information Center, Hazratganj, both in Lucknow

Indian Airlines Lucknow, Clark's Avadh, Kanpur, Varanasi, *Mint House Motel*, Nadesar (300 yards from Government Tourist Office)

Yoga Institutes in Varanasi Bharat Seva Ashram Sangh, Sagra, Akhil Bharvja Yoga Pracharni Sabha, Mandagin and Kashi Vyamashala at Brahma Ghat.

Travel Agents TCI (Travel Corporation of India) Clark's Hotel, Sita, Trade Wings, Varanasi Hotel



**WESTERN
AND
CENTRAL
REGION**



BOMBAY

A City that Belongs to Itself

A superb harbor and winding creek set off Bombay from the long narrow coast of Western India. Bombay rests in the Arabian Sea, a little apart from the mainland, and indeed it has a culture apart from any in India proper. Bombay's culture is a new thing, a very live thing, and one which draws people from all over the country and keeps them there. Maharashtrians, Gujaratis, South Indians, Parsecs, Goans, people from North India, are joined together in this busy city of over six million and would never go back to their *muluk* or home region. The young Bombay ladies in chiffons, silks, embroidered *cholis* (sari blouses), carrying heavy perfumes, mingling their oranges, reds, purples, greens, with the drab business suits or white *dhotis* and loose shirts of their men companions, these ladies could never fit into the routine of grandmother's house. And the men say: "Yes, people in the village are more steady and God-fearing, they are the *real* India, but I am glad my grandfather had the sense to come to Bombay". When people of all classes go out of Bombay, they feel an instinctive bond with other Bombayites, irrespective of their community (which in India means

language or religious group, the first thing an Indian wants to know about another Indian)

The seven islands which were to become the pace-setter for the whole of India remained untouched for many centuries by any but the fishing tribes, while emperors, rajahs and foreign invaders were fighting up and down the river valleys and plains of India. Yet the Arabian Sea climbing towards their huts in a monsoon high tide connects India with Africa. It was the sea that had brought trade to the subcontinent even before the days of the Roman Empire and brought Europeans for conquest and modernization; in fact created Bombay itself.

There were some Buddhist settlements near what is now Bombay, around the 3rd century BC, when the Mauryan Kings from the North ruled this area, but the seaports were more northerly and the big towns and elaborate courts were up on the plateau, above the Western Ghats which rise sharply about 60 miles inland. The original inhabitants of the strip of land beneath the Ghats were joined by the Aryans, who were not fully absorbed until the 4th century of the Christian era. It was then that the Maratha people emerged as a group, and began to participate in the shaping of India's history.

But the strength and ruggedness of the Marathas came from the frugal hill areas, not from the soft lazy coast.

Maharashtra became the place of Hindu revival in the 6th and 7th centuries exemplified in the creation of the Elephanta and some of the Ellora cave-temples. Bombay's naval history may even have had a beginning at about the same time. The first people known to have taken an interest in Bombay's harbor were the Portuguese, 900 years later. (Vasco da Gama arrived at Calicut, further south, in 1498.) Early in the 16th century the Sultan of Gujarat ceded the beautiful bay Bom Bahia - to Portugal. Had it not been necessary to add to the desirability of a royal princess, Bombay's destiny would have been different: Bombay or Mumbai or Mumbadevi - no one knows the exact derivation - was given as a dowry to Charles II of England when he married Catherine of Braganza. The British occupied the islands, began to join them, and establish a fort and trading post. Shivaji, the greatest Maratha, made some raids on the British and used the booty to fight his wars with Emperor Aurangzeb. Although Bombay was within his territory, he was too occupied with the Great Mogul - chasing and being chased - to prevent the British from growing in strength. Eventually, Indians, who saw opportunities for trade and shipping, came to Bombay. The city grew in importance as other towns faded.

After many years of intrigue, betrayals and mismanagement, the territory Shivaji had governed fell under the British. The *Peshwas*, the ministers who took over the rule of Maharashtra from the royal

line, lost the Fourth Maratha War in 1818. The pride the British had in Bombay and their power over the Western region are symbolized in that landmark near Shivaji's statue, the Gateway of India, built to commemorate George V's visit in 1911.

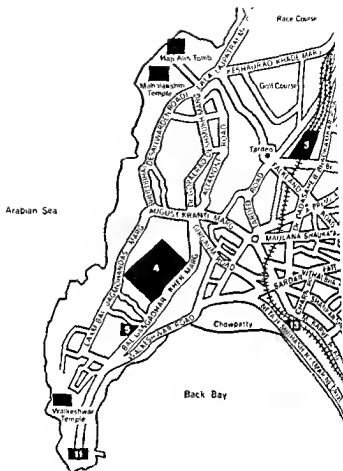
An interplay of favorable circumstances made Bombay into India's industrial metropolis and one of Asia's largest seaports. When the menace of Maratha sea-raiders was finally broken, the East India Company's ships began to call at Bombay. Weavers from Surat settled there and by 1850 the first cotton mills made their appearance. The outbreak of the American Civil War gave a further boost to this industry. Soon coastal steamer services were started, followed in 1869 by the opening of the Suez Canal, revolutionizing Bombay's maritime trade with Europe. Since then, this go-ahead city never looked back and today Bombay claims 15% of all factories in the Union and its textile industry accounts for 40% of the country's total.

In the last decades there has been a lot of reshuffling. In 1956, the Bombay State created at Independence was enlarged to include other Marathi- and Gujarati-speaking areas. Such a mammoth territory meant there were 48 millions talking in the main two languages, administered by one roster of government officials. A good deal of energy was wasted on linguistic controversy and eventually the whole area was reorganized into Maharashtra and Gujarat States.

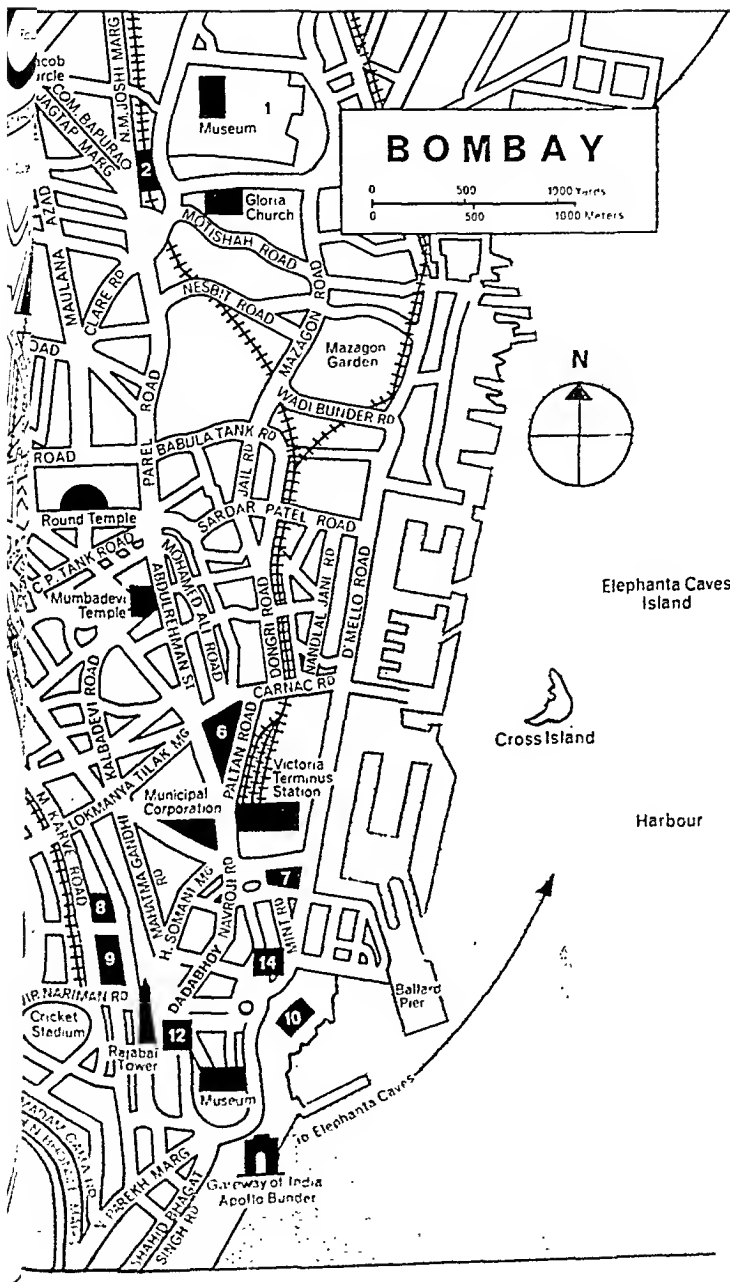
Exploring Bombay

Not far from the Gateway, beyond the Colaba market, is a village of the Kolis, one of the original fishing tribes. Although one word has a *c* and the other a *k*, you can see the connection. They are speaking Marathi, but they have their own ways, and needless to say, their own smells. No one disputes a Koli woman's place in the bus queue. They carry their fish all over town walking with a fine stride, saris worn, Marathi fashion, skintight between their legs, and they wear their hair sleeked back, with flowers as if they are going for an outing or a movie. They do the marketing of the fish, and they keep the money. The men are sent out to master the waves and do their job of bringing home the fish, and then to sea again. They are a very sociable group, spend lavishly on weddings and dance and play games all night on festive occasions.

The southern tip of the island is held by the Army and Navy. Within the military area is St. John's Church, called Afghan, as it was built to commemorate soldiers killed in the Afghan war. Its spire can be seen from all over Bombay. In the old churchyards near there, now dug up, you could read the gruesome story behind maintaining the British hold on India: cholera, plague, malaria hit



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|--|--|
| 1. Victoria Gardens & Zoo | 8. Government Tourist Office |
| 2. Byculla Station | 9. Churchgate Station & Tourist Office |
| 3. Central Station | 10. Town Hall |
| 4. Hanging Gardens & Towers of Silence | 11. Raj Bhavan |
| 5. Jain Temple | 12. Hutatma Chowk |
| 6. Crawford Market | 13. Aquarium |
| 7. General Post Office | 14. St Thomas Cathedral |



the families as soon as they entered the harbor. At low tide you can walk to the lighthouse off the tip of the island, but be sure to come back before high tide. There is a club which civilians are allowed to use, affording a refreshing open space to the pent-up South Bombayites.

In contrast to this part of the city is Churchgate, named for the gate in the old Fort wall nearest St. Thomas' Cathedral. This area is all reclaimed land. The Mantralaya (State Secretariat), which by no means houses all the government offices, faces an inlet of the sea. Other new buildings, as well as the older Victorian Gothic ones on the other side of the playground (known as "bandish-stand", i.e., bandstand) give an air of elegance. At Nariman Point it is rising modern complex of skyscrapers, housing offices and hotels.

Marine Drive

Between here and Flora Fountain – hub of Bombay's pulsating life – are some of the city's most interesting institutions; the "Indo-Saracenic" Prince of Wales Museum and on its grounds the Jehangir Art Gallery; University Hall and the Rajabai Tower which commands a panoramic view of Bombay's "Manhattan". Close to the harbor are the Mint which you can visit, and the Town Hall with its wide sweep of steps.

Skirting along Back Bay is Marine Drive, famous as the Queen's Necklace, which can be seen at night from Malabar Hill's Hanging Gardens. The Drive is a promenade in the evening; coconut hawkers from Kerala, wearing an ankle-length white cloth wrapped around the waist, join the parade.

The wall in the sea has to be reinforced from time to time because the monsoon sea swings in with a ferocity which takes several people with it annually and would be capable of pushing the sea coast back to its original limits. Across the bay is Malabar Point where sits Government House, residence of the State Governor, appointed by the India President. VIPs stay here and a few special concerts and performances are held in this lovely spot.

On the right of Marine Drive is an open space, or *maidan*, which is shared by the Aquarium and several *gymkhanas* or sports clubs. Before festivals throughout the year, boys (mostly self-employed street dwellers) dance till late at night on the maidans. They move in a circle, stepping forward, clapping, bobbing heads, and chanting.

Chowpatty Beach with its statue of Tilak, a great political leader of this century, is one of the most important places in Bombay; it is the political nerve-center. There are other places for big meetings in Bombay, but this site on the sea, accessible to thousands streaming in from all parts of the city and traditionally used for big

festivals, gives a particular significance to any statement or decision made there.

We have to use the cliché somewhere: this is where millions teem on big days like Ganesh Chaturthi. Rich and poor, frail and hearty move to the sea with clay or plaster or even silver or gold representations of Ganesh, the elephant-God. Families bring their statuettes out from their dwellings to this "auspicious" location on the sea. On any evening of the year Chowpatty is busy; yogis bury themselves in the sand, fishermen haul in their nets, children romp, and hungry working people flock to the stalls for *bhel-puri* and colored drinks.

Malabar Hill

The east side of Malabar Hill which we see from Chowpatty is covered with greenery topped by the Kamala Nehru (children's garden named for Nehru's wife). It's a long way round to get there. The hill road goes through Walkeshwar, a largely Gujarati neighborhood, where most saris are worn hanging down over the right shoulder. (The Gujaratis are a large group in the city and handle most of the trade.) Up on Malabar Hill, and below it on the west side by the sea, are the mansions of wealthy industrialists who made their fortunes mainly in textiles. (Cotton grows in many places just north of Bombay, and also in what is now the state of Gujarat.)

Houses are built up and onto the rocks on the right, and down almost below each other, to the bay on the left. Many parts of Bombay have this domino-like scheme of house-construction; houses built not in straight blocks, but at angles, with other buildings coming in from all directions.

G. B. Kher Road runs along the top of Malabar Hill. It leads past steep roads winding down to the Arabian Sea; all old novels of Bombay found a place for a car-chase or two on these curving streets. The gardens and bungalows show you how beautiful Bombay could really be if only there were fewer people – and more rupees spent on re-planting. On the hill is "Ramtek", the residence of the Chief Minister of the state.

Malabar Hill, Cumballa Hill, and the areas as far as the Race Course are the most fashionable localities. Women wearing the latest slacks zoom their Fiats or Jaguars into their driveways, only to drive out, an hour later, adorned with a languid and impeccable, last-minute hairdo and sari. These ladies can even look demure if it is demanded, but you can be sure they are being truthful when they start off a conversation with a reference to their Paris trip of the previous week.

Tucked off in a corner below the hill, on the sea, is a little village

practically intact. Here are the Dhobi Ghats for the washing (and ruining) of clothes; nearby Walkeshwar Temple and a Jain Temple.

From here go to the Hanging Gardens. The fairy sheath of haze over the bay in the early morning, the heavy silence of noontide in contrast to the racking noises of the city are bound to impress you up on top of this hill. You have a sweeping view of the city from the sea to the mountains. Between the plumes of fire from the refineries in the north and the gardens, are bursting acres of homes, schools, and shops.

Bombay's Parsees

The greenery on the left as you go beyond the gardens is part of the Parsee Towers of Silence, the place where they dispose of their dead. (There is a model of the towers in the Prince of Wales Museum.) A park surrounded by a high wall conceals these bastions so that they are hardly visible. Even relatives of the deceased are not allowed to go beyond a certain point within the enclosure but may stay in the park where they can sit and meditate. Bearers carry the body to the top of one of these cylindrical towers where it is laid out to be immediately devoured by waiting vultures. The skeleton – after a few days' exposure to the elements – is then thrown down the tower's well where it is reduced to dust.

This strange method of disposal has a twofold explanation. Zoroastrian religion – of which the Parsees are the last surviving community – respects the earth and the fire too much to pollute them with the bodies of the dead. Another of its tenets declares that rich and poor must unite in death.

The Parsees, who appear to be a very numerous group in the city, are really a small minority, but their economic and cultural influence is considerable. They have done a great deal to build up Bombay's trade and industry; a large proportion of India's leading businessmen have been Parsee, and many of them philanthropists as well. Parsee means "from the City of Pars" in Persia, from where this group came to escape Moslem persecution 1,300 years ago.

When they landed in Gujarat and requested admission, the local king is said to have sent a jug brimful with milk, indicating the place was full up. One of the Parsees carefully slid a small coin into the jug without spilling the milk. The king was reassured that his new subjects would not displace any of the old. They were allowed to settle.

An Open-Air Museum

Bombay, like most cities in India, is an open museum. Just listen to people speaking to each other, to their servants, how they ask a

favor, how they quibble over prices, how they watch and take sides in a quarrel. In Crawford Market, at the junction of Dadabhoy Naoroji Road and L. Tilak Road, you will feel you are in an imaginary place. The bazaars, the hawkers with everything for sale, goats bleating, the cotton-fluffing men twanging their beaters, the babel of languages – all but the horns of motor vehicles could be in ancient Babylon. There is an army of boys who will carry your shopping or try and sell you shirt buttons and other odd items. They may be pests at times, but you can't say they are not practising private enterprise. Maybe the twelfth sons of poor farmers, they have come to the golden city because it represents their best hope in life.

Keep up the fantasy and plunge into the opposite side of this Babel. For miles north of here are the homes of the multitudes; but notice how many tiny shacks (with bedding rolled up on shelves), have bright shiny cooking pots, and plants suspended outside in old tin cans. Traffic moves slowly enough in these sections to get good glimpses into the houses. They are enlivened outside with bright saris hung out to dry. One of the slum areas, Parel, was fashionable at one time. Look at the upper stories of houses in many old streets and you will see, above the shop signs, indications of better days. The crossing of the Quarter, let us say politely, of "courtesans", will not leave you indifferent.

The old Government House houses the Haffkine Institute, named after the Russian who came to India to work and discovered the cause and cure for plague. Research is still done in the institute, and if you require snake-bite equipment, go to them.

In Byculla, another older residential area, is the Jijamata Udyan. There is a zoo, but the profuse display of trees and plants is more than worth the trip. Outside the gates is a fine squat stone elephant taken from Elephanta, the island so named by the Portuguese. There is usually someone sleeping underneath. There is also a museum on the grounds. From here you can cut across to the Race Course.

India is called a land of contrast and here it is proved. The Turf Club grounds, like other private open spaces in town, are used for society weddings. Trees are decorated and tables covered with banana leaves are laid out. While the guests eye each other's costumes and compare costs, the bridal couple and both families finish the ceremonies. Tired out but beaming, the couple must greet each guest. They can hardly take in the splendor of their own wedding, with all the jewels, silks and embroideries and cheerful friends attending it.

There are always crowds and gong-beating at Mahalakshmi Temple, facing the sea, where devotees offer prayers to the Goddess of Wealth. Only a few hundred yards away is a 500-year-old

Moslem shrine, Haji Ali's Tomb, and facing it across a small bay, Worli Buddhist Temple.

Environs of Bombay

Juhu beach is the first strip of land you see as the plane comes down over the sea. A glimpse is all you get but you must return to Juhu later, if only to have your fortune told. On the way you cross the Mahim Creek. In this fishing village at low tide you can study the heavy ancient boats designed for the rough seas round about. On the far end of the causeway is a beautiful mosque, always white, always cool and noble. While you sun after a swim you can have a snack of fried fish and see the performing monkeys. Juhu beach, once a secluded spot, is now rather crowded on weekends. When the tide turns, the undertow can become hazardous for the unwary. Pollution of sand and water is sometimes bad.

The local villages must be overlooked. They do not fit in with the idyll of palms, elegant leisure and sun and sand as we would have them. Outside each hut is a string bed, and on that bed often a man is resting with chores to be done lying all around him. When the villagers' city cousins come out for a day's picnic, it's fun.

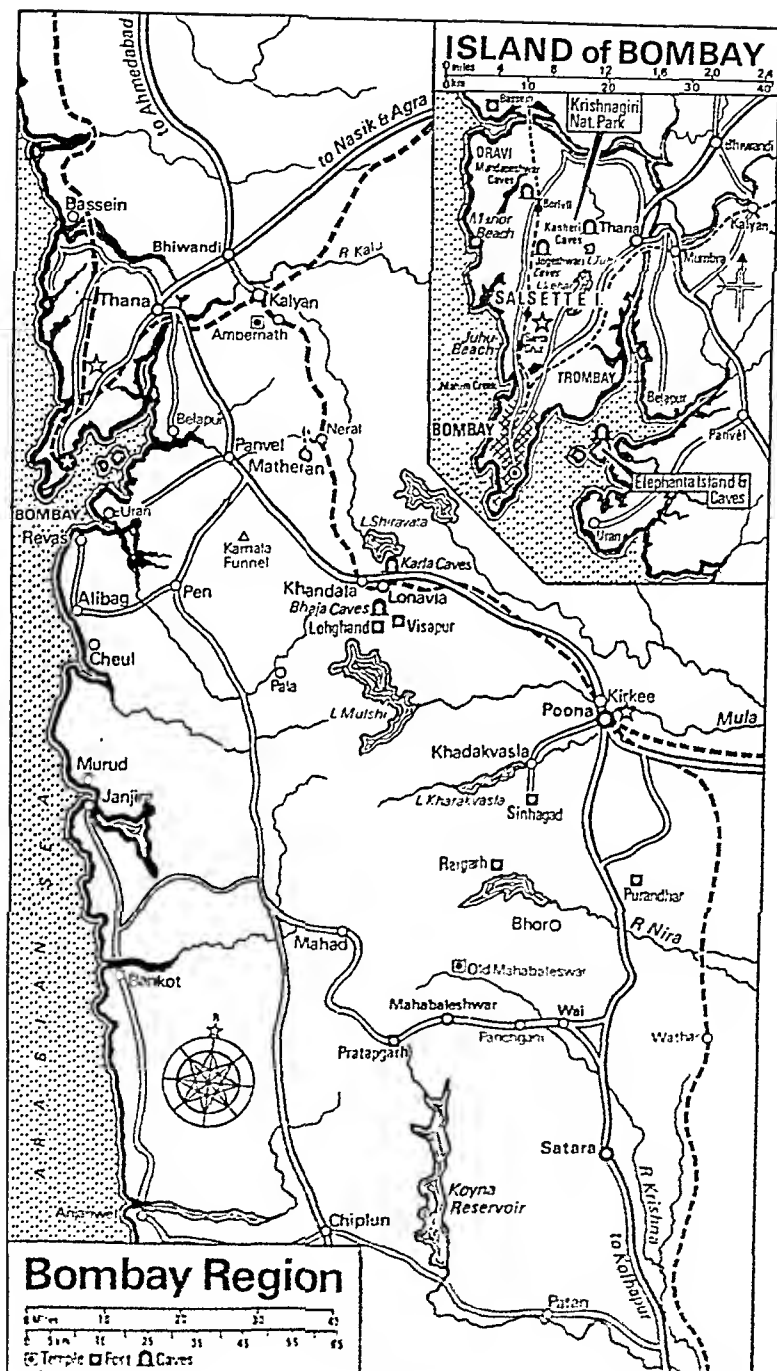
Those interested in historical ruins should visit the fishing village of Bassein, farther north, ceded to the Portuguese in 1534 by Gujarat's Sultan Bahadur. This fortified town remained in their hands for 205 years when it was conquered by the Marathas. British bombardment in 1780 damaged it heavily but you still can see the civic and ecclesiastical vestiges of this once prosperous Portuguese city. The *Porta do Mar* (Sea Gate) near the fort commands a splendid view of the sea.

Close to Bombay are spots of countryside totally different from the sea-blown open places in town. Aarey Milk Colony, the first Indian farm providing pasteurized milk on a bulk scale, is a popular Sunday family excursion.

The well-kept Krishnagiri Upavan garden, near Borilivi station, is a popular picnic spot, with a mini-train and a safari park with lions in their natural habitat.

Beyond the colony is a national park, much of it a tangle of delight to those discriminating few in Bombay who enjoy seeing trees instead of people.

In the park are the famous Kanheri Caves, about a hundred of them. These caves were built by Buddhist monks between 100 BC and AD 50, in the first days of rock-cut architecture. There are no actual representations of the Buddha himself, only symbols of his religion. The monks who created such uncomfortable quarters for living had a good eye for scenery when they picked this site. The teak trees, flowering trees, and streamlet running in a ravine



through the site make this spot ideal for meditation and holiness.

The Elephanta Caves

A well-loved picnic spot, as well as a reminder of India's past glories, is Elephanta. Exactly who carved the eave temples on the island, originally called Gharapun, and when, is not known.

Shortly before the time of Elephanta's excavation (between the 6th and 8th centuries) Bombay had experienced the Golden Age of the late Guptas, during which the talents of artists had a free scope. Sanskrit had been finely polished, and Kalidasa and other writers – under the Court's liberal patronage – had helped to bring about a revival of Hindu beliefs. It is the worship of Siva, or Shaivism which inspired these temples. That Siva was well-loved and the many ramifications of his personality well understood, is shown by the polish and refinement of the artwork in the eaves.

Crossing Bombay harbor on the way to Elephanta you see centuries of India's life literally sailing before your eyes. The high-prowed fishing sailboats for the open sea, and the flatter ones for tending nets in the harbor seem as much a part of the picture as the modern liners. Tankers come full to Butcher Island, to the left of Elephanta. Their oil goes to Bombay's shining refineries. Behind them are the Tata electricity plant and the institute connected with atomic energy.

A flashlight and a knowledgeable guide on the island will help you to sort out the figures shown in the sculptures. You would have to be thoroughly familiar with Hindu mythology to understand fully each detail. But you cannot mistake the expressions on Siva's faces, nor their intent. The powerful representations of strength, love, and spiritual peace at first seem buried in the dark halls. As you stay longer, they appear to grow and the walls to vanish, and you see them as a world in themselves. Part of the impression conveyed at Elephanta is the unity of dissimilar things, and likewise the differentiation one personage can undergo. Siva gives good scope for such a portrayal.

The sculptures are great art, not only in the sense that they are beautifully executed, with a secure knowledge of the subject and a superb technique of the chisel. They show things we don't ordinarily think of as being there and combine apparently independent parts into new entities.

The outside of the main cave consists of a columned veranda 30 feet wide and 6 feet deep, approached by steps flanked by sculptured elephants. At each end of the façade is a pillar projecting from the wall, carved in the shape of a *dwarapala* (door-keeper). The entire temple is 130 feet square. The main sculptures are on the southern wall at the back. Three square recesses contain giant

figures of *dwarapalas*. The panel to the left shows a manifestation of Siva combining the male and female forms, while on the right panel we see the figures of Siva and his consort Parvati. The central recess in the hall contains the most outstanding sculpture, *Mahesamurti* the Great Lord, an eighteen-foot triple image. The three faces represent the Hindu Trinity: Brahma the creator on the right; Siva the destroyer on the left, and in the center Vishnu, the preserver. The multi-headed deity is a composite of the stern, just, loving, father-figure, an expression of the monotheistic tendency of Hinduism. On either side of the recess are pilasters carved with gigantic *dwarapalas*.

Other sculptures at the doorways and on side panels show Siva's usefulness. He brought the river Ganga (Ganges) down to earth – the story says – letting it trickle through his matted hair. The facts of the universe are played with in wild delight in representing them through this god's acts. Siva is depicted also as *Yogisvara*, Lord of yogis, seated on a lotus, and as *Nataraja*, the multi-armed Cosmic dancer. The beauty of this sculpture is in the grace and balance and sense of relaxation conveyed in spite of the multiple action.

The fact that these sculptures were in many cases damaged by the Portuguese soldiery does not detract from their beauty. The serenity of facial expressions triumphs over losses of arms and legs. In the magnificently fierce scene of Siva destroying the demon *Andhaka* – he seems to be emerging from clouds in which his legs are hidden – one overlooks the broken rocks, so powerful is the remaining portion.

Other interesting sculptures in the cave are a group depicting the marriage of Siva and Parvati; *Ravana*, the demon king, attempting to move the *Kailasa Mountain*, the heavenly abode of Siva; and the charming group of Siva and Parvati with lesser male and female divinities showering flowers on them.

There is ample scope for walking on the island. You will want to move away from the crowds just outside the caves and reflect on the grandeur you have seen. From the top of the hill opposite the main cave you can see Bombay City itself.

PRACTICAL INFORMATION FOR BOMBAY



WHEN TO GO? It is generally quite hot and humid in Bombay. The heat reaches a peak during what the Bombayites call the warm season – a mild understatement – which falls between the end of March and the middle of

June. From June to the end of September it's monsoon time but it's hot and muggy as soon as the rain is over. The most pleasant period is between November to February, the cool season.



HOW TO GO? Planes of a dozen or more airlines touch down at Bombay's International Airport. A few pleasure cruises make the city a port of call but the majority of tourists reach Bombay by air. All of India's major cities

are linked to Bombay by air: Delhi (less than 2 hours), Calcutta (2½ hours), Madras (2 hours), Bangalore (1½ hours), Hyderabad (1¼ hours), Ahmedabad (1 hour), etc. There are some excellent train services to Bombay from Delhi: the airconditioned twice-weekly *Rajdhani* (17 hours), the airconditioned *Frontier Mail* (24 hours) both arriving at Bombay Central, and the airconditioned *Punjab Mail*, whose terminal station is Victoria. From Calcutta the airconditioned *Guanjali Express* brings you to Bombay (Victoria) in just 30 hours. The airconditioned *Madras Express* reaches Bombay after a 28 hours' run, as does the *Madras Mail*, both daily.

By road from Calcutta via Varanasi (Benares): 1,433 miles, from Delhi via Agra: 878 miles, from Madras via Bangalore - Poona: 850 miles, from Aurangabad: 250 miles.

AIRPORT NOTE. A serious fire in Bombay's Santa Cruz Airport destroyed much of the terminus. It has caused major disruption to services. A new airport terminal complex, known as Sahar Village, which will eventually handle all international services, is currently used for international departures, the old Santa Cruz is used for international arrivals and all domestic services. Although these two terminals use the same runways, they are some distance apart. Travel between the two can sometimes be difficult, so check carefully on the one you should be using. Expect confusion if transferring from international to domestic flights.

How to Get to Town from the Airport: Coaches go into the city center. Fare by bus is Rs. 9. Taxi fare from airport Rs. 40, depending on the distance. Taxi fare to Juhu Beach is Rs. 7.50.

Airport departure tax (international flights only) Rs. 100. To neighboring countries, Rs. 50.



WHAT TO SEE? Except for the caves of Elephanta, Bombay has but a few sightseeing spots. Compensating the scarcity of famous temples is its particular atmosphere, derived from the mixed nature of its population.

Maharashtrians, Sindhis, Gujaratis, Parsees, Punjabis, Goans and South Indians all come here to make a living, and there is a sizeable community of Western businessmen and their families. It is so cosmopolitan in appearance and outlook that the visitor feels at home immediately after his arrival. The triangle between Marine Drive, Gateway of India and Victoria Terminus constitutes the core of the foreigner's Bombay. Everyone's first objective is *Elephanta Island* and its rock-cut temples. There is plenty to see on Malabar Hill and the Prince of Wales and Gandhi Museums are worth visiting. The Tarapore-Walla Aquarium, Nehru Planetarium, Film City, Lion Safari Park and

Hanging Gardens are also worth visiting. Bombay is the base for trips to Ajanta-Ellora and the Karla caves, and most usual jumping-off point for Goa.



HOW TO GET ABOUT? The BEST Company runs bus services all over the city and into the suburbs, but tends to be crowded during peak hours. Your best bet is to take one of the numerous guided sightseeing services operated

by the bigger travel agencies or the State Tourist Department. For information on these services, contact Government of India Tourist Office. A half-day tour by bus costs Rs. 20. Or you can hire a tourist cab at the rate of Rs. 65 for a four-hour city tour, and Rs. 35 for a full-day (8 hrs.) city tour. Approved guides available at the Government of India Tourist Office, at reasonable rates.



LOCAL FESTIVALS. We cannot give fixed dates because of the vagaries of the lunar calendar. February: *Ma-hashivaratri* — Hindu devotees worship at temples dedicated to Siva. February/March: *Holi*, a spring festival,

the time for merrymaking. Aug/Sept.: *Gokulashtami*, the birthday of Lord Krishna. July/Aug.: *Coconut Day* marks the end of the monsoon; mass bathing in the sea; Brahmins change the sacred thread they wear around their neck. Divali, the festival of lights; Oct./Nov. August/September: *Ganesh Chaturthi*, the most spectacular of this region's festivals. Clay images of the elephant god are brought to Chowpatty Beach and immersed amid much rejoicing. Christian and Muslim festivals are also celebrated in this cosmopolitan community.



HOTELS. Bombay is and will continue to be the "Gateway to India" with all such a privileged position implies. The hotel situation, formerly critical, has become easier with the construction in recent years of several new establishments,

but book well ahead, especially during the high, winter season. The Govt. of India Tourist Office can arrange for visitors to stay in private houses as paying guests.

CITY — DELUXE

TAJ MAHAL INTERCONTINENTAL (616 rooms). Apollo Bunder at the Gateway of India. The "Old Taj" (320 rooms) remains in its Victorian-Saracenic grandeur, completely renovated and restored. Its marriage with its ultra-modern 22-floor neighbor is more happy than could have been imagined. The old standards persist, and the service is among the best in India; the *Sea Lounge* and the *Harbour Bar* remain, and there are five fine restaurants, including the 24-hour *Shamiana*; a swimming pool, health club, excellent shops, an art gallery, and the great public rooms which are the social center of the city.

WELCOMHOTEL SEAROCK (400 rooms). Bandra, out of centre. All rooms are airconditioned and with bath. Restaurants, club, bars and full range of sports facilities. Hotel provides airport pickup service. Member of luxury ITC Group.

OBEROI TOWERS (470 rooms and suites), one of India's tallest buildings, towering 35 floors over Nariman Point, the new business hub of Bombay. One of India's front-rank hotels. Fine service, 8 specialty restaurants and bars, fabulous fifth-floor garden terrace with pool and barbecue. Health Club, all banqueting and convention facilities, and a shopping center.

CITY - FIRST CLASS

PRESIDENT (300 rooms) Cuffe Parade. Large, new and antiseptic hotel. Now run by Taj Group, service has improved. Full facilities.

NATARAJ (82 rooms) Marine Drive. Fine location and view. Recently renovated.

FARIYAS (81 rooms) 25 off Apollo Bunder Road, Colaba. Centrally situated. Range of restaurants and roof-garden bar.

CITY - MODERATE

Less fancy than the above, but adequate, are the *Bombay International* (90 rooms), Marine Drive; *Grand* (64 rooms), Ballard Estate; *Sea Green* (34 rooms), Marine Drive; *Sea Palace* (47 rooms), Strand Road. *West End* (75 rooms), Marine Lines; the *Apollo* and *Diplomat*, both behind the Taj and both inexpensive and reasonable. *Ambassador* (173 rooms), Churchgate. Good restaurant and bar. Further away, the *Shalimar* (74 rooms), Cumballa Hill.

CITY - INEXPENSIVE

Very basic are the *Ascot* (26 rooms), Garden Road; *Attoria* (80 rooms), Jamshedji Tata Road; *Sea Green South* (36 rooms), Marine Drive. For students the YWCA has an *International Guest House* on Madame Cama Road and another at Bombay Central. The Redshield Hostel (Salvation Army) may also be recommended to the young traveler, as well as a branch at Cooperage. The YMCA is in Wodehouse Road.

JUHU BEACH

Holiday Inn has 210 rooms, with all the amenities expected of its class. Facing the Arabian Sea and only two miles from the airport. Good range of restaurants and sports facilities.

The *Horizon* (140 rooms). Pool and good facilities, but not on the beach.

Sun-n-Sand (132 rooms) is also reasonable. Pleasant but cramped pool and terrace; uninviting foyer and dining room. Perhaps more suitable for an overnight stay, as the airport is nearby. The former annex is now an independent operation, the *Seaside Hotel*, but it is hardly on the sea; however, the facilities of its parent establishment are available.

There are also the once-charming old *Juhu Hotel* and the very modest *Ajanta Palace*.

The *South End* (38 rooms) is inexpensive but has no restaurant.

AIRPORT

Centaur. This 300-room luxury hotel, recently completed, is adjacent to the airport. Its wide range of facilities is excellent, up to deluxe international standards. It is just one of the new hotels which have revolutionized the hospitality industry in India, for the benefit mainly of overseas tourists and business people. Restaurants, like the rooms, are expensive, but of top quality. Indian or European cuisine. There is a good pool and shopping arcade, and the hotel provides regular free transportation into the city center. Recommended.

Airport Plaza. Simpler and smaller (80 rooms) this hotel is also very conveniently located close to the airport. Clean and modern, if rather sparse, it is half the price of the Centaur, and offers reasonable restaurants and a swimming pool. Free pickup from the airport.



RESTAURANTS. Bombay is a gastronomic high spot — for all kinds of Indian dishes. There are several good restaurants offering highly spiced northern Mogul (popularly known as *muglai*) food and local Parsee cuisine

which is nearly as hot as the former. One of the features of Maharashtrian and Gujarati food is that a sweet dish is served as the first course and eaten with vegetables and *poori*, a mixture of whole-meal and fine flour. In season you will enjoy the delicious mango preparations. Much less rice is eaten than in the south. You can order *dhan sak* without becoming a volcano; beware of the various *pattias*. If you are the adventurous type try *vindaloo*; it is served in most Western type hotels and restaurants. *Bombay curry* is, of course, a classic and tourist oriented restaurants tone it down to a point where one's palate can survive.

AIRCONDITIONED DINNER DANCING

A good range of food is served in the Kebab Corner, Nataraj Hotel; *The Other Room* at the Ambassador and the *Little Hut* at the Ritz can also be recommended. Indian meals at the Taj Mahal's Tanjore restaurant, where sitar music is played and Indian dances presented at 9 p.m. daily. *Abanara*, at Fariyas, and *Tropicana*, both good; *Nataraj* and *Hotel In Phom*; *Sea Shell* at Hotel Hilltop. *Muglai* and Punjab dishes at *Berry's*, Veer Nariman Road, where an Indian orchestra is in attendance between 6 and 11 p.m. If it's a lucky day you might see some Indian dances. Nearby *Gaylord* is known for its Chinese dishes.

GOOD DINING

The Taj Mahal's *Rendez-Vous* is plush, with French leanings. Cold buffet lunch in the main dining room is excellent.

At the Taj *Intercontinental-Shamiana* is open 24 hours. *Tanjore* serves Indian food and *Golden Dragon* has Chinese Szechwan food. All very good.

The Oberoi Towers *Mogul Room* serves excellent *Muglai*, Islamic food; its *Outrigger* is Polynesian in style; *Café Royal* offers good European cuisine. Also to be recommended are the *Sher-E-Punjab* in Bhaghat Singh Road, where Tandoori dishes are a major specialty. Gujarati and South Indian food is good

in the *New Aram*, Chowpatty Beach. *Mughlai* dishes are excellent at the *Delhi Durbar*, opposite Roshan Theater, Grant Road and in Colaba. *Khyber*, opposite Prince of Wales Museum, has an extensive menu of regional dishes. For some of the best sweets and ice-cream in India, try the *Princess Kulfi House* on Princes Street.

Kwality, the restaurant chain, runs two places in Colaba Causeway and at Kemp's Corner, Cumballa Hill. The latter's *Chinese Room* is well-known for Cantonese cooking dishes à la Szechwan. The best vegetarian restaurant in town is probably *Woodlands*. *Alt Baba*, Apollo Bunder, *Chop Sticks*, Veer Nariman. Good Chinese food at *Nanking*, Apollo Bunder, *Shanghai*, Colaba Road. Also *Gazebo* in Bandra.

For the younger crowd discos include *The Cellar* in the Obembi Towers and Airport Centaur Hotel's *Take Off*. The Sea Rock hotel offers good restaurants in various styles plus a lively rooftop nightclub.



MUSEUMS. *Prince of Wales Museum*, Fort Bombay. This is the principal museum in the state. It has three main sections: art, archeology and natural history. The miniatures of the Rajasthan and Deccan Schools are exhibited in the circular gallery of the main building (first floor). The Tata family collections form part of the archeology and art sections. The natural history section was started with part of the admirable collection of the Bombay Natural History Society. The picture galleries contain, in addition to ancient Indian paintings, some by European and contemporary Indian artists and copies of Ajanta murals. There is also a large collection of jade, crystal, china, lacquer and metal objects, both ancient and modern. There are some excellent dioramas in the natural history section. The museum has an interesting collection of exhibits from the Maratha period. Open 10-5.30, closed Monday. Entrance fee 75 P.

Victoria and Albert Museum, Victoria Gardens, Byculla. This is the oldest museum in Bombay. It has three principal sections — natural history, geology and agriculture. There is also a small collection of miscellaneous art objects. Most of the exhibits in the museum relate to Bombay and Western India. Open 10-5, closed Monday.

Bombay has several art galleries presenting changing contemporary exhibits. The *Jehangir Art Gallery* adjoining the Prince of Wales Museum is the main one; in the same building are *Chemould* (upstairs) and *The Connoisseur*. The Taj Mahal houses two more. Many of the intellectuals of Bombay pass their time at the Samovar Café in the *Jehangir Art Gallery*.

The Gandhi Memorial where the great man lived, in Laburnam Road, is now an interesting small museum with Gandhi memorabilia and a doll collection. Entry R. 1.

City Tours. Daily bus tours of the city, operated by TCI, and Sanghi International Travels, leave Government of India Tourist Office at 2:15 p.m. and Taj Mahal Hotel at 2.30, returning at 6.30. Fare is Rs. 25 and the tour includes Gateway of India, Aquarium (closed Mondays), Jain Temple, Hanging Gardens, Kamala Nehru Park, Mani Bhavan, Museum (closed Monday) and Art Gallery. On Mondays this tour visits Anand Kendra at Worli.

Suburban Tours by luxury coach conducted daily by Maharashtra Tourist Dev. Corp. and Sanghi International Travels. Leaves the Govt. of India Tourist Office at 8:45 a.m. and Taj Mahal Hotel at 9:00 a.m., returning at 1:30 p.m. Fare is Rs. 20-35 per person. You'll visit the following places: Aarey Observation Point, Tulsi Lake Kanheri Caves, National Park, and Juhu Beach.



EXCURSIONS FROM BOMBAY. Closest to Bombay, only 12 miles from the city is Juhu Beach — a favorite weekend and holiday resort. Juhu has an extensive beach, spreading for over 2 miles with a range of hotels. While

BEST buses provide connections from the heart of the city to Juhu Beach, another easy way to get there is to take the suburban trains originating from Churchgate Station to Santa Cruz Station (approx. 30 min.) and then by bus to Juhu Beach (approx. 20 min.). Some private tour operators also have bus services on weekends to Juhu; check with the Government Tourist Office for details.

Nearby Versova, next to a typical Indian fishing village, is a less crowded beach than Juhu on weekends. Local trains from Churchgate Station to Andheri every half hour. From Andheri by BEST bus to Versova.

Elephanta Caves. Six miles across Bombay Harbor is the little island of Elephanta, locally known as Gharapuri. On a hill are a set of rock-cut Hindu temples inaccurately described as "caves". An hour's launch ride brings you to this favorite picnic resort; from the top of the hill one gets a fine view of the sea and distant city. Gharapuri was named Elephanta by the Portuguese who found a stone elephant at the landing (it can be seen at Victoria Gardens, to where it was removed).

The exact date of these excavations is not traceable as there is no authentic evidence; archeologists put them down to sometime between the 6th and 9th century, when Buddhism declined and Hinduism gained ascendancy in India. Traces of Buddhist influence are noticeable in the facial features of the figures carved in the panels.

There are daily boat tours, departure 9 a.m. from Gateway of India; return 1 p.m., fare is Rs. 16 per person. Special launches may be hired. Many services are discontinued during monsoon. Carry lunch packet if you take a full-day excursion. The official guide gives an excellent talk — a useful introduction to the Hindu religion.

Kanheri Caves, at Borivli, (near Thana, 28 miles away), are accessible both by train and by road. Four motorable miles through the surrounding Borivli National Park are the Kanheri Caves, over 100 caves in all, believed to have been carved between the 2nd and the 15th centuries. The flights of steps in the rocky mountainside which connect one with the other are the most interesting part of the excursion. Cave 3, known as the Great Chaitya Cave, is the most outstanding of the lot, 86 by 40 feet in size, with 34 pillars which go around a *dagoba* (pagoda) built at the extreme end of the cave and magnificent statues of Buddha on the veranda. The caves are included in the various tours of the suburbs.

The Fort of Bassein, 30 miles from Bombay, is intimately associated with the history of the Portuguese in India. Go by train to Bassein Road

and then by road to the fort (7 miles). It became a Portuguese possession in 1534 and passed through a period of unprecedented prosperity and pomp. There are still several battered structures standing – most of them churches – and *bunders* opening out on the fort. Manvi Bunder unfolds a gorgeous view of the sea. Information from Maharashtra Tourist Development Corp., Express Towers, 9th Floor, Narman Point.

Daily Tour of Suburbs. Sanghi Travels and the State Tourist Department have conducted coach services to Kanheri National Park and Caves, Tulsi Lake, and Juhu Beach. The services leave at 8.45 a.m. and return at 1.30 p.m. Fare Rs. 25 (check on timings with the Government Tourist Office). *Note:* Same tour is operated by the travel agency TCI on Saturdays. The State Tourist Corporation also run coach services to Vajrehwar and Karla on Sundays and public holidays. There are also suburban tours leaving the Government of India Tourist Office or Taj Mahal Hotel on Sundays at 11.45 a.m. returning at 7.30 p.m.

One-Day Trip to Cheul. A launch from Ferry Wharf will take you after breakfast in 1½ hours to Revas, on the mainland. A bus runs the remaining twenty miles to Cheul, the most ancient historic spot in the vicinity of Bombay. Supposedly over 3,000 years old (it was a trading center when the Kanheri Caves were dug), it is an open-air museum of Western India's history. Gujaratis, Arabs, Portuguese, Konkan kings and Ahmednagar sultans have all left vestiges of their varying styles. The Moslem Korlai Fort, on a cliff by the sea, faces, across the Roha river, the Portuguese Palm Garden Fort, including St. Barbara's, a fortified Franciscan church. You can see the rocks which smashed the ship of Dom Lourenco in a battle against the Gujaratis. The town came into Maratha hands at the same time as Bassein, and with the expansion of Bombay lost its industry and trade.

Note: Lonavla, Bombay's hill station, the famous Karla, Bhaja and other cave-temples are a worthwhile full-day excursion from Bombay. We refer to them in detail in our next chapter, dealing with the Bombay Region.



SHOPPING. In Bombay the best buys are the hand-craft items of Western India: handwoven tie-and-dye textiles from Gujarat, printed cottons from Nasik and Baroda, handloom silks and saris from Aurangabad.

The gold bordered delicate muslins and silks of Khambhat (Cambay) and Surat are justly famous. Woodcarvings and brassware are also specialties of the region. With a little browsing you can satisfy your yen for souvenirs without going bankrupt. Bargaining is frowned upon in the smarter stores and Government Emporia – that doesn't mean it isn't done in the others.

The two main Government Emporia, *Handloom House* and *Khadi & Village Industries*, are on D. Naoroji Road. Cross the street opposite and continue along Sir P. Mehta Road for *Uttar Pradesh Arts, Cottage Industries, Kashmir and Bihar* emporia. Near the Gateway is *Central Cottage Industries Emporium*, Shivaji Maharaj Marg, and behind the Taj Mahal Hotel are many streets offering carpets and curios. Recommended is *Phillips Antiques*, opposite the Regal Cinema and Museum, a treasure house of goodies, rare to bric-à-brac, much of it from the British Raj period. Hotels all have shopping arcades, but prices tend to be higher than in city shops.

Crawford Market is a colorful bazaar area for browsing and determined bargaining. The new Craft Centre, Nariman Point, contains a number of state handicraft emporia.



AIRLINES. Air-India and Indian Airlines — Air-India Building, Nariman Point. Iran Airways, Sundar Mahal, Marine Drive; British Airways, Veer Nariman Road; Pan American Airways, Taj Mahal Hotel; Swissair, Manek-Mahal, Veer Nariman Road; Air France, Taj Mahal Hotel. Alitalia, Churchgate; SAS and Thai, Wavell House, Graham Road, Ballard Estate; KLM, 100 Jamsheji Tata Road, Churchgate; Middle East Airlines, 2-B Jamsheji Tata Road, Churchgate; Japan Airlines, Chateau Windsor, V. Nariman Road; Lufthansa, Express Towers, Nariman Point; Sabena, Nirmal Building, Nariman Point; PIA, Oberoi Towers Hotel.



TRAVEL AGENTS. (all recognized by Government of India Tourist Dept.); American Express, Majithia Chambers, D. N. Road; Travel Corporation (India) Ltd., Chander Mukhi, Nariman Point; Orient Express Co., 359 D. Naoroji Road; Cox & Kings (Agents) Ltd., 270/272, D. Naoroji Road; Mercury Travels, in the Oberoi-Towers; Trade Wings Ltd., 30 K. Dubash Marg; Thomas Cook & Son Ltd., Cook's Bldg., D. Naoroji Road and Taj Mahal Hotel; Inditravels, Neville House, Ballard Estate; Everett Travels, Fort House Annexe, Dr. D. Naoroji Road; Sanghi Travels, S. Patkar Road; Sita World Travel, Atlanta House, Nariman Point; Balmer Lawrie and Co., 5 Graham Road, Ballard Estate.

MEDICAL SERVICES. Breach Candy Hospital and Nursing Home, Bhulabhai Desai Road, Tata Memorial Hospital, Hospital Avenue, Parel; St. Elizabeth Nursing Home, Harkness Road.



USEFUL ADDRESSES. *Tourist Information and Guide Service:* Government of India Tourist Office, 123 Maharshi Karve Road, Churchgate; Government of India Tourist Counter, Taj Mahal Hotel; also at both airports. Maharashtra Tourism Development Corporation, Express Towers, 9th floor, Nariman Point; Government of Gujarat Tourist Office, Dhanraj Mahal, Maharaj Marg.

Miscellaneous. *Main Post Office,* Bori Bunder; *Central Telegraph Office,* Flora Fountain. *Indian School of Dancing:* Bharatiya Vidya Bhavan, Chowpatty. A reliable shipping and packing service is offered by Collector's Corner, Indian Mercantile Mansions, Madame Cama Road.

Consulates. UK and Commonwealth Deputy High Commissioner Mercantile Bank Bldg., Mahatma Gandhi Road, USA Lincoln House, 78 Bhulabhai Desai Road

Church Services. Roman Catholic Holy Name Cathedral, Wodehouse Road, Glona Church, Byculla Protestant St Thomas' Cathedral, Veer Narman Road, St John's, Colaba, St Andrew's (Presbyterian), Lion Gate.



IN SHIVAJI'S FOOTSTEPS

Cave Temples, Hills and Forts

Bombay is the starting place for many delightful "hill stations". A mountain resort is called a hill station in India because the British thought in terms of being stationed at bases for temporary periods, and anything shorter than the Himalayas was not a mountain. A five-hour drive, if you don't stop, will take you to Mahabaleshwar. But there are many worthwhile places en route, too.

The road lies in what can be called the Fort Country of Maharashtra, studded with strongholds of that great warrior, the legendary Shivaji. It was he who gave birth in the 17th century to Maratha power. In his early youth he became obsessed with the idea of freeing his country from the Mohammedan yoke, drawing inspiration from Hindu religious lore. The tools were there to carry out the job: a frugal, sturdy race of men and the hilltops of the Deccan Plateau, easily convertible into impregnable small forts, excellent bases for highly mobile guerrilla warfare. Those who fought under the resourceful Shivaji had practice in scaling forts on these hills; they and their ponies could go where the elaborate

Mogul troops could not. They had giant lizards trained to fasten ropes on fortress walls, up which they would climb. There is a story of a Maharashtrian milkwoman, who after the gates of one of Shivaji's forts were closed, climbed down what had been thought was an unscalable wall, to reach her baby waiting for her at home. Shivaji rewarded her and reinforced the defenses. He died in 1680, in the prime of life, leaving behind a powerful new nation. His successors were easygoing monarchs who preferred to leave the affairs of state in the hands of a family of hereditary prime ministers, the Peshwars. Maratha influence spread all over Central India, developed into a far-flung confederacy and waned only after three wars with the British.

Exploring the Fort Country

The first stretch of your trip out of Bombay gives you a glimpse into the well developed industrial area, where each enterprise has a park and a little village of its own. There are still mango groves here and there. At Thana, the Poona road forks sharply right from the road to Agra. Here are remains of the British Fort used as late as 1857. After the road swings around Parsik Hill – a steep promontory beyond the Thana creek connecting with the harbor – you enter a plain of tiny farms raising rice, hay and the musedeveloping *jowar* and *bajri* grains.

After a few miles, there is a sign pointing left for Kalyan and Ambernath. The 11th-century Ambernath Temple, covered with beautiful designs, is one of the best examples of Deccan temple architecture, even though this is not the Deccan Plateau. (Do not turn off for the shortcut, but go to Kalyan, turn right at the clock tower on to the causeway road, turn right again and begin inquiring the way until you find it.) The temple is in a valley between small hills and has a river running at the compound wall; a grove of trees completes this hidden, contemplative site. Constructed in 1060 to commemorate a king of the Silahara dynasty, and used continually for the worship of Siva, this temple in exposed black rock has none of the commercial atmosphere of the paint and plaster city temples.

Highly imaginative carvings, playful and spiritual, cover the temple inside and out. The hall is not big, but the sculptured dome around which little carved figures gesticulate, provides spaciousness. The *lingam* shrine, instead of being in an inner room barred off, is in a crypt you climb down into. For worship, flowers are thrown on to the *lingam* and a *pujari*, temple priest, at intervals will throw water, which flows outdoors as holy water. The figures on the outer walls range from elephants, dancing figures, and Siva's consorts, from sweet-tempered Parvati to Kali the Terrible, a skull-bedecked goddess, propitiated to avert her possible wrath.

Once back on the main road you head straight for the ghats. On the left is the Matheran range, not yet accessible by road. At Panvel, a road branches off to Mahad, which is the old route to Mahabaleshwar. A small group of Jews has been living here for centuries, isolated from the outside world.

A Detour to Matheran

On a hill occasionally visible from Bombay is Matheran, a resort well-described by its name meaning "woodlands overhead". The hill is an island of trees in an almost treeless plain. The approach to the town is in itself a delight. From Bombay you take the train to Neral, two hours out, where you will see tiny toy trains waiting to take you to Matheran. Nava Peshwa, one of the leaders of the uprising of 1857, was born near here, and Ptolemy was once here, too, calling the village river "Bindu". The narrow-gauge train of short, brightly-painted wagons makes a leisurely climb through ever-thickening woods. There are tunnels, sharp curves, and every thrill of a fairground joyride. Boys hop on to sell *jambul*, a small purple tree fruit, and monkeys start visiting you. Both black-faced and red monkeys will be with you during your entire stay.

One of Matheran's charms is its quiet and slow pace; there are no cars. Resist the offers of rickshaws, the only transportation except foot and horse. Every place in Matheran is within easy walking distance. For the farther points like Chouk and Panorama it is fun to ride, however, and you can arrange with a man to come with pony or horse. If your horse should shy at sunset it is because of a resident ghost. You can buy a crooked Pandhary-stick to drive it away, just as you can obtain bark for poisoning fish, or bharang leaves for curing coughs and snake bites.

The town of Matheran was built when an Englishman, Hugh Malet, Collector (district administrator) of Thana, proclaimed the hill a fine place for shady walks. Before he arrived in 1850 there were three tribes living peaceably on the hill; one owned cattle, another kept farms, and the one on the bottom rung made a living by fishing, hunting, and keeping goats. They are still there and have adapted their original callings to profit a little from the tourists. At the junction of the roads leading to Neral and Panorama Point, and also on Garbut Point, are carved boulders supposed to have been once used for animal sacrifices.

Dozens of varieties of tall trees, some moss and orchid-covered, will shade you wherever you walk. From Louisa and Echo Points, to the west, one can see Bombay, its refineries. Elephanta Island, Karnala Funnel - a 150-foot pillar rising from a much fought-over fort - and the sea. To the west of the hill is Parbal, which holds a ruined fort. Between the hills roam panthers and wild bear.

Shivaji was here, as everywhere in Maharashtra. A path leading from One-Tree-Hill to the valley is named after him. He had come to arrest an untrustworthy subordinate left in charge at Parbal and stopped to worship at Matheran. Near the path is a Hindu shrine where three lingams are supposed to have emerged naturally from the rock. There is another shrine at the burial place of Pisarnath, a saint of Shivaji's time, who is believed still to dispense benefits.

A steep zigzag road called *ghat* takes you up 2,000 feet in a few minutes to the Deccan Plateau of which the Sahyadri Range or Western Ghats, is the edge. A prominent rock seen jutting out on the right is the Duke's Nose. (It seems Wellington was here before he went to Waterloo.) Just before the top of the hill is the old reversing station for trains, used before the newer alignment was laid. From the top of the ghat you get a view of the coastal valley you have left, and on the other side, the ravines, hills and woods and waterfalls that attract townspeople here for weekends.

The road rolls gently between the two small towns of Khandala and Lonavla. The former is a favorite summer haunt of Bombayites, the latter famous for its *chikki*, a delicious candy made of *gur*, unrefined sugar, nuts, *til* seeds, etc. Two lakes nearby send water through huge pipes down in a rush to the foot of the ghat into Tata Hydro Power Station, one of Bombay's main sources of electricity.

The Karla and Bhaja Caves

The soft rolling hills quickly pass as the road levels out to the open plains between steep ranges. The solid black rock of the plateau, in some places 10,000 feet deep, is the home of many caves and forts. Four miles beyond Lonavla is a turning to the left for Karla Caves, dedicated in 80 BC by Hinayan Buddhist monks, of the same sect that carved Kanheri. The main cave at Karla is the largest of the region.

At the end of a short pavement, giant steps lead up past a cool waterfall to the face of the caves, where the main cave is open to the west. The Sun Window at the entrance was designed to slant the sun's rays through its lattice work towards the *dagoba* or *stupa*, a dome-shaped focus of worship at the end of the *chaitya*, or prayer hall. A drum built much later in front of the entrance, obscures some of the daylight. The arch of the entrance is round on top, narrowed at the lower sides, somewhat like the coverings of bullock carts. Stone ribs project from it. A startling feature is the ribbing of the cave's vault, 46 feet high. Broad teak planks, said to be the original ones, put together with wooden nails, hang down on the sides. Outside is a pillar surmounted by four lion fronts, a motif from Asoka's days. On either side of the vestibule are three lifelike

elephant fronts, originally supplied with ivory tusks. Dancing couples are paneled on the inner wall. The carvings of Buddha were later additions. The 37 pillars inside, marking off side aisles for the laity, are carved on top with couples, horses, elephants. Gazelles join the menagerie beneath carvings of the Buddha outside. Before the caves were rediscovered and protected by the British, wild animals had possession. The Peshwas had taken advantage of the holy site to put up a temple just outside the entrance, and there are small Hindus shrines tucked in along the ledge of the hill for good measure.

Opposite the Karla Road, a fairly rough road heads for the Bhaja Caves. The curve of the valley here, the prosperous little village under the bold hillside covered with waterfalls, and the surrounding hills could be in Austria. These 18 caves, in a more lush atmosphere than Karla, were probably meant for nuns.

There is no veranda left to protect the main cave, which is in the same style as that at Karla. Uncarved pillars slant inwards. Another shallow cave has a group of stupas, over which an ugly lean-to has been built. The last cave contains a famous sculpture, "the dancing couple". The caves are set into the side of the hill with an intelligent understanding of the architectural advantages of the natural rock. The whole gives the impression of a constructed palace, with two-storied living quarters and side wings covered with a curved roof.

To the west of the caves is Lohghand Fort, on a severe long hill. It was originally a Moslem fortification which Shivaji took twice, but lost again. Behind and above Bhaja Caves is Visapur Fort. The paths to all three places start in the village. Children playing in the neat square will call out the Marathi greeting "Ram, Ram".

Pune (Poona)

Pune, 119 miles from Bombay, was the capital of the Peshwa administrations (1750-1817). A relief from the humidity of the coast, the weather is fine in this city of 850,000 inhabitants on the Mutha and Mula rivers. In East Kirkee is the Aga Khan's palace (he has many Moslem followers — the Khoja sect — here and in Bombay) and the neo-Gothic Deccan College (formerly Sanskrit College), leading center of Oriental culture in Western India. The Mutha flooded badly in the monsoon of 1961 after the collapse of its dams. The old city proper is on either side of this river before it is joined by the Mula. Ganeshkind suburb, containing the old Government House — seat of Pune University since 1948 — is on the left. The Engineering College, now part of the university, was one of the few such establishments of pre-Independence days; most of India's engineers were trained there.

On the opposite bank is the Shaniwarwada section, where stand the gates and guard house of the Peshwa Palace. Here you see vestiges of 18th-century warfare, the gates are fortified with spikes against elephant charges. Elephants were also used outside the palace for trampling to death high-ranking offenders of the latterday Peshwa regime.

Pune is the headquarters of the Army's Southern Command. The area east of Shaniwarwada is the Cantonment, which is owned and administered by the Defense Department of the Central Government. In this part of town are several schools, swimming pools, and a large residential district well laid out on shady streets. The Empress Gardens' tropical trees and plants provide cool strolls even on the hottest days of the year.

Pune was the childhood home of Shivaji. He was born in 1627 at Shivnen, north of Pune, in a bleak fortress tower. His father — a soldier of fortune — had gone on to a second wife and Jijabai was left to bring up her son alone. He roamed the many hills round about Pune and studied the history and customs of the people he would one day galvanize into organized action. A fine equestrian statue, built largely through the munificence of the Maharajah of Kolhapur, one of Shivaji's descendants, stands in the heart of the city, not far from Panhaleshwar Temple.

On the south edge of town is Parvati Temple, a white building prominent on a hilltop among smaller shrines. Easily climbed stairs lead up to it. From here you can view the valley stretching to the first of the four ghats to be crossed on the way to Mahabaleshwar. It is said that after the defeat of the Marathas by Ahmed Shah Ourrani at Panipat (1761), Balaji Bajiro was so heartbroken that he retired to Parvati Hill and died there.

Nonetheless, Pune recovered much of its former glory under Nana Peshwa in the latter part of the century. The saying *Jab tak Nana, tab tak Pune* (as long as Nana lives, Pune will live) expressed its faith in him. But the last year of the Empire was filled with strife and in 1817, Pune finally fell to the British at the Battle of Kirkee. Under them, the city developed into the "monsoon capital" of Bombay Province and also became a large military center.

Pune is proud of its roll of great names associated with India's emancipation. Among them are Lokmanya Tilak, who devoted his whole life to the struggle for freedom; G. K. Gokhale, who founded the Servants of India Society which has built up a tradition of dedicated public service; and Professor Karve, who started out with a small home for widows in a village, and has built up a network of schools and colleges, including the India Women's University.

Just eleven miles away, at Khadakvasla, is the modern National Defense Academy, where cadets of all the services are trained in up-to-date warfare. Four miles beyond Khadakvasla, away from

the lake, is Sinhagad (Lion Fort) named in memory of the lion-hearted Tanaji who died capturing it in 1670. It was on a whim of Jijabai, always close to Shivaji and inspiring him, that the next to impossible attempt was made. Tanaji and 300 men, including his 80-year-old uncle, climbed 1,000 feet on foot, and the next 1,000 on ropes held by trained *ghorpuds*, or giant lizards, on the perpendicular side of the fort. The Mogul garrison was watching some dancing girls and the surprise attack nearly succeeded when Tanaji was killed. The assault was nearly a failure until his brother appeared by another route and the black "no-moon" night was broken by a victory bonfire lit to signal Shivaji at Raigarh Fort. There are the tombs of Tanaji, of Rajaram, Shivaji's second son, the defeated Moslem commander of the fort, and a marked place where Tanaji's left arm, cut off in battle, was buried. From here you see Raigarh, Shivaji's capital, where he was crowned, and where he died. His throne and *samadhi* (burial urn) are to be seen in this fort dating from 14th-century Vijayanagar Empire glory.

Purandhar, still used as a vacation center, is another hill fort some 23 miles southeast of Pune. A treaty was signed here in 1776 between the Peshwas and Governor Hastings' envoy, a hardy British tourist who trekked across Central India from Calcutta and back!

Destination Mahabaleshwar

Halfway to Mahabaleshwar from Pune is Shirwal, a watering place fashionable in the days when it took a week to travel from Bombay to Mahabaleshwar. Two miles beyond there is an unmarked but obvious Greek temple-like structure, resembling several temples of northern India of the fifth century. In ancient days, it was tradition for charitable-minded persons who wanted to chalk up good works for their future life, to plant roadside trees and provide shelter and water at convenient places. This small lonely hall contains two large water pots neglected for years.

Before the last ghat en route to our destination, we pass Wai, a town on the river Krishna with many ancient temples. Pilgrims have come here since the mythical era of the *Mahabharata*. There is a good mission hospital here, and Wai is a site of vast surgical operation-camps set up by the government.

As you rise on the last ghat, winding on narrow ledges competing for space with wild State Transport buses, which on moonlight nights turn off their lights, the valley below becomes insignificant. The exhilarating air draws you on and up. On the right, shortly

before the soil turns red announcing Panchgani, is a promontory called Harnson's Folly, this folly being to have built there a house which blew away. Farther up is another out-reach of land, Sidney Point. From here, where you pay your toll for the upkeep of the municipality, you can look up to the top of the Krishna Valley, marked by a cone-shaped hill. A group of white spots to its left is Old Mahabaleshwar.

Panchgani, lulled with the murmur of the casuarina trees and the rustle of silver oaks, is a narrow settlement between the grand tablelands on the left, and the descent of the cliffs into the valley on the sides. The town's name refers to the five hills. It is a fine town for schools and sanatoria, being a restful place with a pleasant climate all the year round.

Twelve miles over the mountain take us to a more rugged atmosphere. The extra few hundred feet in height gives the town of Mahabaleshwar, boldly facing the western winds, 300 more inches of rain each year.

The old name of Mahabaleshwar, after the giant Mahabali who lived here, persisted even after an Alphonse-Gaston exchange of courtesies between the local rajah and the British governor, Malcolm. Each wanted to name it after the other. In the end the kindly rajah gave up the hill and the British developed it into the Bombay Presidency summer capital.

For the first survey of Mahabaleshwar and its vantage points, follow the main road to the village, and after buying a map, drive to the very topmost point - Wilson Point, a flat open space. It was used during World War II by the army as part of its Jungle and Mountain Warfare Center. From here you can view the mighty hills and dark-green valleys which would have been a rock garden for Mahabal.

Old Mahabaleshwar and Pratapgarrh Fort

On the way back to town, stop to see Old Mahabaleshwar, a tiny village with three main temples. This place was considered so holy that Englishmen were not allowed on to any part of the hill until 1824, when General Lodwick broached it. The Krishnabai Temple contains five streams of water representing the sources of five rivers, Krishna among them. They combine and flow through a cow's mouth into two cisterns, where Hindus take holy baths. Mahashivaratri, a big festival of Siva in February or March, is an occasion for pilgrimage here. The other two temples are named after the two giants who, after a complicated quarrel and battle with Vishnu, were granted these memorials. In the Mahabaleshwar Temple is a room containing a made-up bed which each morning is supposed to show signs of having been slept in although the door

has been locked.

The jungles of Mahabaleshwar conceal tiny hamlets of perhaps six huts each. For protection against sun and rain the local people wear one-seamed hoods of coarse cloth, hanging down as far as their loincloths. The jungles give an ever-changing menu to the bees. There is a honey for every purpose, and a keeper at one of the large bee stations will gladly show you round.

The modern Fitzgerald Ghat is easy driving, with panthers, cheetahs, and occasional tigers, about at night, one hears. The not-too-hard climb to Pratapgarh is considered a "must" for visitors to Mahabaleshwar. The fort was constructed under Shivaji's instructions in 1656 and never fell. It commands the pass from the Deccan to the coast.

Shivaji was here when Afzul Khan, general of the Sultan of Bijapur, set out to catch him. His forces inferior in numbers, Shivaji proposed an unarmed interview of the two commanders. Both were secretly armed, however, and when Afzul Khan tried to stab him, Shivaji strangled his opponent with "tiger's claws" made of sharp steel. His men, concealed in ambush, fell upon the Bijapur forces and vanquished them. A tower marks the burial place of the Khan's head, and a tomb, the spot where he was killed by Shivaji. On the western side, which falls 2,000 feet to the Konkan plain, is a sheer precipice over which unlucky prisoners were thrown. The fort is in ruins, but a temple is still used, and a statue of Shivaji was put up on the formation of Maharashtra State.

Satara, further south, is a pleasant small town which houses the crown-jewels of the Satara family, related to Shivaji, and some of his personal arms. Not far away is Kolhapur, capital of what was once the leading Maratha State. One of its maharajahs provided the Italian city of Florence with a most exotic monument, a *chhatra* (cenotaph). Rajaram I died there in 1870 and was cremated, Hindu fashion, in Cascine Park, on the banks of the Arno, where the mausoleum now stands.

PRACTICAL INFORMATION FOR BOMBAY REGION



HOW TO GET ABOUT? Daily IAC flights (40 minutes) or convenient trains connect Bombay to Pune. They take just over 4 hours for the journey. Excellent is the *Deccan Queen*. Many of these halt at Lonavla for Karla Caves.

State Transport Co. buses connect Pune with Mahabaleshwar in about 4 hours, Bombay and Pune in 5 hours. The Maharashtra Tourism Development Corporation, Express Towers, 9th Floor, Nariman Point, operates daily coach tours to Mahabaleshwar, except during the monsoon season. To places like Matheran you had better go by train (change to narrow gauge at Neral). Ambarnath is 80 minutes by suburban service from Victoria Terminal. To see everything the region has to offer hire a car through the I.T.D.C. or a travel agency. There will

be, of course, extras for overnight stays, driver's subsistence, etc., etc. To give you an idea of distances Bombay-Kanheri Caves, 28 miles; Bombay-Ambernath, 46 miles, Bombay-Lonavla, 75 miles, Lonavla-Poona, 39 miles, Poona-Mahabaleshwar, 75 miles, Mahabaleshwar-Bombay, 147 miles.

HOTELS AND OTHER ACCOMMOOATION

AMBERNATH. *Inspection Bungalow* (not first class) on Shivaji Road (authority Exec Engineer P W D, Thana)

KANHERI CAVES. Four *Tourist Bungalows* at nearby Krushnagan Upavan; meals at restaurant in park

KHANOALA. *El Taj Hotel* (11 rooms), the barest minimum for an overnight stop. Also the *Khandala Hotel* (14 rooms), rock bottom

KOLHAPUR. *Circuit House* (apply Collector) *Government Rest House* (apply Exec. Engineer, B & C D. Kolapur) *MTOC Holiday Camp*, Panhala (apply Tourist Officer, Pune/Bombay)

LONAVLA. Three rock bottom Indian-style hotels, *Lonavla, Central, Happy Home*

MAHABALESHWAR (season: Oct 1-June 15) It has several good hotels, all of the bungalow type: *Frederick* has 31 rooms with bath; golf, tennis at club; moderate. In the same category, *Race View* is slightly smaller, offers same facilities. On Wilson Point Road the *Ritz* is simpler but still in same category. Much ritzier, the *Mahabaleshwar Club* accepts foreign visitors on a temporary membership basis. Write in advance or phone secretary. Tennis, golf. Inexpensive, but adequate, the *Greenland* and *Savoy*. Rock bottom: *Dina*. During the slack seasons (winter and monsoon) there is a discount. Some of the Indian-style hotels can be patronized such as the *Ripon, Paradise*, and *Bharat*. The *Holiday Camp* has 4- and 3-roomed bungalows with Indian-style kitchen and attached bath. Oct. 1-June 5 only. Apply Maharashtra State Tourist Office, Express Towers, 9th Floor, Nariman Point, Bombay.

MATHERAN (season Oct. 1-June 20). *Central*, 24 rooms with baths, inexpensive, excellent in its category, followed closely by *Cecil*. Rock bottom: *Olympia*, *Silvan*, and slightly more expensive, *Bright Lands* and *Rugby* (vegetarian). There are several Indian-style hotels, best among them: *Rugby Annexe, Regal, Girvinhar*. Also *Shalimar*, Cheney Road, *MTDC Holiday Camp*, offers low-cost bungalows

PANCHGANI. *Hotel Ambassador* has 17 rooms and modest facilities. Maharashtra T.D.C.'s *Holiday Camp* is simple but cheap. *Plaza*, 24 rooms, moderate and *Sonu Palace* (20 rooms).

PUNE (POONA). *Blue Diamond*, 92 rooms, airconditioned, recommended. Next best the *Hotel Sarman*. Inexpensive hotels: *Amur, Gulmohr* and *Shalimar* all on Connaught Road



CAVE-TEMPLES IN THE BOMBAY REGION. *Man-dapeshwar Caves* are about a mile from Borivli station, fifteen miles away on the suburban line of the Western Railway (Churchgate or Bombay Central). They are

the only Brahminical caves in India which have been converted into a Christian shrine by the Portuguese. The three 8th-century caves are hewn out of rock. The third cave, on the west, a small *vihara* (monastery) was transformed in the 16th century into a Roman Catholic chapel.

Kanheri Caves are in a pleasant woodland 5 miles from Borivli station. They can also be approached by car. Although they belong to the early phase of Buddhist architecture, there are later additions, such as the 5th-century figure of the Buddha in the *Chaitya* hall of cave 3. There are altogether more than 100 caves cut out of a huge circular rock. The main features of the caves are the flights of connecting steps cut into the rock, and the stone seats where the monks used to meditate. The veranda of cave 3 (2nd century) has in front two images of the Buddha, 23 ft. high. Cave No. 10 was used for assemblies. The other caves are not worth intensive study.

Jogeshwari Caves (8th century) are a mile from Jogeshwari station on the Western Railway's suburban line, on the island of Salsette, the original Bombay. Much defaced, they belong to the late period of Buddhist architecture. Brahminical influence is evident: the shrines are isolated and stand in the center of a cruciform hall with several entrances. The long veranda has Elephanta-type columns, the square hall 20 pillars.

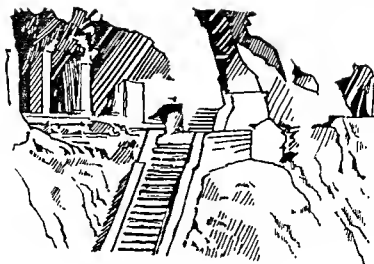
The *Karla Caves* can be approached from Lonavla or Khandala on the Central Railway (Victoria Terminal). The outstanding feature of this group is the *Chaitya* cave, which is the largest and one of the best preserved of its kind in India. (124 ft. by 5 ft. height 46 ft.). The *Chaitya* Hall's two giant pillars detached from the main structure have a group of lions supporting a large and badly damaged wheel. The fine railings and supporting elephants at each end (half life-size and originally with ivory tusks) indicate an advanced stage of decorative art. The interior of the hall consists of 37 pillars, a vault and a sun-window. There are subtle variations in the carvings on the pillars. The sun-window slants the rays and provides soft lighting on the *stupa* and pillars, creating a solemn atmosphere.

The 18 *Bhaja Caves*, about a mile from Malavli station (just beyond Lonavla), were cut in the 2nd century BC. The face and entrance of the main cave (No. 12) are now open. The stilted vault is a fine piece of work. The last cave to the south has some good sculptures, including a prince on an elephant, a prince in a chariot and the well-known dancing couple.

Bedsa Caves, (four miles beyond Malavli) are a little later period than those at Bhaja. The *chaitya* here resembles the great hall at Karla, but is smaller. It has four pillars, about 25 ft. high, with very lively carvings on them. Its ribbed roof is supported by 26 octagonal pillars 10 ft. high.

Note: Bhaja and Bedsa Caves can also be approached by car, though there is a climb from the foot of Bhaja Hill. From Malavli station to Bedsa Caves it's rough going; it's advisable to walk those 4 miles.

There are Tourist Information Bureaux in Poona and Mahabaleshwar.



THE ELLORA AND AJANTA CAVES

Union of Sacred and Secular Art

If you could imagine an earth-moving feat on the scale of the Pyramids, a flowering of sculpture and painting worthy of the Renaissance and a religious fervor as intense as that of medieval Europe, you might begin to have an idea of the cave temples at Ellora and Ajanta. But it would be only a small beginning: when a newcomer to India sets out to visit these temples, he would be wise to take along a camera and a pair of comfortable shoes – and leave his comparisons at home. Here, on the Deccan Plateau of Maharashtra (formerly Bombay State), artists literally carved cathedrals and monasteries out of solid rock. At Ellora, they sculptured a city of halls and statues; at Ajanta, they left not only sculptures but miraculously-preserved frescos which have given immortality to a 2,000-year-old civilization by displaying its daily life as well as the epic stories of its religion.

The origin of these caves almost coincides with the rise and later fall of Buddhism in India. Following the reign of the great emperor Asoka in the 3rd century BC, Buddhist art began to find its means of expression. At first, Buddhism was a religion for the chosen few

and its art was austere and restrained. Then, in the 2nd century AD, Buddhism split into two forms. Hinayana, the old exclusive system, and a new system, Mahayana, a religion of the masses like competing Hinduism. The paintings of the Ajanta caves bridge this transformation from the asceticism of Hinayana to the rich imagery of Mahayana.

At Ellora, the story of the evolution of Indian religion is carried even further. Here, three distinct groups of cave temples are dedicated to Brahminism and Jainism as well as to Buddhism, for these temples span almost half a dozen centuries. Both Ajanta and Ellora offer a rewarding initiation for the Westerner into the great religious forces that have molded India. To the Westerner, religion and monasteries in this case may not seem to be synonymous with prudery or inhibitions, for rarely have the exuberance and the sensuousness of these paintings and sculptures been matched in religious art elsewhere.

The remote sites of Ajanta and Ellora were chosen by religious communities for their seclusion and they were so well chosen that these wonders remained forgotten until rediscovered accidentally in the 19th century. All the caves were man-made – monks and artists hammered temples out of solid rock, reproducing in the sculpture the buildings they had known in their daily lives. Those buildings turned to dust long ago, but the cave temples remain, as permanent as the mountains from which they were hewn. Sculptors showed amazing knowledge of rock formations and designed their hollowed-out halls with remarkable precision. They started at the tops of their temples and worked downward, a technique which eliminated any need for scaffolding.

And they worked for hundreds of years. Today, the thirty-four temples of Ellora and the twenty-nine temples of Ajanta are one of the wonders of ancient art and, in themselves, a sufficient reason for visiting India. Successive waves of invading Moslem armies badly damaged these artistic treasures. What remains there still staggers the imagination.

Exploring the Caves Region

There are several ways of getting to the Ajanta and Ellora caves, none of them really easy. Those Buddhist stone-carvers achieved seclusion so successfully that their temples are surrounded by monastic calm even today. Generally speaking, the traveler making the trip from Bombay should count on using Aurangabad as his base for Ellora and Ajanta, 18 and 66 miles away respectively. There is an airfield at Aurangabad and the simplest way of getting there is to fly (the train trip takes over nine hours and involves a change to a meter-gauge line at Manmad).

If you go by train or car, though, you have the advantage of enjoying the scenery on the way. Both the road and the railway line run past Igatpuri, a hill station for Bombayites seeking fresh air. From here, looking southwards, you can see some of the highest mountains of Western India and a few of Shivaji's hill forts.

By road, your next stop, 90 miles out of Bombay, might be Nasik, which can serve as a quiet introduction to Buddhist cave art. The city itself is one of the Hindu holy cities and it lies on the banks of the Godavari, a sacred river where, every twelve years, pilgrims flock by the thousands for a purifying dip. The caves are close together near the river, east of the town. Five miles southwest of the city, however, is its main point of interest, a group of twenty-three Buddhist caves known as Pandava Lena. These caves were executed in the 1st century AD and they represent the Hinayana style in which no statues of Buddha were permitted (a throne, a footstool or footsteps were used to symbolize his presence). Each cave consists of three halls and a chapel laid out as one-story *viharas* or monasteries. Their setting is quite impressive, for they were chiseled out of a conical peak at the end of the Trimbuk mountain. If you don't have too much time, we would advise you to concentrate on Caves 3, 8 and 15, the most interesting of all. In Cave 3, you will find the *stupa* (a reliquary mound) and the *chakra* or wheel, symbols of Buddhism. There are images of the Buddha in two other caves, but these were added later. Nasik enjoys a pleasant climate and there are two nearby hill resorts, Trimbuk and Angeneri. At Sinnar in the Nasik region, there are two interesting temples: Gondeswara, built in the 12th century; and Eswara, an 11th-century example of the Chalukyan style (the Chalukyas and the Rashtrakutas were the two dynasties reigning over this part of India from the 6th to the 12th centuries).

From Nasik, you will probably push on directly to Aurangabad, which also deserves a visit. First of all, though, we should mention Ahmednagar, an historical Moslem city which lies on the route of visitors headed for the Ajanta and Ellora caves on their way back from Mahabaleshwar and Poona. Ahmednagar is named after Ahmed Nizam Shah, founder of the Nizam Shahi dynasty, who built it in 1490. Sixty years later, its main landmark, the Fort, was erected by Hussain Nizam Shah. This battle-scarred citadel lies behind a mile-and-a-half of walls and it gained notoriety when the British used it as a prison for Boer War captives in 1901 and, in 1942, for Indian nationalist leaders, including Nehru. The Moslem period has left its mark here with some noteworthy monuments including Chand Bibi, the tomb of a royal minister six miles outside the city, and the Alamgir Dargah, the tomb of Emperor Aurangzeb, who died at Ahmednagar at the age of 97 in 1707 (his body was later removed to Aurangabad).

After his death, the Mogul Empire became the prey of corrupt officials, selfish nobles and plundering armies who created anarchy. This left the Empire an easy mark for the British.

Aurangabad

Whether you are coming from Bombay or Poona, Aurangabad is the most convenient headquarters for a trip to Ajanta and Ellora. This, in a way, is unfortunate for the renown of this city (named after Aurangzeb, of course) which has a number of points of interest. We strongly advise you to see them before setting out for the caves. After Ajanta and Ellora, anything is an anti-climax.

To start with, there is the Panchakki (Water Mill) which serves as the tomb of a Moslem saint buried there in 1624. He lies in a simple grave surrounded by gardens, fountains, basins and an artificial waterfall, making for a very peaceful setting. A far more grandiose affair is the Bibi-Ka-Maqbara, two miles from the city center, the mausoleum built in 1679 by Aurangzeb for his wife, Rabia-ud-Daurani. It is a rather pale imitation of the Taj Mahal, the masterpiece of his father, Shahjahan, but it's impressive if you haven't seen the Taj. The exterior lacks symmetry and balance and its interior decoration has nothing comparable with the wonder at Agra. Yet, comparisons apart, this royal resting place has its own splendor and grace.

The conscientious tourist probably won't leave Aurangabad until he has seen Daulatabad and the Aurangabad caves. Daulatabad is a medieval fortress on a pyramid-shaped hill nine miles from the city and it was originally known as Devagiri, the "Hill of the Gods". During the 14th century, it was renamed Daulatabad the "City of Fortune", by the Sultan of Delhi, Muhammad Tughlaq, who decided to move his capital there, 700 miles away. He moved the whole population of Delhi, too, a decision so mad that, after thousands died on this forced march, he ordered them to walk back to Delhi. But Daulatabad remained, ruling a province from its mountain fort. The fort is surrounded by three miles of walls and a visit here means a climb to the top of the rock, 600 feet high. When you get there, you are greeted by a huge seven-inch cannon twenty feet long which, somehow, got there before you in the 17th century. One feature of the climb through the citadel is a spiraling tunnel 150 feet long near the top. Its upper entrance is crowned by an iron lid where defenders lighted a fire of hot coals to scorch besiegers in the tunnel. The Chand Minar pillar at the base of the fort was built as a Victory column.

Finally, there are the Aurangabad caves with some good sculpture. One can now drive up to caves 6 and 7, which are the best. The other caves are separated by a mile of hills. If you decide to

see them, make the trip before heading for Ajanta and Ellora.

At Aurangabad, as at the other two sites, the caves reproduce two forms of religious structures: the place of worship or *chaitya* and the monastery of *vihara*. In general, the Aurangabad caves are later forms in Mahayana style, carved out during the 7th century. This can be seen readily in such temples as Cave 1, with a Buddha on a lotus seat supported by snake-hooded demi-gods, or Cave 2 where a huge Buddha sits with his feet on a lotus, or Cave 3 with twelve carved pillars, and another seated Buddha in front of his shrine. In the second group of temples a mile away, the most interesting is Cave 7 with a huge figure of Bodhisattva Padmapani (a *bodhisattva* is a near-Buddha and one of the forms through which Buddha passed before he achieved Enlightenment; *padmapani* means "Lotus-in-Hand"). He is praying for deliverance from eight fears which are illustrated here dramatically in stone: fire, the enemy's sword, the chains of slavery, shipwreck, attacks by a lion, snakes and a mad elephant, and death, portrayed as a demon.

Stern going though it may be, this climb to Aurangabad's caves will put you in the proper mood for a visit to Ellora where this art of Buddhist sculpture reached its highest pitch.

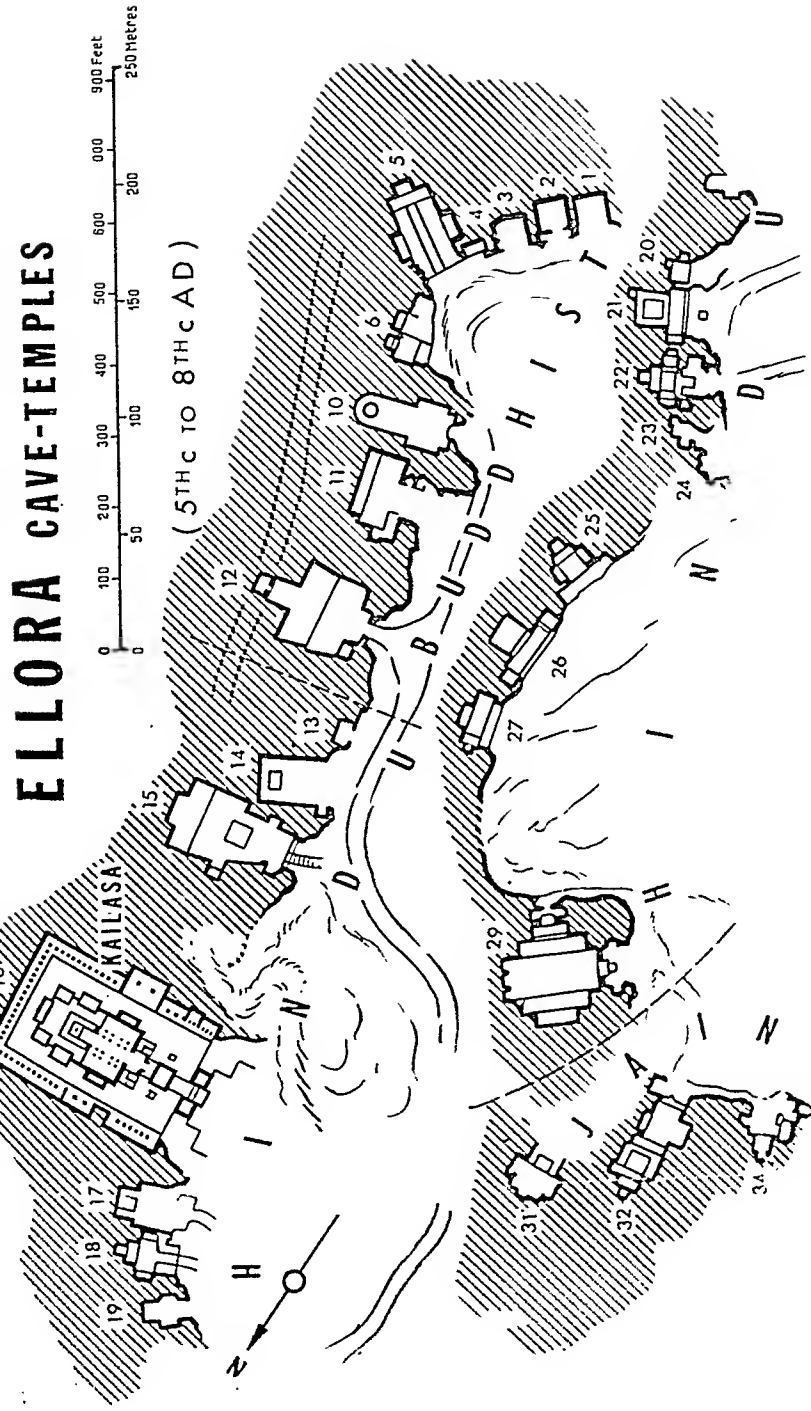
Ellora's Rock-cut Architecture

We believe that a visitor should spend two full days in the Ajanta and Ellora caves. It's possible to do them both in one day, but this involves hard driving and hard sightseeing with only a superficial impression as a reward. Since we assume that you will be based in Aurangabad, we will start with the closer of the two sites, Ellora. One variation on our itinerary, though, would be to begin at Jalgaon on the main rail line from Delhi to Bombay. In this case, the Ajanta caves would come first and this might be a convenient solution if you are coming by train from eastern or northern India. Otherwise, Aurangabad is more advisable as a starting-point.

Ellora is only a short drive from Aurangabad, first through cotton fields and then into rolling hills as you leave the main highway and head for the caves. The road, by the way, runs past the Daulatabad fort and you might combine fort and caves in a single day.

Unlike Ajanta, where temples were chopped out of a steep cliff, the caves at Ellora were dug into the slope of a hill in a north-south direction (this meant that they faced west and could receive the light of the setting sun). Many of them date back to the 7th century when, for some reason no one has ever learned, Ajanta was abandoned by its creators who moved to Ellora, 66 miles away. This date is important because it marks the wane of Buddhism and this

ELLORA CAVE-TEMPLES



is why Hindu and Jain caves are also to be found at Ellora. Archeologists have estimated that 200,000 tons of stone were removed in their construction.

Of Ellora's caves, twelve to the south are Buddhist, seventeen in the center are Hindu, and five to the north are Jain. Their style is post-Gupta. There you have the chronological order in which they were constructed and what is probably the best order for visiting them, even though the parking lot for visitors' cars or taxis is in front of the Hindu caves. Fortunately, you don't have to visit all; here we describe only the most outstanding.

Cave 5 is the largest in this Buddhist group, measuring 117 feet by 56 feet. It was probably used as a classroom for young monks and its roof is supported by two dozen pillars. To say "supported" is just a way of expressing an optical illusion. Here, as in the other caves, everything had been carved out of the mountain. In other words, those sculptors working downwards "built" the roof before they "erected" its pillars.

At the next cave, No. 6, you will encounter a surprise in the form of a statue of the Hindu goddess of learning, Saraswati, in the company of Buddhist figures. Then, at No. 10, you enter the "Carpenter's Cave" when Hinduism and Buddhism meet again. Here, the stone-cutters reproduced the timbered roofs of their day over a richly-decorated façade imitating masonry work. Light comes into the cave through an elaborate horseshoe window over a porch. The main work of art inside this *chaitya* (the only Buddhist chapel at Ellora) is a huge image of a Buddha. Despite the presence of this image and a number of Buddhist figures on a frieze over the pillars of the temple, this cave is dedicated to Viswakarma, the architect of the Hindu gods and the patron saint of Indian craftsmen even today.

Cave 11 (Do-thal, 2 stories) and Cave 12 (Tin-thal, 3 stories) are remarkable for having more than one floor. This is a monastery behind an open courtyard (at Ellora, the gentle slope of the hill enables sculptors to lay out courtyards in front of their rock temples) which leads to its façade looming nearly fifty feet high. While the façade of this cave is simple, its interior is quite lavish. This block of rock was gouged into a ground floor hall, a shrine on the story above it and, finally, another hall on the top story with a gallery of Buddhas seated under trees and parasols.

This is the end of the Buddhist caves at Ellora and you will probably feel that they are overshadowed by their successors (don't worry, though, Buddhism will come into its own at Ajanta). The immediate successors are the Hindu caves and you won't need a guide or a guidebook to realize that you have been spirited into another universe. The calm contemplation of the seated Buddhas suddenly gives way to the dynamic cosmology of Hinduism in

which mythical gods burst out of stone. These caves were created during the 7th and 8th centuries.

Fixed in stone though they may be, these sculptures almost seem alive. Goddesses battle, Siva flails the air with his eight arms, elephants big as life groan under their burdens, boars, eagles, peacocks and monkeys turn up in what seems at times to be a zoo, and lovers strike poses that make you wonder why the stone hasn't turned to lava.

Caves 14 and 15 set the tone of the Hindu temples very adequately. No. 14 (Ravanakakai) is almost a pantheon in itself, representing Durga, the mother goddess; the benevolent Vishnu and his wife Lakshmi, and the fearsome Siva. Cave 15 (known as Cave of the Avatars) is a two-storied temple containing shrines and chambers for its priests with some remarkable reliefs on two walls of its second story. Here, you will see Siva in various poses, either destroying a demon or performing his dance of destruction, the *tan-dava*, marrying Parvati, dicing with his wife, or emerging from his symbolic *lingam*. Siva's mount, the bull Nadi, is in the central passage.

Kailasa Temple

Now you are ready for Cave 16, the most impressive of all the temples of Ellora and one of the wonders of India. During the 8th and early 9th centuries, the greatest master of rock sculpture produced this cave which is known as the Kailasa, the mountain dwelling place of Siva. It is probably the world's biggest monolithic structure, carved out of a single rock and its conception is simply breathtaking. Starting at the top of a cliff, a horde of stone-cutters removed three million cubic feet of rock to form a vast pit measuring 107 ft. deep, 267 ft. long and 154 ft. wide, leaving a block in the center which was to become a temple rising from the foot of what had been a hill. But, despite its colossal proportions, this is all sculptured as intricately as if it had been an ivory miniature.

This replica of the home of Siva stands in an open courtyard as three separate structures. The main temple rests on a base 25 ft. high which appears to be supported by friezes of elephants. This temple measures 150 by 100 ft. under a gabled front and a tower in three tiers beneath a cupola. An overhead bridge links the three buildings of Kailasa and its outer gateway.

One gallery in this temple is devoted to a dozen panels relating legends of Siva with an adjoining gallery telling the story of Vishnu as a man-lion, shredding the body of a demon with his claws. This demon was supposed to have been invulnerable to human or animal attackers, but Vishnu destroyed the tyrant by adopting a form which was neither man or beast.

Then you will reach the masterpiece of this cave, the tale in stone of "Ravana shaking Kailasa". Ravana, according to the epic *Ramayana*, was a demon who decided to show his strength by lifting Kailasa on his head. You can almost feel the mountain tremble in this piece of sculpture, but you are reassured by the unperturbed figure of Siva who is taking care of his downstairs neighbor by merely putting his foot down so hard that Ravana is caught below. Parvati seems to be a little preoccupied: she clings to her husband's arm as any young wife would in a similar situation.

A recently discovered cave has added another story to the Kailasa. Apparently unfinished, the cave was filled with earth due to erosion.

Outside this temple and facing it is a smaller pavilion with the bull Nandi in front of it. On each side of the shrine to Nandi is a stone "flagstaff" 50 ft. high, covered with symbols of Siva.

Two other Hindu cave temples at Ellora are worth your time as well. At Cave 21, you encounter Nandi the bull once more, on a raised platform near statues of two cannon-ball breasted river goddesses; Ganga standing on her crocodile, and Yamuna. A relief on one wall inside the temples tells the story of Siva's marriage to Parvati. Cave 29 (Dumarlena, in many ways a copy of Elephanta) offers huge proportions once more. It consists of three entrances leading into halls forming a cross and the entire temple has a width of no less than 150 ft. Its main theme is set by two giant statues of Siva in his role as the Destroyer.

After this plunge into Hindu mythology, the religious pageant of Ellora ends with its final series of Jain temples. These are about a mile away from Kailasa and it's best to take your car or taxi to their entrance on the northernmost end of the Ellora ridge (you probably need a rest by now, anyway).

These temples were dug out of rock from the 9th to the 11th centuries. Two of them, Caves 32 and 34, should complete your trip through Ellora. Indra Sabha - the Assembly Hall of Indra, king of the gods - is a two-story temple carved out of 200 feet of rock with a stone elephant and a tall column at its entrance. The shrine contains a statue of Mahavira, the founder of the religion. Another saint (*tirthankara*) of Jain religious lore, Parasnath, is in one chamber of the temple next to Mahavira on a lion throne. These images are rather bulky but the decoration on the walls and columns of the Jain caves is almost feathery in its lightness. This decoration can be particularly appreciated in the upper story of the Indra Sabha.

From Indra Sabha, a passage leads to the last cave with more figures of Jain saints. Over the Jain caves at Ellora is a 16-foot statue of Parasnath, dominating the top of their hill. It is a quiet, dignified finale to Ellora.

Ajanta's Wall Paintings

In 1819, a party of British officers hunting in the hills of Deccan stumbled across some caves in a spectacular setting. These caves had been hollowed out of a horseshoe-shaped cliff overlooking a steep gorge where a wild mountain torrent, the Waghora, raced below in a series of cascades. But even more spectacular were the interiors of these caves. Anyone who has visited the temples of Ajanta can easily imagine the awe of their 19th-century discoverers as light flitted into the cave entrances to reveal the treasures within.

About 2,000 years ago, Buddhist monks chose this cliff as the site of a monastery, probably because it was near one of the main trade routes of the time. From the 2nd century BC to the 7th century AD, they lived in their religious community here, carving the cliff into a shrine of Buddhism and one of the glories of Asian art. As at Ellora, monumental façades and statues were chipped out of hard rock (the statues are placid because, here, the only influence to be seen is Buddhist). But Ajanta was given an added dimension by its unknown creators, a dimension expressed in India's most remarkable examples of cave paintings. On the walls of their caves, these creators lovingly told the story of Buddha. At the same time, however, they portrayed the life and the civilization they knew. Time has treated some of their paintings harshly, but it has left their flowing lines and their wealth of color which constantly amaze present-day art experts. This was religious art, true, but it was a living art in which formal figures and rigid poses were seldom used. Instead, when the electric spotlights flicker on to painting in their caves, they seem to awaken from a slumber and come to life before your eyes. It was a good life, too – there was nothing shameful about love in those days. Modern art never succeeded in paying tribute to woman in the manner that she is depicted at Ajanta.

There are twenty-nine caves in all at Ajanta, five less than at Ellora, but their dimensions are more modest because their sculptors had to work on a much smaller site. Here, caves have no courtyards as some at Ellora but, instead, they were originally carved with steps leading down to the river below them (these steps have not survived erosion). Here, only four caves are *chaityas* or sanctuaries (Caves 9, 10, 19 and 26), while all the others are *viharas* or monasteries. Again, we advise you to visit them on a selective basis. The best paintings are to be found in Caves 1, 2, 16, 17 and 19, while the best sculptures are in Caves 1, 4, 17, 19 and 26.

The paintings at Ajanta are called "frescos" although they were not executed in the true fresco technique developed in Italy. Here,

the process began when a rough rock wall was covered with a plaster made from clay and cow-dung mixed with chopped rice-husks in a layer about half an inch thick. On top of this surface, a smooth coat of lime was applied and then the painter began his work (the plaster was kept moist as he used his brushes). First, he outlined his composition in red and then he applied an undercoating. Analysis has shown that all the colors used at Ajanta were of local origin, red ochre, burnt brick, copper oxide, lamp black, or dust from green rocks which had been crushed. On this background, the painter then applied his colors. The outline was accentuated and highlights were added before the surface of the mural was polished to a shine. This luster has dimmed and some of the paintings were damaged in the early 19th century when the British applied shellac to them in an attempt to revive it.

Fairy Tales in Fresco

The subjects at Ajanta are divided into two main themes: the life of Buddha and the illustration of tales from Buddhist fables or *Jatakas*. Their total effect is nothing less than that of a magic carpet transporting you back into a drama played by nobles and wise men and commoners.

Now for a trip through the Ajanta caves. The caves are numbered, by the way, from west to east and not in chronological order.

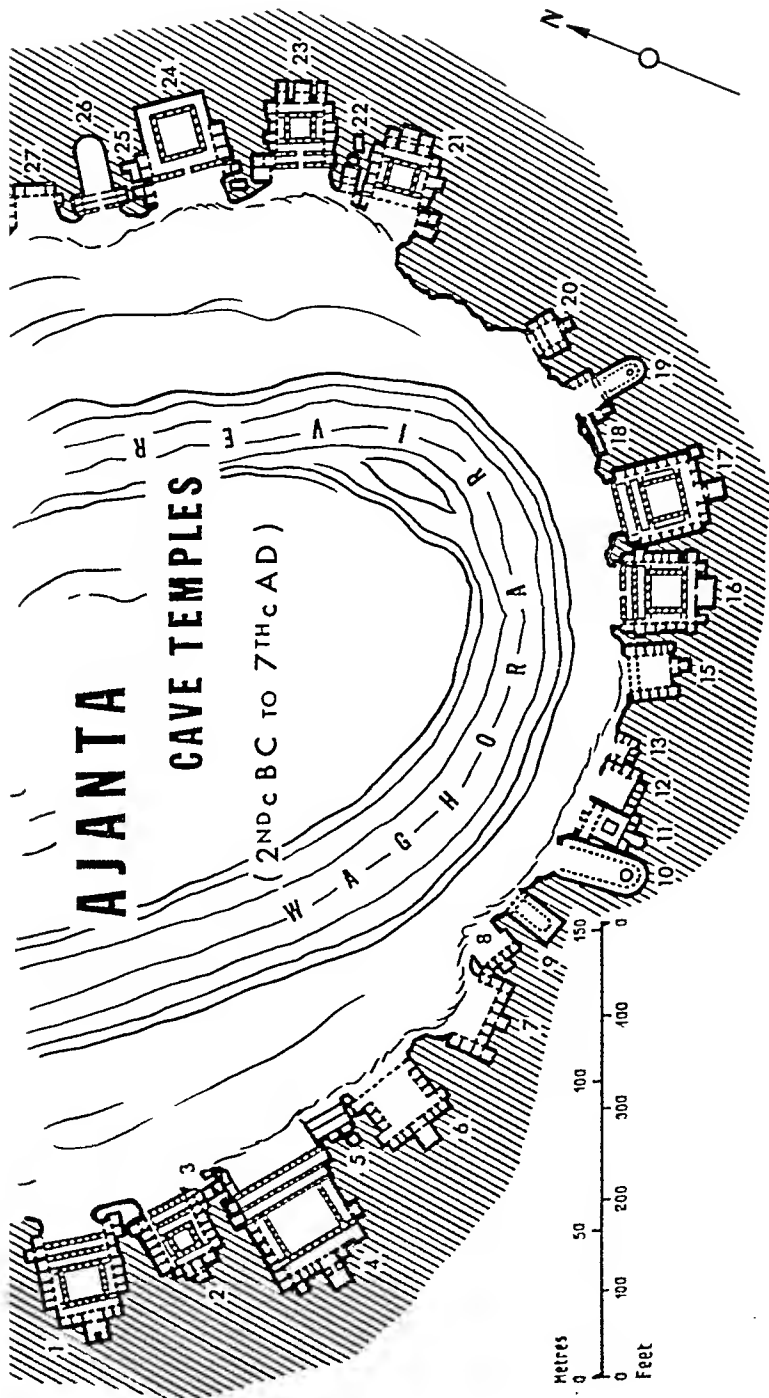
The first cave is a lavish *vihara* with a six-pillared façade. The pillars are carved, but the main sculptural effect here is achieved by a huge image of Buddha. Inside the cave, there is a strangely carved pillar consisting of four deer with a single head. While many of the paintings in this cave have been flaked away by time, some masterpieces remain and they tell charming stories. For example, one painting illustrates the Sibi Jataka, tale of King Sibi, a near-Buddha or Bodhisattva. A pigeon fleeing a hawk sought refuge with the king who then had to deal with the hawk who demanded its prey. The king compromised and, using the scales shown in the painting, gave the hawk the equivalent of the pigeon's weight in his own flesh. In the antechamber of Cave 1, there are huge scenes from Buddha's life and then, on the walls of the back corridor, you will find two masterpieces. One is of Padmapani, a meditating Bodhisattva, and it has been compared in technique to the work of Michelangelo and Correggio. He is depicted with his melon-breasted, sinuously-hipped wife, one of the most widely-reproduced figures of Ajanta. The other painting shows Vajrapani, a jewel-bedecked Bodhisattva.

Cave 2 is remarkable for its ceiling decorations and its murals relating the final birth of Buddha. As you will see in the paintings

AJANTA

CAVE TEMPLES

(2ND c BC TO 7TH c AD)



(unfortunately, they are somewhat damaged), his mother, Queen Maya, dreams that an elephant with six tusks has entered her body. This dream is interpreted to mean that she is to bear a great son and, in one panel we see the nativity of Buddha and the newborn child walking over lotus blossoms with the king of the gods, Indra, holding an umbrella over his head.

Sculpture is the main point of interest in Cave 4, the largest *vihara* at Ajanta where, in stone, a man and a woman flee from a mad elephant and a man gives up trying to resist a tempting woman. Cave 10 is a *chaitya* measuring 95 by 41 feet (impressive dimensions for anyone who has not seen Ellora) and is believed to be perhaps the oldest of the caves at Ajanta, going back to the 2nd century BC according to an inscription found on its façade.

There is an excellent view of the river from Cave 16 which may have been the entrance to the entire series of temples. This 6th-century temple is extremely beautiful and its paintings continue the story of Buddha's birth which had begun in Cave 2. Here, however, interest is usually focused on one painting known as "The Dying Princess". This mural, which is believed to represent Sundari, the wife of Buddha's half-brother, Nanda, who left her to become a monk, has remained as emotionally gripping today as the day it was painted. You can almost see the princess' eyes cloud over in death and you cannot help agreeing with the art critic who said: "For pathos and sentiment and the unmistakable way of telling its story, this picture cannot be surpassed in the history of art."

But the greatest gallery of all in this Ajanta museum of Buddhist painting is undoubtedly Cave 17 which possesses the greatest number of paintings not too badly damaged by time. Luscious heavenly damsels fly with effortless ease overhead, a prince makes love to a princess, and Buddha tames a rampaging elephant, all on the portico alone of the cave. Elephants also appear within the cave in the Jataka story of a Bodhisattva as an elephant, the chief of a huge herd. One of his wives who bore a grudge against him, was reborn as a queen and ordered a hunter to bring her the tusks of the elephant. But the hunter was unable to remove his prize until the near-Buddha himself, in a gesture of self-sacrifice, pulled out his tusks. When the queen saw them, she died of a broken heart.

Another mural in this cave tells how Prince Simhala conquered Ceylon, an island of beautiful ogresses who trapped the prince and his 500 companions. Their captivity was a merry one but Simhala sensed the trap and fled on a winged white horse with an ogress in pursuit. This buxom witch enticed the king of Simhala's country into marriage and ate her husband for their wedding banquet. But Simhala drove out the ogress and reconquered her island of Ceylon. This lively story is related in a series of scenes of dancers.

elephants on parade, ships beached on an island and the crowning of the new king. Incidentally, next to this painting is the scene of a woman applying lipstick, which never fails to fascinate women visitors.

Another and more moving note is struck by a painting on the back wall of this temple known as "Mother and Child Before Buddha" in which Buddha returns to his palace as a beggar. This tender work has been compared to the madonnas of the Italian Renaissance.

Finally, there are three caves – 19, 24, and 26 – in which sculpture predominates. Cave 19 has some large Buddhas in relief on its façade which bears a remarkable arched window.

In Cave 26, also a *chaitya*, there is a relief of the "Temptation of Buddha" subject which is treated as a mural in Cave 1.

Here, we have attempted to cover the high points of the Ajanta cave but, as we have already mentioned, they do not lend themselves to description very readily because there are so few points of reference to anything you are likely to have seen before. You will just have to see them for yourself – and we don't think that you will be disappointed.

PRACTICAL INFORMATION FOR AJANTA AND ELLORA



WHEN TO GO? Late autumn is best, with the region displaying its colors after the rainy season. From December to February the weather is still perfect: skies are blue, temperatures ranging from 70 to 80

degrees. March is quite hot but still bearable. From then onward temperatures average 110–115°F. By June the monsoon has begun and lasts through September, but although hot and humid, the monsoon is not as bad here as it is in other parts of India; rain is seldom more than 30 in. spread over the four months.



HOW TO GO? Aurangabad is the best base for visiting the caves. There are daily flights from Bombay to Delhi, via Aurangabad, Udaipur and Jaipur. It leaves very early in the morning but does allow time to visit Ellora on the

day you arrive. Take in Ajanta the next day and back to Bombay on the third. By train: The *Punjab Mail* and *Panchavati Express* from Bombay to Manmad; change to a meter gauge train for Aurangabad. Not a very comfortable 70 miles' journey. If you don't intend to return by air to Bombay and are heading north instead, see first Ellora, then Ajanta and make Jalgaon your railhead for Sanchi-Gwalior-Agra-Delhi. All Calcutta-Bombay trains stop at Jalgaon and Manmad. From Secunderabad (Hyderabad) a late afternoon train pulls into Aurangabad early next morning.

By road: The comfortable way is to hire a car and driver from a travel agent in Bombay. Allow four days for the trip, which will include two days actually

visiting the caves There is an excellent road from Bombay to Aurangabad via Pune, 250 miles

The Maharashtra Tourism Development Corporation, 3-day excursions to Ajanta-Ellora-Aurangabad from Bombay are recommended. The package bus tour operates daily and costs Rs. 550, including good accommodation

Note A 5-mile diversion near Ajanta Village (55th mile) on the Aurangabad-Ajanta road leads to a spot from where the caves were first sighted by the British Indian Army hunting party in 1819. It commands a panoramic view of all 30 caves



HOW TO GET ABOUT? By bus, taxi, auto-rickshaws and horse-drawn tongas. There are regular bus services from Aurangabad to Ellora, Ajanta, Jalgaon and from Ajanta to Jalgaon. Also taxis and tourist cars can be

rented, rates (round trip) to Ellora Rs. 80-125, Ajanta Rs. 270-440. Renting a car and driver is to be recommended in preference to the special full-day round trip bus service to Ellora Caves - Daulatabad Fort - Bibika - Maqbara - Panchakki which is run by the Maharashtra Tourism Development Corp. The bus picks up passengers from Aurangabad Railway Station at 9 a.m. and returns at 6.30 p.m. An approved guide accompanies the bus but he has not been approved of by some of our readers. Similar bus service to Ajanta. Reservations at Railway Station and Central Bus Stand.

The ITDC also organizes daily tours, with pickup from main Aurangabad hotels, Rs. 30 to Ajanta, allowing 3 hrs. at the caves, or Rs. 12 for day tour to Ellora, including caves and other sights.

Maharashtra Tourism Development Corporation conducts a daily Ajanta-Ellora-Aurangabad City sightseeing tour from the holiday camp. Rates for Ajanta are Rs. 28 per head and for Ellora Rs. 18 per head

HOTELS AND OTHER ACCOMMODATION

AJANTA CAVES. Accommodation limited, so better to stay in Aurangabad Fardapur Guest House (3 miles away). The manager can grant accommodation for 24 hours to any tourist subject to availability. A simple-style Travelers' Lodge has limited accommodation; write to the Manager, P.O. Fardapur District, Aurangabad

AURANGABAD. The opening of the luxurious new *Welcomhotel Rama International* (75 rooms), *Neelam* (20 rooms), *Nandavan* (30 rooms), *Amarpreet* (30 rooms) and *Ambassador* (125 rooms) improves the hotel scene beyond recognition and firmly places Aurangabad on the Indian tourist circuit. All have airconditioning, baths, restaurants, shops, swimming pools and full facilities. The *ITDC Aurangabad Ashok* is pleasantly situated in a garden. It has 66 rooms with baths, some of them airconditioned, restaurant and bar. The *Printravel* is moderate, 16 rooms with bath (a few airconditioned).

Comfortable: *State Guest House*. Reservation: same as Ajanta. The State Government Holiday Camp, near station, offers 40 rooms. Catering available Cheap

ELLORA CAVES. *Khuldabad Guest House* (2 miles from caves, meals available). Reservation: see Ajanta above. *Local Fund Travellers' Bungalow*, Khuldabad, meals available. Reservation: Executive Engineer, Zilla Parishad, Aurangabad. The Kailas Hotel is modest and cheap.

JALGAON. *Hotel Morako*, new, 20 rooms, a few airconditioned. *Travellers' Bungalow*, Station Road, (tel. 183), meals available. Comfortable *Tourist Reception Center* with single and double rooms.



EXCURSION TIPS. *Ellora Caves* – open from sunrise to sunset – are 18 miles from Aurangabad. Guide-lecturers of the Archeological Department are available on the spot to take visitors round. Carry torches.

Ajanta Caves, 66 miles from Aurangabad, are open from 9 to 5.30. Spot-lights are provided through Archeological Department. Guide-lecturers available at Rs. 5 per group for every 1½ hours, maximum fee Rs. 15 a day. (Visit preferably in the afternoon, when the sun falls on the grottos).

Both at Ellora and Ajanta, chairs are available for invalid or aged visitors. A team of 4 *mazdurs* (porters) carry chairs to all the caves at controlled fee (check with supervisor at the time of your visit).

Photography. No prior permission is required to photograph inside the caves with the help of flashbulbs, except for professional purposes. The use of camera stools, tables, burning or magnesium wire or erection of scaffolding is strictly prohibited.

Note that some of the Ajanta caves may be closed temporarily for renovation. No. 17 is currently closed.

Guide Service. Department of Tourism approved guides are available through Tourist Office; some of them are permanently stationed at Ellora and Ajanta Caves and can be booked on the spot.

Daulatabad Fort. (8 miles from Aurangabad, en route to Ellora). Open from sunrise to sunset. *Chokidar* (caretaker) conducts parties through subterranean passages with the help of an oil torch. Free, but tip.



SHOPPING. Aurangabad is famous for its Bidriwork (novelties of metal inlaid with intricate silver designs), Nirmalware (painted articles in light wood), gold and silver lace, Himroo shawls and silk saris. Organized

and reliable buying opportunities: *Aurangabad Silk Mills Showrooms*, *Shawl factories* at Nawabpura, *Cottage Industries Sales Emporium*, *Shahgunj* and *Handloom Emporium*, Gulmandi.



USEFUL ADDRESSES. *Tourist Information and Guide Service:* Government of India Tourist Office, Krishna Villas, Station Road, Aurangabad, and its Information Counter at Jalgaon Railway Station.

Indian Airlines. Anvikar Building, Adalat Road.



GUJARAT

Princely Palaces and Jain Sanctuaries

For the earliest events in the area that is now Gujarat State we are offered a variety of dates going back to 3500 BC. Archeologists tell us there were advanced settlements in the Narmada Valley about 3000 BC. Legend takes us further back to the days when gods, men, and natural forces were on equal terms. The peninsula of Saurashtra, "the good country", also Gujarati-speaking, is included in the State of Gujarat but is usually spoken of as a separate region. Of its known original inhabitants – besides Asia's only lions – all but the Bhil and Gond tribes have vanished, and these live now mostly on the mainland. Every race that was drawn to India, left in Gujarat either a colorful contribution to its culture or a trail of ruins.

Ports on the rich coastline have traded with Western countries since the days of the Greeks and Romans, perhaps earlier. After the break-up of the Gupta Empire, Hindu Rajput kings ruled both Gujarat and Saurashtra. Moslem sultans and later the Mogul emperors ruled more or less the whole area. Eventually most of mainland Gujarat came under British rule, as part of Bombay Pres-

idency, while Saurashtra remained divided into 202 princely states, subordinate to British decisions on major matters. When India became independent, all these small states merged into the "United State of Saurashtra" which became part of the enlarged Bombay State. Later Bombay State was split on a linguistic basis to form the new states of Maharashtra (with Bombay City as its capital) and Gujarat, state of over twenty million inhabitants.

With a large Jain population and a long period of Buddhist culture from Asoka's time to the end of the Vallabhi dynasty in 790, the people of this western corner of India are largely strict vegetarians. The history of the Gujaratis has given them a gentle dignity and a secure culture. They are better known, however, for their shrewd business sense exemplified by the citizens of Ahmedabad, former State capital. The new capital, Gandhinagar, is 20 miles away on the banks of the Sabarmati river. The people of Saurashtra are attractive and colorful. Among them are descendants of the Rajputs who spread all over the peninsula in the 8th century and founded many of the ruling families. Rajput peasants, poor as they may be, still fancy themselves "better than the Joneses".

Exploring Gujarat

Just over the state line, going from Bombay to Ahmedabad, is Sanjan, where a masonry flame-topped pillar marks the landing place of the Parsees in AD 745 after they had spent 19 years in Diu, an island south of Saurashtra. Why they left there is not known, but they set off again in the same ships that had brought them from Persia. They had to keep moving the sacred fire for protection and it was only after 700 years that they set it up permanently at Udvarda, a little north of Sanjan. There are now Parsee groups in almost every Gujarat town and many of their surnames are derived from the localities' names.

Along the palm-fringed coast crossed with frequent banyan-lined rivers running into the Gulf of Cambay are many ancient ports, now undistinguished, of which a major one is Surat. It is still noted for its silks, cotton and gold and silver brocades which attracted the French, English, and Dutch to set up trading posts in the 17th century. But Surat's prosperity passed to Bombay in the 19th century. The fort, still to be seen, was built in the 14th century by Mohammed-bin-Tughlaq as defense against the Bhils. After Akbar captured it from the Portuguese, it was a gateway for Mecca. Shivaji raided Surat four times; the size and elaborateness of the Dutch and English tombs indicate the amount of wealth the Europeans were anxious to defend.

On a hill, overlooking the wide Narbada (or Narmada) River and

cotton fields on the other side, is Broach, known to commercial travelers before Buddha's time. The river was supposed to be just the thing for bleaching cloth, and the town's muslins went out in Broach's own ships. The English began trading here by permit in 1616 and it eventually became part of their territory.

Hope for a revived commercial life on this coast was raised when oil was recently discovered at Ankleshwar, near Broach, as well as at Cambay, another old port at the apex of the Gulf.

Beautiful Baroda

"In the heart of the Banyan Trees" was Baroda's original descriptive name. From the city walls Akbar sallied out to subdue Gujarat; the names of the gates belie his serious purpose, for we find Rhinoceros, Water, and Market Gates, the last a very ornamental structure for a market place. Modern Baroda is a lovely and progressive city of 460,000 inhabitants, containing many fine buildings, spacious gardens, and shady avenues.

History and literature of the region and India in general can be studied in detail in the well-arranged Museum and the Oriental Institute of the University. Baroda's fine university is an innovator in home science and social work teaching, and includes other outstanding departments. The Baroda School, a prominent style of contemporary painting, has arisen from its Fine Arts School. In the museum are several choice bronze figures, with oval, delicate, smiling faces on rather stationary torsos, from the period of the Vallabhis who ruled this area from Vala near Bhavnagar between AD 470 and 790.

The rule of the family that governed Baroda until Independence started in the early 18th century. Damaji Gaikwar was the son of a Maratha general in the Peshwa's army. He was allowed to levy *chauth* or a fourth of the income of certain areas it conquered. Damaji II, along with the Peshwa, took Ahmedabad in 1753, ending Moslem rule in the region, the victors dividing the country. After he returned from the Battle of Panipat (against the Afghans) which destroyed much of the Peshwa's power, he chose Anhilwad Patan as his capital. His area dwindled in the course of controversies and by 1802, for receiving British help, he had to accept a Resident at Baroda and cede further land to the British, retaining small segments throughout Gujarat and Saurashtra.

The Kirti Mandir or Royal Museum contains remains of the family. The treasure – including the famous jewel "Star of the South" – is in the Nazar Bagh Palace, one of the spacious old dwellings of former times. In the collection is an embroidered cloth laid with stones, intended originally for the Prophet's Tomb. Two other palaces with well-kept gardens are the Pratap Vilas and Markar-

pura, which is south of the town. In the Lakshmi Vilas Palace, the Durbar or Audience Hall is beautified by mosaic decoration on the walls and by an Italian mosaic floor. There is a separate wooden gallery for the ladies. The palace itself is a conglomeration of domes, towers, spires, entertaining to look at – a wonderful example of architecture that strayed from the straight and narrow in trying to construct in the Indo-Saracenic style.

The best antiquity is 17 miles southeast, at Dabhoi, a ruined town. This thriving place dating from the 13th century succumbed to the usual succession of Moslem, Maratha, and British assaults. Its walls, gates and temples are the first examples of the Gujarat style of Hindu architecture, known for its city gates. The elaborate and ornate Diamond Gate is typical of the four existing gates. The solid Malika Mata (Kali) Temple, built into it in the shape of a Greek cross, is covered inside with fine carvings. The layered and square effect of the rows of carvings is also typical. Within the town walls was a veritable botanical garden: peacocks and pelicans played at the reservoirs for which water was brought in by aqueduct. Farms provided the population with food for long sieges.

Among the fertile fields of Gujarat planted by farmers – clad all in white – and harvested by women in flared red skirts (while the men drink tea in the local “hotel” shacks), is the busy town of Anand. Much of Bombay's milk and butter comes from this cooperative dairy organization, greatly helped by Danish experts and equipment under a UNICEF project. The cattle population has been improved, and their rough custodians have taken up the challenge of self-help.

Ahmedabad – Blend of Two Styles

In contrast to the Hindu remains of Gujarat's past are the numerous Moslem structures at Ahmedabad. Founded on the Sabarmati River by Ahmed Shah I in 1411, it was considered, until Fatehpur Sikri and Delhi arose, the finest city in India. Sir Thomas Roe, envoy at Jahangir's Court, described Ahmedabad as a “goodly city as large as London, the handsomest town in Hindustan, perhaps the world”. Even hard Aurangzeb called it “the beauty and ornament of India”. Poetically, Shahjahan spent here the first years of his romantic marriage which culminated in the building of the Taj Mahal. Under the city's many cruel but culture-bent sultans, the Moslem ideals of beauty and their concept of religious architecture were fused with the local arts and ideas, bringing about the true Indo-Saracenic style.

Ahmed Shah's Masjid Mosque actually uses, as do many others, Hindu and Jain pillars, carvings, and inscriptions which the Moslems considered too good to waste. His tomb rests in a colored

marble-paved mausoleum at Manek Chowk, named after an ascetic whose magic prevented construction of the 6-mile city wall. Like the giant in "*Puss in Boots*" he was tricked, caught in a jar, and kept there until he promised to allow the work to continue. The Shah's queens lie across the street in highly ornamented tombs. Also in Manek Chowk rests the last Hindu Rajah of Junagadh, who sighed to death after having been converted to Islam.

The Jama Masjid is always described in superlatives for its proportions, pillared porticos, fifteen cupolas resting on 250 columns and for its wide pointed arches, one of the Moslem contributions to this new art. The other feature, the minaret, is shown in unique examples in the Rajpur Bibi and Sidi Bashir Mosques. A slight push on the first building makes the two minarets shake (the top of one is now gone) while vibration in one minaret of the Sidi Bashir mosque makes the other shake without disturbing the dome. These ingenious arrangements have prevented damage by earth tremors.

The progress from the first attempts at blending the Hindu and Moslem styles is shown in the difference between Haibat Khan's Mosque - its pillars plainly stolen from different temples, its minarets stuck on without relation to the concept of the building - and the mosque and tomb of Rani Sipri where devices of the two styles are complementary to each other. This beautiful memorial was built early in the 16th century by the Rani, one of the wives of Mahmud Begara, after her son was executed by his father for "misbehavior". The refined and balanced working of the amalgamated style is here at its best. The mosque is small, with low cupolas, high slender minarets.

Another high point of Gujarati art is the stone carving in the Mosque of Sidi Sayyid, a slave of Ahmed Shah. The mosque is a later addition in the walls of the fort. The lace-like ethereal carvings that form the windows are the best in India. The pattern of one whole window is formed from the lengthened and entwined branches of a tree. More ornate, less rarefied, is the modern (19th-century) 53-spired, white marble Hathisingh Jain temple, somewhat like the famous Dilwara Temples at Mt. Abu.

One last beauty - though there are many more to be seen - is the Mausoleum of Shah Alam at Batwa, a spiritual guide of Sultan Mahmud Begara, who didn't seem to benefit greatly from him. The doors are bright brass set in white marble frames; the floor is of black and white marble. The dome was set with jewels and gold by the brother of Nur Jehan, Jahangir's empress.

Ahmedabad's military past is obvious to a viewer of the strong bastions at the Main Gate in the East Wall. Here the sultans entered after watching royal processions from atop the richly carved Teen Darwaza or triple archway. The large caravansera

built by Ahmed Shah has seen its courtyard and guest rooms degraded to use as a post office and even as a jail. The Bhadra Quila citadel is named after the Hindu fortress at Anhilwad Patan, which resisted Muhammad of Ghur and deflected him inland to found his Moslem rule in the 12th century.

Ahmedabad's beautiful structures are not all old. Le Corbusier has designed the Ahmedabad Mill Owners' Association building, the museum and a few private mansions (among the city's one million inhabitants there are a few captains of the cotton trade who can afford such luxuries). The ugliness of the modern industrial city's congestion has been somewhat eased by the new modern capital, Gandhinagar, 24 km to the north.

Mahatma Gandhi's work at Ahmedabad endears the city to all Indians. His *ashram* across the river continues to function quietly as he started it. Here are a small Gandhi museum and regular sound and vision shows connected with his life. The Sabarmati Ashram, by admitting Harijans (Untouchables) set the pattern for the campaign launched by Gandhi on their behalf. It was from here that he started the famous Dandi Salt March to the sea, to claim the right to India's natural resources free of tax. A strike of mill-workers was the first occasion for the Mahatma to go on hunger-strike in their support. He admitted later it had been hard on the mill owners who were his friends and who, of course, gave in. The startling procedure of his deliberate suffering for the failings of others had thus begun.

Gandhi used *satyagraha* (soul-force) or passive resistance to help farmers against tax assessments they couldn't meet in a bad year. He inspired them to refuse to give up the meager crops which they needed for their own use.

A kind of building peculiar to Gujarat is the step-well, galleried chambers covering steps leading to a well. The ones at Asarva, Dada Hari and Mata Bhawani – just outside town on the north – show the degree of artistic care given to mundane buildings in the city's richest days. Beyond them is the reddish-grey Dada Hari Mosque, one of the most beautifully decorated buildings in Ahmedabad. Its two minarets collapsed in the 1819 earthquake.

The most powerful commoners in Ahmedabad were the leading guildsmen: jewelers, or other craftsmen. Today the city's outstanding handicrafts are blackwood carvings, lacquered ware, a pottery of local clay polished with bamboo, and lavish silver and gold working.

While introducing Gujarat, we said that the earliest date of its civilization went back to about 3500 BC. Tourists who are inclined to say "prove it" are advised to travel 47 miles south of Ahmedabad to a place called Lothal where archeologists have recently brought to view the earliest known urban civilization of

the subcontinent. This is, in fact, part of the bigger Harappan civilization that we find at Mohenjo-Daro and Harappa (now in Pakistan). What the archeologists have actually excavated is part of the ancient port, complete with dockyard, streets, houses, underground drains, and a wall. This was probably one of ancient India's important ports having maritime connections with Mesopotamia and Egypt.

Among the interesting discoveries at this site are two terra cottas - one representing an Assyrian with his typical square-cut beard, and the other suggesting an Egyptian mummy. Very probably when Mohenjo-Daro and Harappa fell into decadence Gujarat continued to preserve the same civilization for several centuries until it merged in the all-assimilating culture of the Aryans.

Modhera, Glory of the Solanki Period

Before beginning the Saurashtra trip, visit the Sun Temple of Modhera, 60 miles northwest of Ahmedabad. It is the best of the many temples the Solanki (Rajput) kings of Anhilwad Patan built in their determination to triumph over Mahmud of Ghazni's destructive visit in 1026. The Black Pagoda at Konarak, Orissa, has carvings similar to some at the earlier Modhera.

After trying to visualize Ahmedabad's best structures in a proper setting, it is a pleasure to be able to enjoy the full grandeur and balance of this temple, its lines enhanced by a wide bank of steps descending to a tank. A pillared porch leads to the Assembly Hall and shrine. The open columned aisles are full of light - partly because of the broken roof - so that each part of the intricate carving is illuminated. Such is the organic design of the shrine that the Surya (Sun God) image - now missing - would be struck by the rising sun and the equinoxes.

The scalloped arches and tiered columns are similar to those of the present Somnath Temple, but lighter, more imaginative. In addition to the round-faced figures there is a mass of delicate scrolled carving that makes it easy to see why the Moslems were anxious to adopt and adapt Hindu devices and workmanship, permeated with so much spiritual grace.

Six miles from Ahmedabad on the road to Saurashtra is Sarkhej, deserted country retreat of sultans. Here are the tomb and mosque of Mahmud Begara, whose name arose from his enormous mustache shaped like curved bullock's horns (still a popular style). A great gourmet, he once exclaimed if he hadn't been sultan he didn't know how he would have satisfied his hunger. Among this group of buildings is the tomb of Ganj Bakash, a saint and spiritual guide of Begara. Sarkhej's monuments, although Moslem, have hardly a trace of the Saracenic style and are almost purely Hindu inspired.

Dholka, one of Gujarat's oldest towns, is a way-station on the plains joining Gujarat with Saurashtra. Old tales tell of the visits of the Pandavas, the five brothers who won the great battle in the *Mahabharata*, and Prince Konak-Sen of the Solar Race. The Vaghela dynasty was founded here in the 13th century; ruined palaces, masonry tanks, mosques, and a four-mile mud wall remain still after centuries of fighting.

Saurashtra

The bleak flat region we now come to was probably once a river bed, perhaps the Saraswati or even the Indus, cutting Saurashtra off from the mainland. The strip is still known as *nal* or stream. The barren-looking plains of Saurashtra are here and there enlivened by a patch of greenery or tall sugar-cane. The peninsula, which looks like a mango on the map, is specially dear to the heart of India because this is where Lord Krishna ruled – his capital city was called Dwarka, and it remains a place of pilgrimage to this day. A hundred miles from Dwarka is Porbandar, where Mahatma Gandhi was born.

You will notice now that many villages have remains of a castle or fort (*kot*). The tradition is still to bring in the cattle at night to shelter within the walls from which watches used to be kept. Not so long ago farmers went out armed to their field work. One of the causes was the predatory Kathi tribe, after whom the Marathas called this region Kathiawar. They are a group of sociable, handsome and well-horsed people thought by some to be related to the ancient Hittites. They came to Saurashtra in a rush in the 15th century and are now Hindus. Though they mix socially with their neighbors, their marriage customs keep them to themselves.

The scattered stoncs of Vala, close to Sihor, are all that is left of the grand Vallabhi kingdom (AD 470 to 790). These kings, highly civilized practicing Buddhists, were so peace-loving they could not avoid complete obliteration by some Arab raiders. Sihor was defended against the Marathas by a rising young Gohil (Rajput) prince in 1722. He was shrewd enough to found Bhavnagar the next year as an escape resource and as a revenue-fetching port, but he was soon forced to surrender that town too, and start paying tribute. Battlements surmount the hill overlooking the Rajkot Road and a river decorated with newly-dyed cloth on its banks. Outside town is the Gaurishankar Lake, a large reservoir, keeping it cool and clean in the heat of summer.

Back on the Rajkot Road on the way to Palitana, you turn left at Songhad. Drive slowly and glimpse the mud houses which admit little light, but are cozy on cold winter nights, retaining all the heat and smoke of the evening fire.

Palitana, Stronghold of Jainism

Palitana is famous only because it is the approach to Shatrunjaya, the hill on the river of the same name, covered with 863 Jain temples. Literally "the place of victory" (over hatred and worldly things) this hill is the most sacred of the five hills decorated by the Jains with apparently worldly stone and plaster. Before you can climb up to admire the gleaming, spired hill-top you must remove all leather and if you wish to take pictures or see the temple jewels, first ask permission of the Munimji, Anandji Kalyanji Trust, in Palitana. The temples are closed in the monsoon season and after dark: not even priests can stay overnight. Avoid going on pilgrimage days such as Mahavir Jayanti in March or April, dedicated to the 24th *tirthankara* or perfect soul.

The first temple to be built at the southern ridge of Shatrunjaya was the Adinath, in honor of the first *tirthankara*, in 960. There was a spate of building in the 11th and 12th centuries and again, after a wave of Moslem desecration, in the 16th. In a shrine near the Adishwar Bagh Temple are the footmarks of Suri, a saint who had obtained from Akbar permission for the Jains to retain the privacy of the hill, and a restraint from killing animals in this part of the country for half the days of the year. An inscription tells us: he achieved the highest object in life – escape from rebirth – by starving to death.

The temples are grouped in *tuks* or enclosures, each one containing major and many lesser temples. The famous Chaumukh or four-faced temple is the biggest in its tuk on the northern ridge. Built in 1618 by a wealthy banker to save his soul, the quadruple image of Adinath is on a white marble pedestal in a shrine open on four sides. Other outstanding temples are the Kumar Pal, Sampriti Raja and Vimal Shah. The last is a square structure subdivided into smaller squares, each carrying a dome. The five inner ones form a cross and are topped by spires representing the five holy hills. Most sacred is the Adiswara Temple with its ornate designs, the low roof decorated with dragons. The climax of the day is the adorning of the idol with its magnificent jewels at 4 p.m.

The two peaks with a partly-filled valley in between are like cakes with fussy white icing, showpieces of religious zeal on the part of each builder. Pious Jains believed in the efficacy of temple building as a means of spiritual salvation. Also on top is one Moslem shrine where tiny cradles are offered by childless women. There is one Hindu shrine attached to the Maharajah's residence (Hawa-Mahal) – permission to see it must be obtained from the Maharajah's secretary in Palitana. The dry air makes the climb of almost 2,000 feet bearable, but *dolis*, chairs slung on porters' shoulders, are available. From the top you can see the surrounding

hills and Saurashtra's largest irrigation project, the dam which was completed in 1959.

Junagadh and Girnar

The second most sacred hill for the Jains is Girnar, near Junagadh. The land between Palitana and Junagadh is desolate and in places roadless. You must go as far as Gondal, an attractive prosperous town in a flat plain, on the Rajkot-Junagadh road. We next come to Jetpur, an old walled town of stone-paved streets and of close-built houses. Covered by the shade of the almost un-hindered forest, Junagadh's dark and mossy buildings appear to be still sleeping under a spell after its busy martial days, when, century after century, kings laid in provisions for sieges on the Uparkot (upper fort). Only treachery could reduce the inaccessible fortress: an Anhilwad Patan king once attacked Junagadh to win the Rajah's wife, and won the battle because of a minister's connivance. The lovely queen thwarted her suitor by becoming a *suttee* (burning herself on the funeral pyre of her husband): an irony of fate because it was the Rajah's affair with the traitor's wife that caused the latter's revenge.

The walls of the Uparkot are in places 70 feet high. Its entrance is a grand *torana* (Hindu type of arch). Ruins of buildings, some three stories high, lie near by. The only intact structure is the mosque, made out of an earlier Hindu temple. Buddhist caves show that the hill was the site of a monastery before its regal history began. A two-storied cave contains a spiral staircase and six richly-carved pillars. There are two deep wells, one called Adi Chadi, after the slave girls who used to descend the long flight of steps to fetch water.

In the town, which was itself surrounded by walls of the old Junagadh fort, are several cool gardens. In the Sakerbagh Gardens Zoo you can see some of the Gir lions if you are unable to go to the Gir Forest to see them. Tombs of the Nawabs are preserved in the Maqbara. The royal regalia and a collection of ancient weapons can be seen in the Silekhana and Durbar (Audience) Hall. The splendor of the Rajput kings annoyed the Moslems: the big-mustached Sultan Begara attacked Junagadh out of jealousy over the Rajah's golden worship umbrella.

Asoka began the stone-written history of Junagadh on a boulder on the road from the fort to Girnar. His 14 edicts in Pali script are mainly exhortations to virtue and assurances that he, "Beloved of the Gods", is looking after his subjects. Thick woods surrounded the road to one of the five peaks of Girnar. From the Damodar Tank you must walk the paved ascent of about 2,000 ft. or hire a *doli*. Just below the summit (3,700 ft.) the famous temple of the

Jains begins, consisting of smaller peaks crowned with shrines.

The Amba Mata peak is topped with a temple of the same name, where newlyweds tie their clothes together. Kalka's peak has been noted for its appeal to strange ascetics; at festival times *sadhus* – sincere and otherwise – congregate here. The oldest and biggest temple (12th century) is dedicated to Neminath, the 22nd tirthankara. It has been altered a great deal; there is an image of Neminath in each of the courtyard colonnade's 70 cells. Near-by is a triple temple built in the 12th century by the noble brothers Tejapala and Vastupala, ministers of the Dholka rajahs who are remembered for their good rule. In an open hall is a black image of Mallinath (19th tirthankara) hung with jewels.

Gir Forest and the Coast

From the hilltops one has a fine view of the dark green woods stretching out toward the sea. It is no wonder rulers of arid Saurashtra have always vied for Junagadh, a luxuriant oasis of shade in the desert. There is a drive along the outskirts of the Gir Forest from Junagadh to Veraval. If you want a guaranteed view of one of the remaining lions, you must write ahead to the Conservator of Forests, Junagadh. Jeeps and binoculars as well as guides and forest accommodation are provided. Seven miles from Sasan Gir, the town from which expeditions into the forest begin, is Shrivani Village, where aboriginal negroid tribals are obligingly on view. The lions are not for shooting, but there is other game darting about: blue bulls, spotted deer, gazelle, and antelope.

Among the old-time tourists who have visited Saurashtra was Al Biruni, the Arab historian, who described so well the beauties and luxuries of Somnath Temple that Mahmud of Ghazni was moved to destroy it in 1026. Two thousand Brahmins served the temple, daily pouring Ganges water and scattering Kashmiri flowers on the idols. This was the third temple. The first may have been constructed in the 1st or 2nd century. Somnath rose and fell four more times and the drama of the Moslem iconoclasts' zeal for desecration and the Hindus' passionate desire for its restoration continued till the 18th century when finally they gave up in sheer despair. Only in the 1950's, on the exact spot, and from the particular sandstone used before, was construction of the new temple begun, facing the open sea. Its proportions have been worked out according to the previous temple's plans but, until it is aged, the viewer cannot compare it fairly with, say, the temple at Modhera. Worship has begun, and at noon and dusk *bhajans* are sung after ceremonies.

Nearby is the Suraj Mandir, much smaller but more appealing because its stone has mellowed. After Mahmud's excursion the

Chaoris – a Rajput clan ruling the region – rebuilt the temple. They had bravely defended the town walls; the Junagadh Gate through which the Moslems burst is still standing. The museum in the town, housed in an old temple, contains the relics and remnants of the old Somnath temple.

Veraval is a port and building yard of graceful coastal ships. Between Somnath and Veraval is the Bhalaka Tirtha Temple which contains a reclining statue of Krishna, signifying his death here while resting under a deerskin: a Bhil hunter mistook and killed him accidentally. Also near Veraval is the site of his cremation at a three-river *sangam*, a sacred spot since remotest antiquity. The Ahir women of this area, members of the same clan as Radha, Krishna's consort, wear black in what must be the longest mourning in history.

On the coastal road to Porbandar is Mangrol, yet another ancient port. There is a strange Jama Masjid here, built out of a Hindu wedding hall, and hardly changed when converted into a mosque. Its beauty is in the carvings inside. Porbandar's name is associated with Mahatma Gandhi's birth on October 2, 1869. His birthday is a solemn holiday throughout India. A memorial building, the Kirti Mandir, contains the room of his birth, spinning hall, prayer hall, and others. A 79-ft. spire represents his age, and anecdotes of his life are written on marble slabs on the walls outside. A unique school, the Arya Kanya Gurukul, teaches girls according to traditional Indian standards. The Maharajah's Palace can be visited on request. An interesting excursion from here is a trip to Degam or Kuchdi, villages four and six miles away respectively, where the Block Development Officer, Porbandar, can have folk dances arranged for you.

Situated on the western tip of the peninsula, Dwarka (or "door") is one of the most important of Hindu places of pilgrimage. The mythological town Krishna founded when he came from Mathura was farther south and according to legend it was destroyed by a tidal wave after his death. The Dwarkanath Temple has a tall conical spire supported by 60 columns. Fortunately it is the outside which is decorated, for the interior, which is plain, cannot be viewed by non-Hindu. A pleasant boat ride from Okha, a modern port north of here, takes you to Bet Island, site of modern temples, to Krishna.

More Rajput Cities

The Jams of Nawanagar, or Jamnagar, are Jadeja Rajputs who built the town in 1540. Independent-minded and always ready to oppose the Maratha tax collectors, they have been progressive, too, and the present Jam, whose enormous buttons advertise his

pearl fisheries, was one of the first princes to join the Union after Independence. Right in the heart of the town, in a romantic lake setting approached by a stone bridge, are two old buildings: the Kotha Bastion, an arsenal, and the Lakotha. In the Kotha is a well which yields water when you blow into a small hole in the flooring. The Lakotha's terraces are covered with sculptures of the 9th to the 18th centuries. Also in this museum are other valuable archeological finds, mostly from the ruined 14th-century town of Ghumli in the Bardo Hills south of here. Among the modern medical facilities of Jamnagar are the Solarium, providing full daytime sun by means of a revolving tower, and the Ayurvedic College, teaching the ancient Indian science of healing with medicinal herbs *Bandhni*, another form of tie-and-dye work, is among the many industries of the town. *Garba* dancing is especially well done during Navaratri in October and November.

In Saurashtra, all good roads lead to Rajkot, a pleasant provincial town. Gandhi spent some years of his childhood here while his father was *dewan* (chief minister) of the state. The Rajkumar College, started as an experiment by the British in the education of princes' sons in 1870, is now open to all. The town was formerly the headquarters of the British Resident for the Western States of India. By the time the British and Marathas had settled their fighting early in the 19th century, these areas of Gujarat had either gone to the British, or their rulers resigned themselves to paying taxes to the British and accepting instructions in return for a life of comfort.

India's best seamen since time immemorial come from the strange semi-island of Kutch, surrounded by the two arms of the Rann, an immense desert of dried mud most of the year and a branch of the Arabian Sea during and after the monsoon. Its treeless, barren skyline is broken by the Black Hills, a favorite subject of the local Rajput bards' legend-songs. Its remoteness kept it a place apart for centuries and even now, years after integration, its people still have all the characteristics of a distinct nationality. The gates of the walled city of Bhuj – now connected by rail, road and air with the mainland – used to be locked from dusk to dawn until very recent times. There are other fortified towns in Kutch, a 10th-century temple at Kera and that archeological curiosity, the stone images of the Yakshas – supernatural horsemen of Hindu mythology – scattered over the island and deeply revered by its population. A new spelling of Kutch is "Kachchh".

PRACTICAL INFORMATION FOR GUJARAT

WHEN TO GO? From November to March when the thermometer oscillates between 55° and 85° Fahrenheit. Summer can be very hot, 105-110°F., and rainfall during the monsoon period (June to September) is moderate, though heavy in South Gujarat.



WHAT TO SEE? Baroda, the princely ex-capital of a princely state, and its museums. In the 11th century the commercial wealth of Gujarat made it possible to erect a series of Hindu temples (Anhilwad Patan,

Somnath, etc.) that are rarely equaled in richness and delicacy, even in India. Gujarat's Jain temples at Girnar and Palitana, though not of the caliber of Mount Abu's Dilwara shrines, are exuberant monuments of Jainist religious art. Though strictly speaking Islamic, the Gujarat school of architecture is Hindu in its idiom and has produced some of the purest examples of Indo-Islamic architecture at Ahmedabad. Its monuments are unsurpassed for elegance, grace and profuse decoration. Gir Forest's lions are the only ones to be found in Asia. The off-the-beaten-track semi-island of Kutch is a region where age old customs still survive.



HOW TO GO? *India Airlines* have built up an excellent air network that connects Bombay with Ahmedabad (55 mins.), and 7 airports on the peninsulas of Saurashtra and Kutch. Daily flights between Bombay

and Delhi also serve Ahmedabad. The *Gujarat Mail* and the *Saurashtra Mail*, with airconditioned coaches, bring you to Ahmedabad in a comfortable night's journey. Baroda being much nearer, you would have to get off in the middle of the night; it's better to board the Delhi-bound *Airconditioned Express* at Bombay Central before noon and you'll be at your hotel in time to settle down and have a quick look round before dinner. The airconditioned *Saurashtra Mail* is your best bet for visiting places like Rajkot, Junagadh, Somnath, Dwarka, etc. Viramgam, 1½ hours out of Ahmedabad, is the station where you change trains to all these places. Travel by air is preferable in Saurashtra and Kutch.

The direct road from Bombay to Baroda (278 miles via Bhivandi and Shirshad) is the national highway, which is motorable; it goes on to Ahmedabad. Alternatively drive to Phalgat near Indore, cutting across from these to Baroda. If you don't have your own vehicle, travel by train to Baroda and Ahmedabad and hire there a chauffeur-driven taxi (but it's expensive). And a word of warning: don't go too soon after monsoon to Saurashtra. Roads may have suffered from the rains and a few weeks are needed for their repair. State Transport buses ply between all places of interest. Some road distances: Rajkot is 162 miles from Ahmedabad; Anhilwad Patan Sun temple is 78 miles from Ahmedabad, via Modhera; Rajkot-Junagadh 68 miles; Junagadh-Gir Forest 35 miles; Junagadh-Somnath (Veraval) 52 miles; Rajkot-Dwarka (via Jamnagar) 132 miles; Ahmedabad-Palitana (via Dhanduka-Sihor) 135 miles. The road from Ahmedabad to Udaipur is reasonable.

How to Get to Town from Airport: Take a taxi to the town. In Ahmedabad, taxis will cost around Rs. 25.



HOW TO GET ABOUT? In Ahmedabad, most of the important sights are inside the city walls and within walking distance. The two farthest points, Chisti's Mosque near Shapur Gate and Rani Sipri's Mosque to the south,

near Astodia Gate, are less than two miles from each other. Municipal Transport runs daily conducted sightseeing buses from Lal Darwaza Bus Terminal. Local transport here, as in Baroda, abounds. The Baroda Municipal Corp. runs daily conducted sightseeing buses from their Tourist Office in Baroda. An amusing way of doing your sightseeing is to hire a horsedrawn *tonga*. At Junagadh the rather irregular buses take you only 4 miles to the foot of the Girner Hills - there are taxis, motor-rickshaws and *tongas* galore. To visit the Jain temples outside Palitana one can hire one of the 3 taxis on shuttle service or go - after some bargaining - by *tonga*. Manpowered *doli* chairs are expensive but have the advantage of bringing you to the foot of Shatrunjaya Hill. Your best bet is a *tonga*.

To visit the temple at Somnath hire a taxi at Veraval. All arrangements for local transportation in Gir Forest Wild Life Sanctuary are made by the Conservator of Forests, Junagadh.

The Tourism Corporation of Gujarat Limited conducts various sightseeing tours of the state, starting from Ahmedabad. It also operates sightseeing tours of Ahmedabad city. Advance reservations can be made at the Corporation's Tourist Information Bureau, KII House, Off Ashram Road, Ahmedabad, or Dhanraj Mahal, Bombay. The Bombay office is very helpful, and can arrange tours and necessary bookings.



FESTIVALS. The usual Hindu festivals are observed in this region; *Navratri*, held in Ahmedabad, in honor of the Goddess Ambaji (September/October), lasts nine days and on consecutive evenings women in colorful costumes perform the *garba* dance in the streets.

HOTELS AND OTHER ACCOMMODATION

AHMEDABAD. *Cama*, Khanpur Road. Centrally situated, Le Corbusier-inspired modern building overlooking Sabarmati River; 45 rooms with bath-room, airconditioned. Western, Indian and vegetarian meals served in airconditioned restaurant. First-class superior.

Hotel Ahmedabad International, Narol Road, 40 a/c rooms, is reasonable and offers limited Western food.

Near railroad station is *Hotel Alaukar*, 25 rooms, some airconditioned, all with bath. No catering.

Other hotels all moderate. Opposite *Cama* is *Hotel Sabar* which serves about the best Gujarati meal at inexpensive rates. *Ritz*, *Hotel Capital* at Mirzapur and *Hotel Capri*, Relief Road, have some airconditioned rooms.

Gandhi Ashram Rest House in the compound of the Gandhi Ashram, 5 miles north of the city, offers 10 simple rooms.

BARODA. The 28-room *Utsav* and 66-room *Express* are new and reasonable. Airconditioned, all rooms with bath, and both have restaurants. Also, these small non-airconditioned hotels: *The Kaviraj* and *Green*, both together on Racecourse Road.

BHAVNAGAR. Best bet is the *Hotel Apollo* opposite Central bus stand; some airconditioned rooms. *Hotel Takte Khurshid* is new, neat and clean. 15 rooms, inexpensive.

BHUJ. *Hotel Prince*, 10 simple rooms.

DWARKA. Besides *Circuit House*, *Zila Panchayat Rest House*, *Railway Retiring Rooms* there are Indian-style hotels.

GIR FOREST. *Sasan Gir Forest Lodge*, 24 comfortable rooms, is run by ITDC. Restaurant. *Guest House* — 19 rooms in two bungalows — with catering arrangements; inexpensive. Reservations: Divisional Forest Officer, Junagadh.

JAMNAGAR. Excellent *State Guest House* known as *Lal Bungalow*; 10 rooms. Reservations: Executive Engineer, P.W.D. *New Aram Hotel* is converted old princely bungalow. 20 rooms, catering, quite reasonable.

JUNAGADH. *Manorajan State Guest House* (contact Executive Engineer, former Guest House of the Nawab; 8 rooms. *Vaibhay Guest House* near station offers 10 rooms, vegetarian food. Cheap.

PALITANA. *Hotel Sumeru*, 17 rooms, pleasant garden, good vegetarian food.

PORBANDAR. Has a *Guest House* consisting of 4 villas; for booking contact local Deputy Engineer, PWD, Porbandar. Tourism Corporation of Gujarat Limited runs *Tourist Bungalow* (new) at Chopaty. Other Hotels are *Poloce*, *Oceanic* and *Himalaya Guest House*.

RAJKOT. Newly opened on Rajkot-Jamnagar highway. *Sourashtra* in former house of Maharajah of Morvi. Spacious rooms; vegetarian cuisine. Also *Hotel Galaxy*, 24 rooms.

SASANGIR. Forest bungalows, limited accommodation and catering and ITDC *Forest Lodge*, 24 rooms.

SURAT. *Tex Palazzo Hotel*, 45 airconditioned rooms with baths. First class superior. New is *Hotel Oasis*, 19 rooms, restaurant.

VERAVAL. Near Somnath: *Rajendra Bhavan Guest House* and *Dak Bungalow*. Write to P.W.D. Engineer. Reserve a week ahead of visit.

WANKANER, see *Excursions from Boroda*, following.



RESTAURANTS. Here is your chance to get away from "international cuisine" by eating at the better Indian style hotels where delicious Gujarati food is served. At Ahmedabad. *Chetna*, *Purohit*, *Gauray Gakul* and *Sabar*

Hotel are best for Gujarati food. *Kwality Regale*, *Sheeba*, *Blue Fountain*, *Gold Coin*, *Havmar* are Westernized but serve local dishes too. In Baroda, *Express*, *Havmor*, *Kwality*, *Valga*, *Copper Coin* and *Madras* restaurants (South Indian Food).



MUSEUMS. The imposing *Baroda Museum and Picture Gallery* was founded by the Gaekwar of Baroda in 1894. It has sections on Art and Archeology, Ethnology, Natural History and Geology. In an adjoining building is the Art Gallery which contains Indian as well as European paintings of old and new masters. It has the best collection of old European masters in India.

The *Maharajah Fatehsingh Museum*, a new creation organized and catalogued by one of the contributors to this volume, Dr. H. Goetz, houses since 1961 art treasures of the former rulers of Baroda—old master paintings; modern European and Indian paintings, Greco-Roman, European and modern Indian sculptures and a fine selection of Chinese and Japanese art.

The *Sanskrit Kendra Municipal Museum* at Ahmedabad, built by Le Corbusier, houses a famous collection of early Gujarati and Rajput manuscripts and paintings. The *Textile Museum* has a beautiful display of antique textiles. The *Gandhi Memorial Museum* at Sabarmati Ashram has a vast collection of Gandhi memorabilia. *Shreyas Folk Museum*, *L.D. Institute of Indology and Tribal Museum* are also worth visiting.

There are four museums in the Saurashtra region: at Rajkot, Junagadh, Bhavnagar and Jamnagar. In the *Watson Museum of Antiquities* at Rajkot the archeological collection consists of images, inscriptions, coins and ancient manuscripts, also specimens of Indian arts and crafts. The *Junagadh Museum* has archeological finds recovered during excavations. The royal regalia and armory of former Nawabs are preserved in the Durbar Hall and the Silahkhana of the Palace. The *Bhavnagar Museum* contains sculptures and miscellaneous small antiquities. The *Jamnagar Museum* has mainly specimens of archeological interest. *Somnath Temple Museum* and *Patan Museum* have rich collections of discoveries on their respective sites.



GIR FOREST WILD LIFE SANCTUARY. Best reached by air, a daily flight, 1½ hours from Bombay to Keshod, connection by car or bus, 42 miles. Sasangir is on the meter-gauge line of Western Railway and can be reached

from Bombay via Ahmedabad. There is a bus service from Junagadh. Gir is the last major stronghold of the Asiatic lion, also leopard, sambar and varieties of deer and wild pigs. There are less than 200 lions in the 500 sq. miles area. Best season for visiting is from March to May when lions and other animals can be watched at the watering places which they frequent during the hot months. Visits can also be scheduled from December onward when the grass is cut. The forest is open to the public from December till the first showers in June.

Arrangements for visiting Gir Forest can be made through any travel agent or direct through the helpful and efficient Tourism Corporation of Gujarat office in Bombay. They offer a two-day-tour package, with pickup from the nearby Keshod airport, transfer to the ITDC Forest Lodge and escorted visits to the reserve. Ground arrangements for this package cost Rs. 950, inclusive of accommodation. Still cameras are allowed free, but for your movie camera you have to pay Rs. 25.

Tubi Shyam Springs. This is a scenic spot in the heart of the Gir Forest, and has a small temple dedicated to Krishna.



SHOPPING. The main shopping areas in Ahmedabad are Teen Darwaza, Bhadra and Relief Road. *Gujarati*, Ashram Road, specializes in Gujarati crafts and antiques. Also for arts and crafts, the *Gramodyog Gandhi Hat* in Bhadra or the *Sabarmati Ashram*, both founded by Mahatma Gandhi. In Baroda there is the pottery section of the Fine Arts Faculty, Baroda University; the Arts and Crafts Emporium and the Prison Handicrafts. The best shopping areas are Leheripura Mandir Bazaar and Raopura. In Junagadh you will find the bazaar area attractive.



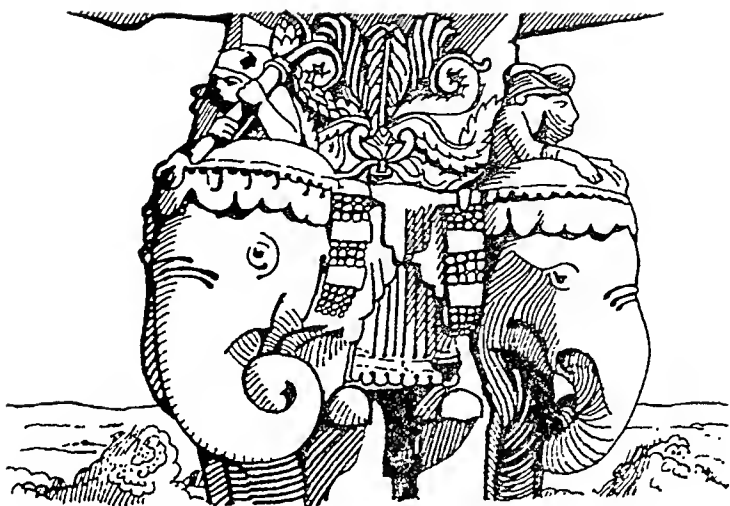
EXCURSIONS FROM BARODA. Six miles away, *Makarpura Palace*, built in the Italian Renaissance style. Well laid out gardens. *Champaner*, 26 miles from Baroda, some miles off the Godhra-Baroda motor road at Halol: ruins of the former capital of Gujarat (1486-1535) in most picturesque situation at the foot of Pawagadh, a hill-fort rising almost vertically from the plains; Mahanpanah (palace fortress of the sultans), great mosque, Nila Gumbad, Kewada and Nagina mosques, tombs, Bara Talao artificial lake with Kabutar Khana palace ruins and mosque; at Halol the mausoleum of Sultan Sikandar (1527). *Pawagadh*: lower fort consists of Rajput ruins and fortifications; middle fort: Sat Mahal (palace) on top of a deep gorge, and the so-called palace of the Palai Raval (Rajput princes); upper fort: Jain and Hindu temples (11th-15th century). *Dabhoi*, a small town southeast of Baroda, with the best preserved city ruins of the Hindu Middle Ages in Gujarat (11th-14th century), beautiful gateways with rich sculptures. Temple of Kalika Mata.

Wankaner Palace, 30 miles north of Rajkot. Few palaces in India equal Wankaner from the point of view of scenic beauty, climate, communications, accommodation and recreation. Visitors are treated as princely house guests receiving personal attention and reliving a bygone era of splendor. Among the attractions at the palace are the royal swimming pool, a private museum of ensigns, relics and antique weapons used by the Maharanas who ruled from here for 400 years and beautifully carved beds and chairs of silver, old chariots and vintage cars. The palace is open for invitees only and invitations can be obtained by writing to Yuvraj Digvijay Singh, The Palace, Wankaner (Gujarat). The palace authorities can also arrange trips into the remote Rann of Kutch to see desert scenery and wild asses, given advance notice.



USEFUL ADDRESSES. *Tourist Information Bureau*, Tourism Corp. of Gujarat Ltd., H.K. House, behind Jivabhai Chambers, Ashram Road, Ahmedabad. *Tourist Information and Guide Service*, Municipal Tourist Office,

Danapith, Ahmedabad. *Western India Automobile Association*, The Cellar, Khanpur Road, Ahmedabad. *Indian Airlines*: Dr. Tankaria Road, Ahmedabad; Diwanpura Road, Bhavnagar; Outside Waniawad Gate, Bhuj; Bhid-Bharjan Road, Jamnagar; Hir Mahal, Rajkot; Harsh Mansion, Porbandar.



MAHARASHTRA AND MADHYA PRADESH

Visions of Bygone Empires

Put your thumb on the middle of a school map of the subcontinent of India north of Bombay and it will cover an area much larger than California or Britain; a region vertically sliced by two mountain ranges and two great rivers; the site of one of the world's earliest and most highly developed civilizations and now India's state of Madhya Pradesh. The area, known to history as Malwa, preserves no less than 1,800 monuments testifying to the glory of its past, while the vast tracts of unexplored forests hide big game and aboriginal tribes.

Physically, Madhya Pradesh is a plateau whose scenery is varied by the Narmada and Tapti rivers – rushing torrents during the monsoon – and the Vindhya and Satpura mountain ranges. Legend has it that Vindhya strove to compete with Himalaya but was forced to take second place. The rich forests, covering fully a third of the state, produce the country's best quality teak wood and the rich black soil yields cotton, rice, wheat and sugar cane. Beneath

the earth's surface are other riches whose industrial possibilities are beginning to be exploited, as is the hitherto unused potential of water power for the state's growing industries: cotton, cement, heavy machinery and steel.

The Indo-Aryan people of Madhya Pradesh were long prevented from mixing with other racial groups by their natural frontiers – no invasion was successful until the 13th century. The population is overwhelmingly Hindu and the language is Hindi. Thousands of years ago, the ancestors of these Indo-Aryans pushed the original inhabitants of India into the southern part of the state; these were the aboriginal Gonds and Bhils who still make up one-seventh of Madhya Pradesh's population. One invasion was enough to teach these tribes a lesson; they long refused to be assimilated into the general scheme of things, though some progress has been made in the past few years. There are now two kinds of Bhils; the farming ones, and, to coin a phrase, the Hill-Bhils. Both are strong and stocky with broad noses and kinky hair. The women adorn themselves with brass bangles, but the Hindu women of Madhya Pradesh outdo their tribal sisters in elegance with their beautiful saris classically draped.

You can read the history of Madhya Pradesh in its monuments. Seemingly here, more than anywhere else in India, every epoch was accompanied by an outburst of architectural magnificence well-nigh unequalled in all of human history.

The records in stone go back to the great Asoka who ruled over the Maurya Empire and laid the foundation of the great stupa at Sanchi. His empire collapsed shortly after his death and the Sungas took over, followed by the resplendent Guptas whose reign (300-500) is appropriately known as the Golden Age. The repeated invasions of the Huns triumphed over the splendor of the Guptas' Malwa Empire, but the Huns in turn were defeated by the famous Hindu emperor Harsha, who put 60,000 war elephants and 100,000 horses on the battlefields to achieve his conquest. Harsha was a Christian who had never heard of Christianity; every five years he distributed to the poor all the riches he had accumulated and during one of these years of generosity he was reduced to begging a cloak for himself.

The close of the 10th century witnessed a period of confusion from which emerged the Parmara dynasty and their great and learned king Bhoja. The succeeding Chandellas are now remembered for their temples at Khajuraho. The first Moslem invasions in the 11th century ushered in a four-hundred-year period of constant skirmishing between Moslems and Hindus – the latter reasserting themselves every time the Delhi Sultanate showed weakness. Often the stake of the battle was the fabled city of Mandu. The last of the great Mogul emperors, the fanatical Aurangzeb

(1658–1707), managed to extend his empire, but at such tremendous financial cost that the structure collapsed after his death. The Marathas, who had started life as peasants skilled in guerrilla warfare, reigned over Malwa until the advent of the British at the close of the 18th century.

Exploring Central India

Nasik, just over two hours out of Bombay, is the first stop on our tour of Central India. The road climbs steadily through forests and the panorama of the hills and ravines of the Western Ghats is spread at your feet. Five miles before Nasik, on the right, are the Pandu Lena Buddhist Caves. (See the chapter on *Ajanta-Ellora* or a detailed description.) The site of the caves is also a good vantage point for a view of the prosperous countryside, dotted with stone houses and barns. One look at these big fields of rich "black cotton soil" is enough to show that farmers here are well rewarded for their work.

Nasik is built on the gently sloping banks of the Godavari River, a goal for many pilgrims. Though they come to do *pūja* (prayer offerings) in the many temples on the river banks, the real object of their journey is to bathe in the sacred waters of the Godavari. The visitors purify themselves, according to their degree of sophistication, by dipping in a finger and touching it to their lips, by drinking a handful, or by bathing in it. Children have a grand time riding on the rapids and men manage to carry on their prayers undisturbed by women unconcernedly changing from their wet saris a few feet away.

Nasik is one of the few cities which holds the Kumbh Mela every twelve years. This gigantic festival draws hundreds of thousands of pilgrims to bathe and cleanse themselves of their sins. Ages ago, the legend says, the gods and demons fought constantly for position. Both found out that there was a *kumbh* or pitcher at the bottom of the ocean containing nectar which would make the drinker immortal. The rivals pretended to make up their differences in order to share the heavenly drink, but after the tremendous joint effort of securing the pitcher, Vishnu snatched it and ran. The ensuing tussle lasted twelve days and ended in victory and immortality for the gods. During the fray, four drops of nectar fell upon Nasik, Ujjain, Hardwar, and Allahabad, making them eligible to hold their own Kumbh Mela once every twelve years (a day in heaven equals a year on earth). The festival is held in one of these four cities every third year.

Nasik is also a town of shrines: the oldest (14th century) is the Kapaleshwar Siva Temple. Before you cross the river, you see the blackened 200-year-old Sundar Narayan Temple. Most of the

shrines are on the opposite bank – including the weather-beaten but well-proportioned Nani Sankar – and there are smaller temples plus a memorial to Gandhi built in the middle of the Godavari.

The environs of Nasik are dear to Indian hearts because they became the home of the three principal personages in one of India's great epics: Rama; Sita, his wife; and Laxman, his brother, during their long exile from the court of Ayodhya. Up from the river, past the temple of the Black Rama in a large many-arched courtyard, is the cave Sita slept in. You can visit it if you are willing to crawl. In three tiny claustrophobic rooms underneath are the idols of Rama, Sita and Laxman.

The sacred source of the Godavan is at Trimbuk, 19 miles away (turn off before Nasik). Placed in a setting at the end of a long range of hills draped with waterfalls, the river has its birth high on a steep hill where water trickles into a cistern in which Hindus bathe. No wonder the Indians have revered their rivers from earliest times: the Godavari grows from this rivulet to water the plateau all the way to the Bay of Bengal.

Courtly Mandu

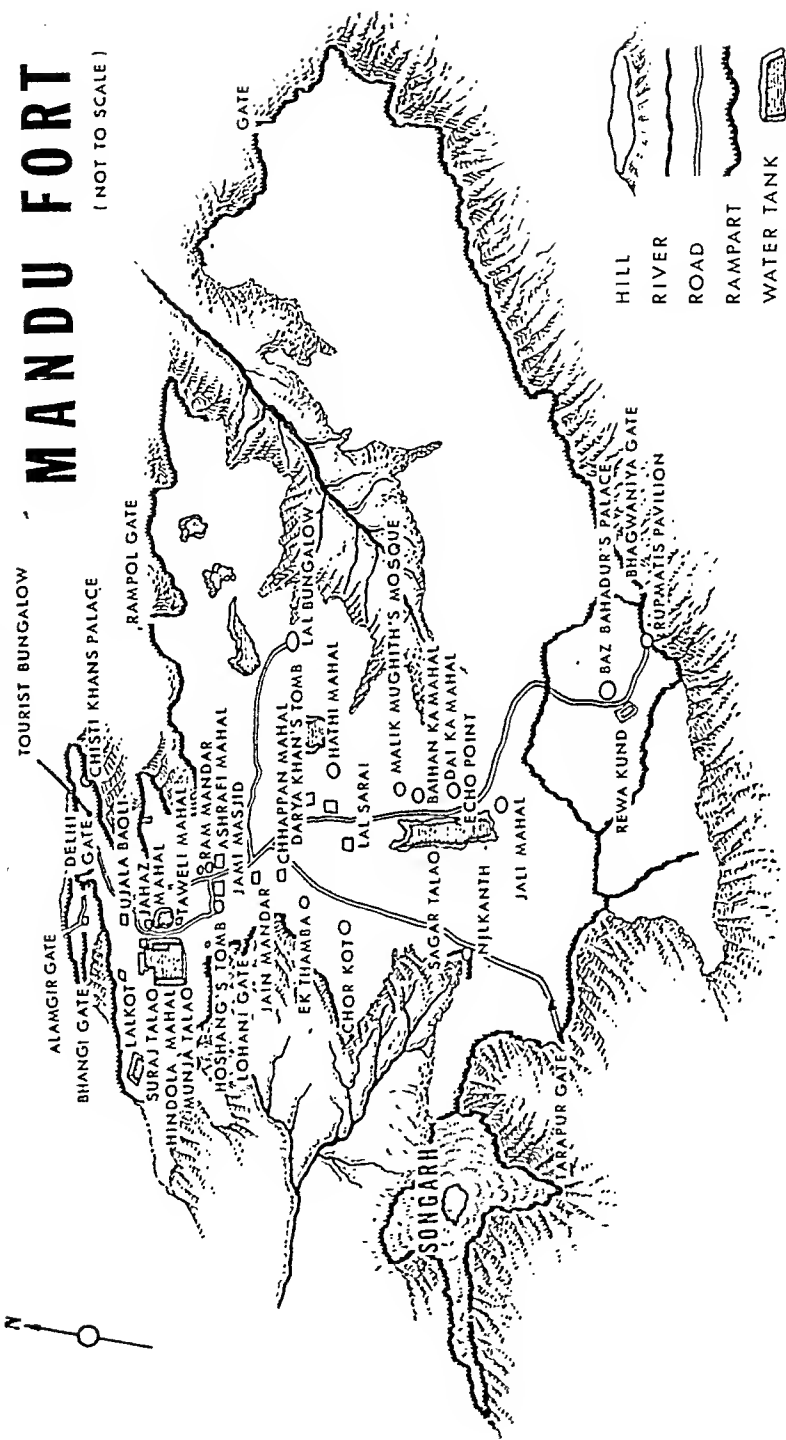
The memory of centuries of courtly life in the kingdom of Malwa, beloved home of many Hindu and Moslem rulers, is still preserved at Mandu, on the edge of the Vindhya mountains. As you drive towards the ghost city, the road is increasingly closed in by trees and one feels that the way to the ancient capital is still guarded by tigers, panthers and other wild animals. Mandu, called "City of Joy" by Moslems who had paid for it dearly, is now a deserted hilltop, but its empty shells still give joy to travelers. Guests may stay overnight at the modern Travelers' Lodge and thus leisurely visit Mandu: grand in daytime, melancholy at sunset, romantic by moonlight.

So pleasant was this plateau, cut off from the valleys below by a gorge almost all around it, that in the 10th century Rajah Bhoja decided to build himself a retreat, perhaps with the afterthought that it was a fine place for a fortress. The Moslems appeared in the early 13th century when the Sultan of Delhi conquered Ujjain, the Malwa capital. When the last of the Tughlaqs was chased out of Delhi by the Mongol invasion of 1398, the Sultan's Malwa governor, the Afghan Dilawar Khan, proclaimed Mandu his own and the city began to grow.

He was only the first of a series of Mandu governors to declare themselves independent of their superiors. Mandu inspired not only disobedience but greed, and Akbar is said to have destroyed some of the buildings to make possession of the city less tempting. Jahangir felt differently, repaired the damage, and added to the

MANDU FORT

(NOT TO SCALE)



existing palaces. His processional entry with 500 elephants was Mandu's final pomp, for after the fall of the Mogul Empire to the Marathas, the last governor of Malwa moved his capital back to Dhar from whence the first builders of Mandu had come eight centuries earlier.

The buildings at Mandu are scattered over approximately eight square miles of scenic hilltop, but there are three main groups: the Royal Enclave, the Village Group, and the Reva Kund group at the end of a drive past the big Sagar Talao water tank.

Mandu was once entirely surrounded by massive parapet walls pierced by six heavily-guarded gates. The main entrance to Mandu is now from the north through the Delhi Gate, always a main point of attack for the enemy. As you come out of the gateway you will see immediately on the right the small enclosure of a mosque which was built from the remains of a Hindu temple and is one of Mandu's oldest monuments. A little farther on, the right branch of the road leads to the village with its great mosque of Hoshang while the left hand branch leads to the Royal Enclave, also the site of the 'Travelers' Lodge. At Mandu you can also stay at the simpler Taveli Mahal, once the royal stables, and once handsome enough to make you relish having "horses' accommodations". The terrace discloses a marvelous view of the plateau strewn with relics of the past.

The Village Group

Though the Royal Enclave is closer to your accommodation, it would be best to begin our visit with the Village Group, where the real history of Mandu, City of Joy, begins.

Hoshang Shah (1405-1432) was a man in the best swashbuckling tradition of the warrior king. He built Mandu to be his capital. During the 27 years of his reign he waged war continually and successfully, extending the boundaries of his kingdom and also finding time to make Mandu a magnificent city. The best known of the large number of stately buildings he erected are the Delhi Gate, the Great Mosque, and his own tomb, which was completed with filial devotion by his son and successor.

This mausoleum, its white marble perfectly preserved, is certainly one of the most pleasant relics of the abandoned city of Mandu and gives the impression that time, at least, has respected death. Hoshang's mortal remains lie in a sarcophagus beneath a great round dome against which nestle four smaller domed turrets. The front entrance is a graceful arch cut within an arch. The interior is sober and dignified, lit softly by deep-set pierced stone windows. Beyond a colonnade on one side of the building is a long corridor called the *dharamsala* (charitable hostel) where the pil-

grims who came in droves to the tomb were fed. Shahjahan was so impressed with Hoshang's tomb that he sent architects to study it before undertaking the Taj Mahal.

The Jami Masjid, or Great Mosque has earned the distinction of being the best example building here, though some may prefer the splendor of Hoshang's mausoleum – which for a tomb is nothing less than cheerful. Though the Jami Masjid is patterned after the Great Mosque in Damascus it is far from being a work of slavish imitation and has earned the distinction of being the best example of Afghan architecture in India.

The structure is set on a plinth supported by short columns. You must climb 30 steps to the entrance through a huge domed porch which projects out from the eastern façade. The dome of the porch is one of three massive ones, and there are 58 smaller replica domes crowning the roof. Part of the front wall has collapsed, revealing a great many rounded arches which pierced the inside walls. The marble jambs and lintel of the doorway are handsomely ornamented and equally decorative are the pierced stone (*jali*) screens against the sides of the interior hall of the porch. The pulpit in the prayer hall shows the Hindu influence.

Poor Hoshang was perhaps a better judge of architecture than of men: his son was assassinated by a nephew whom he had honored and entrusted with the regency. The murderous nephew, Mahmud Shah, built the Ashrafi Mahal across from the mosque. It began as a school, was later embellished with a tower commemorating Mahmud's victories in battle, and finally became his tomb in 1469. Though much of the Ashrafi Mahal has collapsed (including the tower) some of the students' cells are intact, as is the great staircase now open to the sky. Mahmud's sarcophagus rests on a yellow marble base in a room with white, yellow, and black marble walls.

The Royal Enclave

Leaving the Village Group and its warrior kings, we come to the Royal Enclave and its decadent rulers. Mahmud's son, Ghiyas-ud-Din, was so disgusted with his father's constant wars that he determined to spend his life in peace, looking after his well-stocked harem. The Jahaz Mahal, whose name literally means "Ship Palace", was built by Ghiyas for some of the beauties, and is perhaps Mandu's most original and most famous monument. It does resemble some fantastic pleasure craft, built as it is: 360 ft. long and 48 ft. wide, on a ridge between two lakes. By moonlight, this haunting palace, reflected in the lakes, almost looks as though it might slip into the waters for some nocturnal journey. By day, too, it is light and airy – only a story high, but surmounted by little

domed open pavilions, kiosks and overhanging balconies. The wide, arched windows, now so bare, were meant to cool the beautiful silk-clad girls within. The Jahaz Mahal was almost undoubtedly the harem – and with all the comforts of home. There is a handsome bath in the north end of the palace and the long corridors between the halls are refreshingly cool.

A rather more austere building in the Royal Enclave, and like the Jahaz Mahal dating from the 15th century, is the Hindola Mahal. It was used as a royal audience hall, and from its construction one can surmise that the rulers needed protection. The outside of the building looks like a very sturdy fort with enormously thick walls, relieved by deep hewn arches. Inside, the T-shaped hall is startling – the walls slope inward at a 77-degree angle, and convey the disquieting impression that the whole solid mass is swaying: thus the name "Swinging Palace". The wide, high pointed arches would be almost early Gothic in feeling if it were not for this strange slant.

Other buildings in the Royal Enclave group include the Champa Baoli, a well whose fragrant water was highly prized. The well also served as airconditioning, since it was connected by a subterranean passage with a series of low-lying rooms which were thus always cooled by the flowing water on the hottest days. Near the well is the hot bath or *hammam* which must have been a fine building in its day. Nearby is Dilawar Khan's Mosque, built in 1405 and consequently one of the earliest Moslem buildings in Mandu. It was reserved for royal worshippers.

Ghiyas-ud-Din stood 80 years of dissolute living until his son, Nasir-ud-Din, disgusted and anxious to reign, poisoned him. But Nasir was no better! In a drunken daze, he once fell into the bath at the Jahaz Mahal, yet when he came to, he killed the girls who had saved him from drowning. His ingratitude proved his undoing, for he died after a similar accident in the Kaliadeh Palace of Ujjain when no one would pull him out. This was poetic justice, but it is only fair to state that the reigns of these two toppers, whatever their behavior, saw a refinement in building.

Reva Kund Group

Baz Bahadur was the last independent ruler of Mandu. Fond of music, he fell in love with a beautiful Hindu singer named Rupmati. He persuaded her to leave the banks of the Narmada and to live with him at Mandu. Romantic ballads of their love are still sung in Malwa villages. It is this more poignant aspect of Mandu that has given us the Reva Kund group: two miles down the road at the opposite end of the plateau from the two other groups.

Here is the Reva Kund lake which was held in great sanctity by

the Hindus. The water line to Baz Bahadur's nearby palace is still visible at the lake's northern end. The palace itself was built in a square around a spacious courtyard. To the south on the crest of a hill is the open pavilion built for Rupmati. Here she sang and gazed down upon her beloved Narmada river flowing across the plains beneath. The lower, rather blocky construction is pierced with deep pointed arches, but on its roof is a delicate, domed, open kiosk. From here the scenery is breathtaking, particularly at sunset or by moonlight.

The love story ended when Akbar assaulted Mandu, partly to win Rupmati. Baz Bahadur, being more valiant in song than in action, fled when he realized he was losing, leaving Rupmati to poison herself.

Other Monuments at Mandu

There are some 75 monuments at Mandu, so it is impossible to give detailed attention to each. However, outside of the three main groups just mentioned, you would do well to look at Hathi Mahal, or Elephant Palace, between the Jami Masjid and the Sagar Talao lake. It is so named because the 12-ft. wide pillars look like elephant legs. The building has 12 arched openings and is crowned with a dome. Darya Khan's tomb lies to the north of Elephant Palace. It is tastefully decorated with moldings and enamel tiles.

Two more ravine-edged palaces are Chisti Khan's and the Nilkanth. The first is not far from the Delhi Gate and, though one of the last to be built, it now lies in ruins. A road to the right after the Village Group leads toward the comfortable-looking Nilkanth Palace which was one of Jahangir's favorite haunts. It has a pool in the courtyard, watered by a cascade running through one of the rooms.

Bagh Caves

Dhar logically follows after Mandu, but if you are willing to do more driving in the jungle and are particularly fond of caves and isolated places, go to Bagh. These Buddhist caves five miles from the Bhil village were dug in the 6th and 7th centuries, and some think they were abandoned before completion. They are the only caves in India, except those at Ajanta, which are decorated with wall painting. Art lovers who have seen Ajanta compare them favorably with the former, and connoisseurs will be able to detect the influence they had on Buddhist art throughout the Eastern world.

The 60-mile road from Dhar passes through cotton and sugar-cane fields with Bhil villages on either side. The last stretch of the

journey through the dense forests of the Vindhya hills is extremely interesting. The river Bagmati flows right in front of the caves. Cypress bushes used to flourish here, but so did pythons and tigers, so the foliage has been cut back and the entry is now open and safe. Bhil tribesmen, their hair bound back just like the heroes' in the caves, hunt round about. Of the nine original caves, only four have withstood the ravages of time and men. The red sandstone was too soft and the humidity too great to leave the paintings undamaged. Moreover, after the monks' departure, successive inhabitants cooked unconcernedly beneath these Buddhist masterpieces and the smoke did the frescos no good.

All the caves are hewn out of the rock and have approximately the same floor plan. After the veranda is a large central hall surrounded by gloomy cells where the monks lived. At the back is the *chaitya* or prayer hall. Cave Two is almost a labyrinth. Hidden chambers intended either for storage or for second entry, lead upward toward the top of the hill. A recess in the back of the hall on the ground level holds two images of donors, and six sculptures of Buddha and his disciples, all figures more than life-size. In a room beyond is a chapel containing a stupa. The ceiling shows traces of paintings of animals and flowers. Cave Three also has Buddha paintings.

But it is the fourth cave, Rang Mahal, or Hall of Colors, which is the real reason for Bagh's reputation, since it has the biggest painting, a mural of life-sized figures, on its veranda. In one scene a mourning lady weeps with a sympathetic friend; next comes a tableau of princes discussing the new religion they have just joined, while overhead seven angels or sages hover above a background of palace gardens, monks and musicians. In another scene we see nobles being entertained by dancing girls and clowns. The last two frescos are of processions in which everything but the noise is brought out: royalty, heaving elephants, alert horses, follow each other. Though we belong to an angular age, we have to admire the wonderful curves on these smoothlined animals favored by the Buddhist artists. The Bagh paintings are extremely joyous and even worldly – perhaps the monks here were too far away from austere supervision. At any rate, the visitor is thankful to them for making life in this remote place worthwhile.

Dhar, adjoining Malwa, was a tiny state under the Parmara Rajputs. They subsequently fell to the same conquerors as did Mandu, and were forced into exile, but eventually returned to rule Dhar from 1732 until India's Independence. The Bhojasala, now a mosque, was once either a temple or a school founded by Dhar's greatest king, Bhoja (1000–55). There are other mosques and many Moslem tombs in Dhar. The Red Fort north of the town was built during the reign of the Tughlaqs.

Indore

Indore, the Union's fourth largest textile center with a population of 572,000, is a newcomer among cities in India. The area was given to Malhar Rao Holkar in 1733 by the Marathas Peshwas for whom he fought. Although he was a fine and hardworking man his peasant origins were held against him by some of the more snobbish Maratha leaders. At the battle of Panipat he was snubbed and fortunately for him, left before it was too late. While he was away fighting, he left much of the state-craft to his widowed daughter-in-law, Ahalya Bai, whom he had saved from being a *suttee* — a woman who goes to death on her husband's funeral pyre. Since her son was insane and died young, she became ruler, and her reign was a model of administration at a time when most other governments were dragging along in intrigue. Her cenotaph, with Malhar Rao's larger one, and those of her descendants, are in the Chhatrighat gardens on the river bank. However popular she may have been among her subjects, she was not the happiest of mothers, for she was unable to persuade her daughter to go on living in widowhood as she had, and was obliged to watch the grisly spectacle of her child dying on the pyre.

The Holkar dynasty was always friendly to the British and protected their families during the Indian Mutiny. Indore State was courageous, too, in being one of the first to cooperate in Mahatma Gandhi's campaign of 1933-34 to open temples, schools, and wells to Untouchables.

Indore's outstanding temple is the Jain Kanch Mandir or Glass Temple, whose every available surface is inlaid with mother-of-pearl, glass, and colored beads. Huge crystal chandeliers and carved silver tables increase the glitter, but paintings illustrating the dreadful punishments visited upon sinners form a bizarre contrast with the scintillating interior.

The Maharani's residence is the Manik Bagh. Guests used to be housed in the Lal Bagh set in lovely grounds outside the city. The dignified Old Palace with its graceful Audience Hall is half hidden behind rows of bangle sellers on the main square of the city. The New Palace is across the square, round which tongas trot gaily on slow provincial business.

Ujjain

Ujjain, whose population is now about 209,000, was described by Kalidasa, Chandragupta II's court poet, as "the town fallen from heaven to bring heaven to earth". He also thought "its palaces like mountains and its houses like palaces". This may have been poetic license, but the fact remains that the city's pleasures

and comforts enticed the emperor (AD 380-414) to rule from here for long periods of time, even though the Gupta capital was Pataliputra. At his court lived and worked the "nine gems" of literature and the arts, among them the aforementioned Kalidasa - an early Indian Shakespeare and author of the immortal drama *Sakuntala*.

Ujjain was already a thriving city, the capital of a kingdom called Avanti, when Buddha was born. Many legends try to explain its origins, all making the point that Siva lived here after destroying a demon. Asoka was governor of Ujjain during the reign of his father. At eighteen he was called "the Terrible"; his conversion to Buddhism and non-violence was still nine years off.

Ujjain's literary, scientific and religious life continued across the centuries so that hundreds of years later another poet could eulogize it as "the very home of the golden age; paved with jewels, full of romance, with dancing girls in the temples and love in everyone's hearts". Politically, Ujjain was less stable, passing through the hands of the Rajputs, the Moslems, and eventually to the Maratha Scindias of Gwalior.

The Scindias rebuilt the Mahakala, the principal temple, on the ruins of an earlier one destroyed by the Moslems. It is a five storied structure at the south end of the city. Along the walls of the temple's corridors rest old statues and sculpture, while in the courtyard are ruins of ancient shrines. The building's stories are ornamented with pierced balustrades, and the balconies have Rajput-type roofs. A fine old temple south of the Mahakala is the Brh Kaleshwar, small and compact with a simple porch and shrine spire.

For quiet and lovely seclusion, visit the Temple of Nine Planets on the road to Indore at the confluence of the Sipra and two other rivers. According to Hindu geography, the first meridian passes through Ujjain. A legend claiming that the moon and Mars were born at Ujjain conveys at least the knowledge that they were studied here. Ujjain's scientific work was carried on by an observatory built in the 18th century by Jai Singh II of Jaipur. Called the Jantar Mantar, its original equipment is made up of large strange masonry shapes which can indicate the time, predict eclipses and measure celestial movements.

Jai Singh also built the Gopal Mandir, a Krishna temple almost buried in the bazaar, so that in spite of its marble spires and silver doors it is easy to miss. Not far away, yet hidden from the busde in a cool garden of cypress trees and ponds, is the attractive Bohron-ka-Rauza, a mausoleum of the Bohra community of Moslems. Its walls are carved white marble and the large dome is well proportioned.

Nestled against a wooded hill are the bathing ghats and temples

on the river bank, where the devout float offerings of coconuts, flowers, wheat balls, and sesame seeds and feed sleepy tortoises lying in the water.

Past the ruins of the old town site, and past the Mangaleshwar Temple, is the Kaliadeh Pleasure Palace built over a Hindu Sun Temple on an island in the river 7 miles from Ujjain. Carvings from this temple can now be seen on the bridge to the island. There is also a device to bring river water into the palace's tanks, from where it falls over sculptured stone screens. Another palace has become the administrative headquarters of the Vikram University; thus Ujjain's beauty is combined with her tradition of learning.

Bhopal

You may see caravans of camels ambling leisurely on the way to the lakeside city of Bhopal, capital of Madhya Pradesh, with a population of 392,000. Rajah Bhoj, founder of Bhopal, loved lakes and built a dam or "pal", thus creating at the same time an artificial lake and a name for his city: Bhoj-Pal. Not content with beautifying his capital, he built another dam at Bhojpur, 24 miles to the north, which formed the largest lake in Asia; but Hoshang Shah later tore it down.

Bhopal itself has two lakes, side by side. Near the large one, created by the active Bhoj, is a cluster of white palaces of mixed architecture. From the imposing palace of the late Nawab, with its sheer walls descending to the Great Lake, you can see the town's many gardens, whose names are in themselves refreshing: Garden of Delight (Aish Bagh), Enhancer of Joy (Farhatafza Bagh), and Garden of Light (Nur Bagh).

It was an adventuring Afghan, Dost Mohammed Khan, who extended Bhoj's fort to reinforce the city's defenses. Thus protected, he was ready to be his own master upon the breakup of authority at Aurangzeb's death. Dost Mohammed had come from Delhi as a mercenary soldier, to escape arrest for murder, yet quickly became overseer for a wealthy absentee landlord. At Islamnagar, just five miles north of Bhopal, this opportunist treacherously killed the ruling Rajput; then defeated the governor of Bhilsa in battle and boldly entered Bhilsa on the governor's own elephant.

Parts of Bhopal's extensive walls and Dost's old fort crown the rocky slope of the Great Lake. Behind the fort is the huge, unfinished Taj-ul-Masjid, the biggest mosque in India and Bhopal's most visited landmark: not to be missed even if you are only driving through. It was built by one of the Begums of Bhopal – for this is a town which had largely feminine rule since the early 19th century. The two other major mosques were also built by forceful

ladies: the Moti Masjid, built in 1860, modeled after the Jama Masjid at Delhi, and the Jama Masjid, with its dozens of shining globes suspended from the ceiling, built in 1837.

Bhopal was ruled by a Nawab until Independence. Now, as the capital of the enlarged Madhya Pradesh, it has to minister to the needs of a growing population. The low stone and mud houses interspersed with tall shady trees make Bhopal a typically old Indian town, whereas the heavy electrical plant in the suburbs shows that it has at least one eye on modernity.

Overlooking Rajah Bhoj's former lake near Bhojpur is a Siva temple, unfinished to the colossal proportions planned in the 11th century, but still of unusual size. The body of the temple, made of purple sandstone, is still intact. The carved dome, never put up, lies on the ground. Not to be left behind in one-up-manship, a Jain shrine near-by houses a thirty-foot statue of Mahavira.

Sanchi - and its Fabulous Stonecraft

Thirty miles northeast of Bhopal is Sanchi, one of the world's most important centers of Buddhist art. Though Buddha himself never came to Sanchi, Emperor Asoka did, and that was enough to create an unrivaled group of monuments. He chose this site for some of his most beautiful constructions because his wife had already founded a monastery here and because the religious center at Ujjain was not far away. It was from Sanchi that Mahendra, son of Asoka, left for Sri Lanka to preach Buddhism.

For centuries after the decline of Buddhism in India, Sanchi lay dormant and neglected. Because no one really remembered it, the site was spared destruction when Aurangzeb raged through the area destroying everything in his path. Sanchi was finally rediscovered in 1818 but restoration was only begun, by Sir John Marshall, in 1912. Meanwhile, 19th-century "archeologists" had had a chance to loot and damage the monuments almost as if they had been deliberate desecrators.

Sanchi's monuments stand on a peaceful hilltop overlooking woods where Flame of the Forest trees bloom fiery red in the summer. But it is not the natural beauty which attracts one's attention, but the Great Stupa, a severe gray-brown hemisphere of massive proportions. In primitive times, the stupa form frequently seen in India was a simple burial mound, but the Buddhist artists raised it to the heights of a worthy reliquary for the vestiges of saints. Asoka built an estimated 84,000 stupas in India, eight of them at Sanchi, of which three remain.

The Great Stupa is 106 ft. in diameter, rests on a base, and rises to a height of 42 ft. On the flat top is a balustrade protecting the three umbrellas, one above the other. Around the base is a balus-

trade enclosing a walk; on the ground is another walk circled by a fence in which are set four entries adorned with *torana* gates at each of the four cardinal points. These exquisitely carved gateways also evolved from a primitive form: the bamboo fence of roughly the same shape which enclosed the village or surrounded the fields and which came to represent protection of anything sacred. The pattern is one of two pillars crossed by three bars or architraves gently curving upward in the middle and turned up at the ends. The beautiful ornate bas-reliefs on these toranas, among the finest specimens of early Buddhist art anywhere, are as far from the original bamboo as anything could be! They are also more than guardians of the sacred, for they illustrate the life and previous incarnations of the Being Sanchi reveres.

As in all early Buddhist art, the carving is sacred adornment without idolatry. Buddha is only suggested here with picturesque subtlety. You can admire these carvings for the sheer beauty of their execution; or you may go deeper, learning something about the Buddha's life – rather, lives – and thus pierce the inner significance of the motifs. Do not expect, however, to understand everything: part of the carvings represent scenes in the 550 Jataka tales of Buddha's previous incarnations, and one archeologist has published three suitcase-sized volumes on Sanchi.

For even the most cursory examination you should know the Four Great Moments of Buddha's life. First is the Nativity represented by his mother Maya sitting or standing on a lotus, or by the lotus itself singly or in bunches. The lotus is the flower of life and good fortune. Next comes the Enlightenment signified by the Bo tree; third is the First Sermon, indicated by the *chakra* or Wheel of the Law; and finally Death, or Nirvana, shown by a stupa. Other popular motifs are the the representations of his previous lives – animals like the six-tusked elephant or the antelope; and symbolic forms like the deer for the Deer Park at Sarnath, site of the First Sermon; the peacock emblem of the Mauryan Empire; flocks of ducks and geese, considered auspicious birds; various plant themes as fertility symbols; and tridents which recall the Buddhist Trinity: The Buddha, the Law, and the Religious Order.

The Four Gateways

Now let us examine the *toranas* in detail. They are all carved in yellow stone brought from the near-by Udaigiri Hills chiseled as though they were ivory and remarkably well preserved.

West Gateway. The front face of the top architrave shows seven incarnations of Buddha: four represented by trees and three by stupas. The middle architrave depicts the Master preaching the First Sermon in the Deer Park, while the lowest one tells a colorful legend of one of his animal incar-

nations. In this life he was a six-tusked elephant with two wives, one of whom he loved more than the other. The aggrieved and insulted elephant spouse took her revenge in her next life by becoming a human queen and organising the elephant hunt shown here in bas-relief. The back of the lowest architrave shows the temptation of Buddha by the demon Mara – giving the sculptors a chance to express men's worst desires which did not, however, turn Buddha away from the path of truth. On one side, the vanquished demon army flees, while angels rejoice on the other side. In the center is the temple of Buddh-Gaya, the Bo tree and the throne.

South Gateway. The front of the top architrave shows the Nativity, with Maya, Gautama's mother, on a lotus and flanked by elephants. On the lowest architrave are dwarfs holding garlands and spouting the sacred lotus tree from their mouths. The back of the middle architrave shows other scenes of previous lives, and the west pillar again depicts the First Sermon. This is the oldest torana of the four.

East Gateway. The front of the middle architrave shows the scene of the Great Departure, when Gautama left his princely, worldly life to seek Enlightenment. His leave-taking is symbolized by a riderless horse protected by the symbols of royalty: an umbrella and a fly whisk. Sandals accompany the procession away from the palace and the scene ends with a pair of footprints decorated with the wheel. The strange dream Maya had when she conceived Buddha – of an elephant standing on the moon – is depicted on the inner face of the right pillar. The left pillar shows the miracle of Buddha walking on the water. Note the curvaceous contours of the *yakshi* maiden – a bracket figure on the right – forerunner of the famed Khajuraho temple carvings.

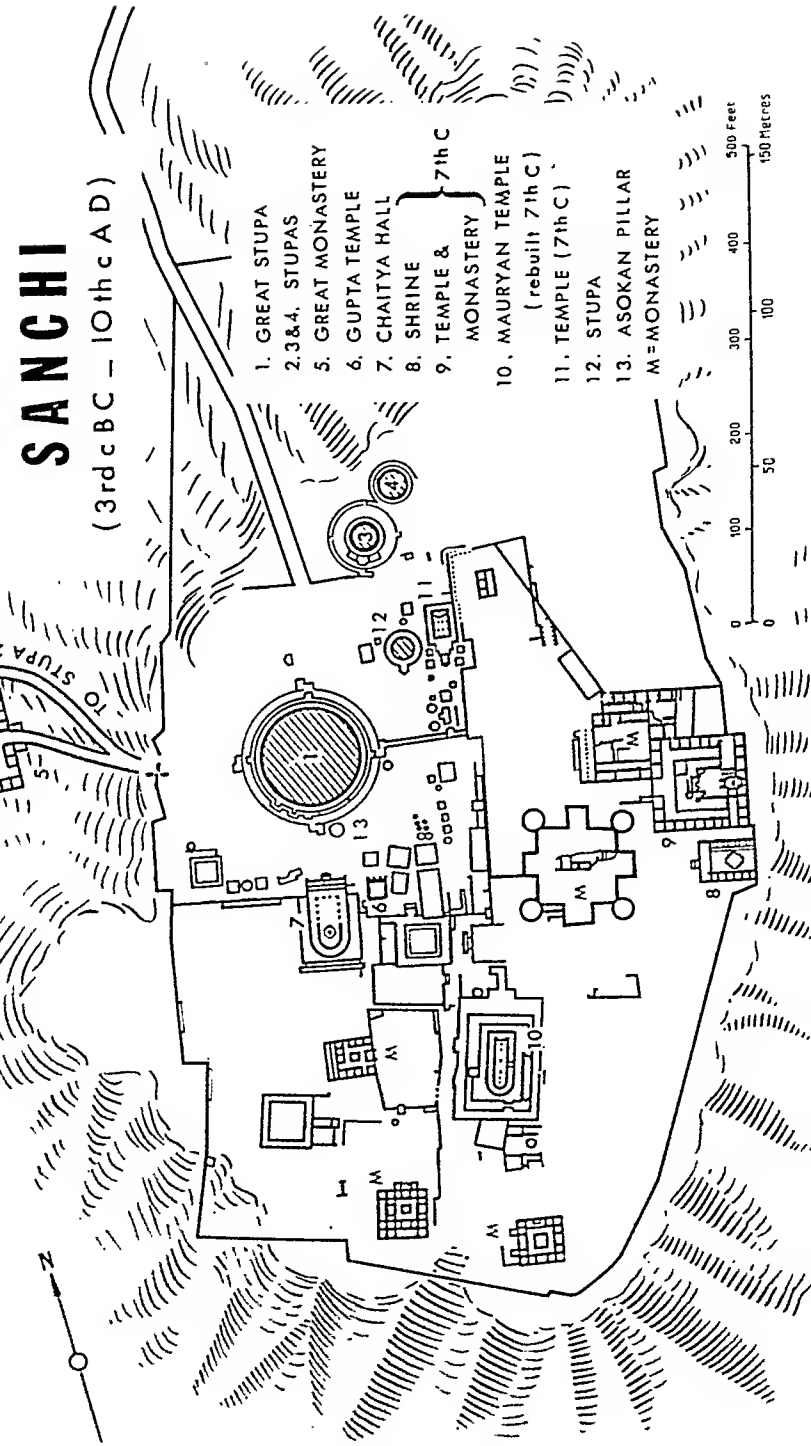
North Gateway. This is the best preserved of the four toranas, adorned with sturdy elephants, rampant lions, and surmounted by a Wheel of Law – unfortunately broken. The top front panel of the left pillar symbolizes the miracle in which Buddha walked on air with flames issuing from his feet and water from his head. The miracle is announced by angels beating drums. On the opposite pillar (second panel, inner face) a monkey offers a bowl of honey to Buddha's vacant throne. One of the best carvings is on the front face of the lowest architrave: here Buddha is shown as the Prince of Charity and is surrounded by horses, chariots, elephants, and a city all in deep and glowing relief.

Though Asoka built eight stupas in all on this hill, five are completely ruined. Stupa Two is off on one edge of the hill, and like the others it has a fence whose carvings are inferior to those connected with One and Three. But it has no torana gates, top or stairway. Surrounded by a well-preserved balustrade, it is probably of the 2nd century BC. The balustrade's motifs consist of lively reliefs of supernatural beings, real and mythological animals. These carvings are much more primitive than those of the toranas but not without a certain archaic charm.

The other two reliquaries have double stairways leading to the walk part-way up the stupa where monks and laymen here on pil-

SANCHI

(3rd c BC – 10th c AD)



1. GREAT STUPA
- 2, 3 & 4. STUPAS
5. GREAT MONASTERY
6. GUPTA TEMPLE
7. CHAITYA HALL
8. SHRINE
9. TEMPLE & MONASTERY } 7th C
10. MAURYAN TEMPLE (rebuilt 7th C)
11. TEMPLE (7th C)
12. STUPA
13. ASOKAN PILLAR
- M = MONASTERY

0 100 200 300 400 500 Feet
0 50 100 150 Metres

grimage are to walk; circling three, seven, fourteen, or 108 times. Stupa Three is near the Great Stupa and is well restored. It has one umbrella, two balustrades and one gate on the south with a double stairway. The importance of this stupa lies in the fact that the relics of Buddha's two foremost disciples were found by Cunningham in a small chamber at the center of its dome. They were removed and sent to London in 1853, but were returned with great ceremony just one hundred years later and installed in a new vihara at Sanchi. This new building is a sign of revived life in the Buddhist center but is unfortunately not in keeping with the classic beauty of the other monuments.

Other noteworthy buildings include the Gupta Temple (No. 6). Its roof is flat and the portico is supported by pillars recalling the Greek style – the temple was probably constructed in the 4th century by the Bactrian artists of northern, Greek-occupied India. Though modest in dimension, its structural propriety, proportions, plain surfaces and restraint in ornament compare favorably with the best creations of classical Greek architecture. This temple is also important for historical reasons. The period of the Guptas ushered in a new age in Indian temple architecture and the nucleus of a temple – a cubical cellar (*garbha*) with a porch (*mandapa*) – appears for the first time in this simple shrine and supplies the basis for future elaborations that developed into such supreme creations as the Kandarya Mahadeo at Khajuraho, the Lingaraj at Bhubaneswar and the Sun Temple at Konarak.

Also nearby are the near-classical columns of a Chaitya Hall (Temple No. 18), probably of the 7th century, and the shaft of an Asokan pillar, whose capital has been housed in the museum on the hill. You may also see the original vihara of Asoka's wife (No. 5) on the way to stupa No. 2, and temples 8 and 9 are worth closer inspection. Of the two temples the vestiges of the latter are the more interesting. The rich decorations of the entrance show Hindu motifs (figures of the Yamuna and Ganga rivers, etc.), adopted by the Buddhists, and there is a hint of erotic carving – centuries before Khajuraho!

The Caves at Udaigiri

After seeing Sanchi, sublimely contemplative, you may not want to rush to more religious sites, preferring to go on to a different type of beauty. But if you are making a thorough tour of the region, there is a group of two Jain and 18 Hindu caves at Udaigiri, seven miles from Sanchi, which will add to your collection. Some Hindu authorities regard the carving in Cave No. 5, of the boar incarnation of Vishnu, as the ultimate representation of the triumph of right over evil. Vishnu, with the head of a boar, is shown support-

ing Prithvi, the earth goddess he has rescued from the clutches of a snake demon. Vishnu stamps on the demon with self-assured poise while angels and demons in neat rows look on.

Round topped Cave No. 7 was excavated on Chandragupta II's orders for his personal use. The largest cave and the one with the most carvings is No. 19. Number 20 is unique, entered from below the ground-level, and nowhere are its compartments very high. Among the caves of the top of the hill are the ruins of a Gupta temple, alongside two remnants of a pillar whose lion-headed capital has been sent to a Gwalior museum.

You will have come to the caves via Bhilsa, ancient Vidisa, whose tower, fort, and other remains will remind you that it was a worthy city in Asoka's time. It was then so important that the Bactrian king sent an ambassador to the ruler of Vidisa in 90 BC. Heliodorus, the ambassador, celebrated his subsequent conversion to Hinduism by raising a pillar at Besnagar, two miles from Udaigiri.

Udayapur, north of Bhilsa (via Gyaraspur) is yet another ancient and remarkable site. The famous Nilakanteswara Temple – unfortunately of no easy access – which stands here has a covered porch, a pyramidal roof and a tower ornamented by four flat bands of elegant design and great beauty. The temple is profusely carved and is regarded as a remarkable example of the Indo-Aryan style. Since it was constructed in the 11th century, it seems probable the Udayapur temple caught some of its fire from Khajuraho.

You can drive back to Bhopal from Sanchi by way of another Malwa fort, Raisen, built round 1200 by Rajah Rai Singh. It was later dependent on Mandu, but a 15th-century commander, Silhadi, claimed independence and enjoyed himself immensely in his private luxury. Whereupon Bahadur Shah, attracted by the fort and its beautiful women, came, saw, conquered, and forced Silhadi to become a Moslem into the bargain. Unfortunately, Silhadi's wife was not so docile and she and her retinue committed suicide. Later on in its colorful history, the fort was besieged by Sher Shah and starved into surrender. The many buildings, walls, and towers of Raisen are sufficiently intact to give a picture of the vitality the place once had.

The Satpura Mountain Range

From Bhopal we go through the Vindhya to recross the Narmada at a point approximately half-way between Bombay and New Delhi. Now we are in the Satpuras, at Pachmarhi, where the tourist in Central India can rest from the sober succession of stupas, temples and desolate forts. The town is on a plateau about 3,500 ft. up which looks over red sandstone hills worn into strange shapes.

Dhupgarh and Mahadeo peaks may be climbed on excursions from Pachmarhi. If the first is especially rewarding at sunrise, the view from the latter is more spectacular since you look across the Narmada to the opposite Vindhya Range. The blues and reds at sunset are beautifully reflected from the red hills.

The town's ancient history is limited to the legend of the Pandavas, the five brothers of the Mahabharata epic, whose supposed presence is given as an explanation for the hill's five eaves – which may well have been Buddhist viharas. The British used it as summer capital of the Central Provinces but it's now simply a resort which, unlike some hill stations, has plenty of water for swimming, plus golf and horseback riding.

The Jabalpur road runs parallel to the river Narmada. Though Jabalpur was established in 1819 by the British as a military and administrative center, most people know it only as a place to change trains. In 1836 the School of Industry was set up to reform Thugs and their families. The Thugs were a fraternity who murdered, swiftly, by strangling with a turn of cloth, as a religious act pleasing to Goddess Kali. They then robbed and buried their victims and returned home to pretend to live a normal life. *Thuggee*, their interpretation of religious virtue, was eventually wiped out but it took half a century. The building is still used as a reformatory school for boys.

The Marble Rocks, or Bhera Ghat, 13 miles upriver from Jabalpur, are jagged, slanting cliffs on either side of a mile-long gorge of the Narmada River. Their gleaming off-white beauty is shot with delicate suggestions of pastel colors. A boat to the gorge leaves from a point 135 steps down from the road, and goes slowly upstream past crocodiles and past a Siva shrine built in the middle of the river. The cliffs rise as much as 100 ft. and the clear water, equally deep in places, reflects the scarred sides of rock. From the place where you left the road you can take 107 steps up, this time to visit the Chaunsath Yogini Temple, a circular enclosure lined with 81 damaged images of Durga's attendants, most of which date back to the 10th century.

Going toward the rocks, 4½ miles out of Jabalpur is a fortress, the Madan Mahal, high on a projecting rock. It belonged to the Gonds, a snake-worshipping tribe which has fought for its independent ways ever since the Aryans' arrival in India. They ruled this area until Akbar's intrusion drove them into the forests, but now efforts are being made to bring them up to date.

Way to the South

In the jungles sixty miles south of Jabalpur, on the way to Nagpur, are two other Gond forts: Mandla, which the Narmada pro-

fects on three sides; and ten miles away Ramnagar, once a three-storied palace, are both in ruins. Mandla is near the source of the Narmada. It forms a deep lake near the town surrounded by a thick forest of primeval greenery.

Now we are in Maharashtra again. Twenty-five miles northeast of Nagpur is Ramtek or the Hill of Rama (turn off main road at Mansar). The hill's chief temples, 600 years old, shine in the distance on top of the tapered hill – and seeing them – though artistically they are not exceptional – makes a pleasant break in the long drive over the plains. If yours is a summer trip, you will be in one of the hottest places in the country.

To most people in India, Nagpur with its 866,000 inhabitants means oranges. The aroma of the city's chief attraction welcomes the visitor before he reaches the river Nag. The Gondhs also ruled here until the 18th century when a dispute over the throne gave Rao Bhonsle a chance to establish himself. The city was sacked in 1765 by the Peshwa of Poona and the Nizam of Hyderabad in a combined attack. The fort in the center of the town was later reinforced by the British who made Nagpur the capital of the Central Provinces.

Gandhi's Ashram

About 50 miles from Nagpur – not far from Wardha station – is a tiny village, newer than any place on our tour of Central India, yet in some ways vastly more important. Little Sevagram, Village of Service, was the source and core of much of the country's thinking and action in the social revolution of the last thirty years. For it was at Sevagram that Mahatma Gandhi settled in 1933, establishing his *ashram* (place of retreat) and putting his doctrines into practice. His simple hut, summarily furnished and piously preserved by disciples exactly as he knew it, became a real nerve-center of Indian politics for fifteen years. If you wish to stay in Sevagram itself and participate in the daily activities and prayers, write ahead to the Secretary of the Sangh School – otherwise it would be best to stay in Nagpur. Here Gandhi tackled practical problems and tackled them practically. To care for cows – India's sacred and uneconomical animal – he established a dairy and tannery where the tanning trade is respectable. He encouraged hand spinning of thread to make hand-woven cloth and worked out the system of its distribution. But he insisted particularly on the eradication of untouchability and scorned the idea of "unclean" occupations – and it was his attitude that started the transformation of Indian views of society.

The ashram he founded still exists and Sevagram is also the site of the Nai Talimi Sangh school where 300 students live in the rural

autarchy so eloquently preached by Gandhi, growing their own food and weaving the cloth for their clothing.

Two miles from Sevagram is another ashram in the village of Paunar. It was founded by Vinoba Bhave, Gandhi's land-reforming heir and one of the most fascinating figures in the history of modern India.

PRACTICAL INFORMATION FOR CENTRAL INDIA



November

WHEN TO GO? The best time to visit Central India is from late October to early April. After that date it gets very hot and the rainy season sets in early in June. Pachmarhi, in the hills, is best visited in October-



WHERE TO GO? Most travelers head straight for Sanchi, famed for its ancient Buddhist *stupas* (funeral mounds) and artistically carved gateways. It is the oldest stone structure in the country, made in 2nd century BC.

The Sultans of Mandu were great builders and you can admire in this curiously situated ghost city some of the finest specimens of Pathan (Afghan) architecture. Bhopal Ujjain and Indore have a few outstanding Moslem, Hindu and Jain monuments. Bhopal has a huge fresh water lake, the second largest in the country, set amidst rolling hills. Bhimbetka, 20 miles on the Bhopal-Jhansi road, has pre-historic paintings made by primitive man in rock shelters. Murals in the rock cut caves at Bagh are the best specimens of early Indian painting after those of Ajanta.

One of the best scenic spots of India, the Bheda Ghat (Marble Rocks), brilliantly shining cliffs, border the Narmada River near Jabalpur. Bastar, famous for its thick dense forest, Chitrakoot Falls and the subterranean Kutumbhar Caves, is situated 466 miles from Nagpur and 217 miles from Raipur. Pachmarhi on its lovely hill-girdled plateau in the Satpura ranges is at a comfortable altitude and except for the monsoon months of July, August and September, it enjoys a sunny bracing climate that makes it a very popular year-round holiday resort. Gwalior is famous for its fort and typical Hindu and Mughal monuments. The best expression of the art of early medieval India is represented in the temples of Khajuraho. The Rajput clan of Chandellas which lived here in 10th and 11th century built temples of their gods with all the religious fervour of a virile race.

Central India, famous for its jungle and Kipling lore, has some of India's finest National Parks namely Kanha, Bandhavgarh and Shivpuri. Game includes tiger, a wide variety of deer, bison, wild boar and birds.



HOW TO GET THERE? *Sanchi:* Daily Indian Airlines flight connects Bhopal with Delhi, Bombay, Indore and Gwalior. From Bhopal, Sanchi is at a distance of 44 miles. Regular buses and taxis are available.

Mandu: Indian Airlines flight connects Indore with Delhi, Bombay, Bhopal

and Gwalior. Mandu is 62 miles from Indore. Regular buses and airconditioned taxis are available. The India Tourism Development Corporation operates regular conducted tours of Mandu from Indore.

Bhopal: Apart from daily flights, Bhopal is connected with Delhi, Bombay, Madras and other metropolitan cities by convenient trains. It is halfway between Delhi and Bombay via Jhansi. Trains from Delhi to Madras pass through Bhopal.

Ujjain: One can reach Ujjain from New Delhi or Bombay by leaving the *Frontier Mail* or *Dehradun Express* at Nagda for a slow train that covers the remaining distance in 1½ hours. Ujjain can also be reached from Indore by convenient buses and taxis (20 miles).

Jabalpur (Marble Rocks): Jabalpur lies midway on the Bombay-Howrah line via Allahabad. A direct train, *Qutub Express*, connects Delhi with Jabalpur. Bhedaghat is 13 miles from Jabalpur. The ITDC runs a conducted tour to Marble Rocks from Jabalpur.

Pachmarhi: The nearest rail-head is Pipariya on the Itarsi-Allahabad section of the Central Railway. The Bombay-Howrah mail stops here.

Gwalior: Daily Indian Airlines flight connects Gwalior with Delhi, Bombay, Bhopal and Indore. It lies on the Delhi-Madras and Delhi-Bombay via Jhansi line. Major trains plying on the above routes halt here.

How to Get to Town from Airport: Airline coaches and taxis available.



FESTIVALS AND FOLK DANCING. Central India is overwhelmingly Hindu and holds festivals throughout the year. We only mention those that you are most likely to see during your visit. *Dussehra* comes in September/October according to the solar calendar. It lasts ten days during which scenes from the Hindu epics are portrayed in villages and towns. *Dipawali* (or Diwali), the festival of light, falls in October/November. *Basant Panchami* occurs early in February and marks the commencement of spring. Being an "auspicious day," more marriages are celebrated on this date than any other time of the year. Streets are full of gay processions. Devotees of Siva celebrate *Sivaratri* in February/March. *Holi*, end of February or early March is the occasion to take some unusual colored action photos. People pour colored water over each other in good-humored street battles. Buy some cheap cotton clothing and "water-proof" your camera before venturing into the streets!

The Gonds, an ancient pre-Aryan tribe who inhabit the hilly forest regions of north-east Madhya Pradesh, still use stilts to cover long distances in their land of trackless jungles. From this tribal practice they have evolved a unique stilt dance. Among the other tribes the Bhils and the Banjaras have a number of colorful dances (*Dagla*, *Pali*, *Langi* and *Phag*, a sword dance; the *Lota* in which the women balance pitchers filled with water on their heads).



HOW TO GET ABOUT? Mandu is 62 miles by road from Indore (via Dhar). There is a daily bus service between Bhopal and Mandu via Indore operated by Madhya Pradesh Roadways; the distance of 180 miles is covered in 7 hours. Sanchi is 43 miles by road from Bhopal and somewhat less by rail. Pipariya is the railhead for Pachmarhi — Central India's hill station — whether

you come from Bhopal or Jabalpur. Taxis and buses meet every train to carry visitors over a distance of 33 miles. The famous Marble Rocks should be visited from Jabalpur, 13 miles away. One can row up the River Narmada (just over a mile) or hire a motor launch. Nagpur is your best base for visiting Sevagram; the nearest rail stop is Wardha, at a distance of 44 miles.

HOTELS AND OTHER ACCOMMODATION

BAGH CAVES. *P W D Dak Bungalow*. Caretaker can cook food on order. Apply Assistant Engineer, (P W D), B & R, Sardarpur, District, Dhar, Madhya Pradesh.

BHILAI. The new *Bhilai* is airconditioned and charges are moderate. Also good *Rest House*, 13 rooms, contact Engineer, Steel Plant, Bhilai, and *Bhilai House*, 5 rooms, contact PRO, Steel Plant.

BHILSA. There is a fairly good *Rest House*; contact Executive Engineer P.W.D., Bhilsa.

BHOPAL. The MP State Tourism Development Corporation is managing the superior class *Panchanan* in New Market. *Ramons* Hamidia Road has 22 rooms, some airconditioned. *Rajdoot* (Hamidia Road) is cheap, but good. Then comes *Imperial*, *Pagoda* and other rock-bottom Indian style hotels.

INDORE. *Suhag Hotel* on the Bombay-Agra National Highway is the best available hotel with 48 rooms of which some are airconditioned. *Viram Hotel*, 5 South Tukoganj, is worth trying; 37 rooms, attached bathrooms; tennis and swimming pool; moderate. On pleasant lawns, the *Lantern*, North Tukoganj, has 16 rooms with bath; tennis. First class reasonable. *Indore*, near General Post Office, is very small (6 rooms with bath) and moderately priced.

JABALPUR. *Ashok*, 60 airconditioned rooms, has a swimming pool and bar, is probably the best. Next comes *Jackson's*, Civil Lines. Some of its 53 rooms (with baths) are airconditioned.

MANDU. The ITDC *Travellers' Lodge*, and M.P. Tourism Corp's *Tourist Bungalow* are good, 20 beds each. The Archeological Survey of India also offers a 6-bed rest house, (contact Superintendent, Archeological Department, Central Circle, Bhopal).

NAGPUR. This large city has only one suitable hotel, the *Mount*, Commercial Road, 17 rooms with baths, first class reasonable. If fully booked try the *Empire*. Those who are willing to rough it can stay at the *Lakshmi Narayan Institute Hotel* or at the *YMCA*.

The *Ashoka Hotel* is reasonable and its restaurant offers better than average meals. Nagpur's most popular dinner rendezvous.

NASIK. *VIP Hotel* is new and best. 17 rooms. The *Dwarka Tourist Hotel* offers 53 rooms, inexpensive. Two Indian-style hotels: *Maida* and *Liberty*; Western-style *Green View*. For reservations at the *District Bungalow* write to Collector, Nasik.

PACHMARHI. The M.P. State Tourism Development Corporation is managing a superior class *Forest Lodge* and 45 economy class *Holiday Homes*. *New Hotel Block* with 48 rooms and *Old Hotel Block* with 12 rooms are managed by the Public Works Department.

SANCHI. ITDC's *Ashok Travellers' Lodge*; most pleasant; 8 comfortable rooms, with restaurant; moderately priced. Also: *Circuit House* and P.W.D. *Rest House* (contact Executive Engineer, P.W.D. Division III, Bhopal).

Visitors are welcome at the *Buddhist Guest House* maintained by the Mahabodhi Society of Ceylon. Accommodations are free of charge; we suggest you offer a small donation. One week's advance notice to the Bhikku-in-charge, Mahabodhi Society, Sanchi (M.P.)

SEVAGRAM. Faithful to Mahatma Gandhi's message, the *Ashrom* maintains a deliberately simple *Guest House* where your total outlay will be about Rs. 10 per day. There are nine rooms with bath attached. Communal Indian meals are served in the main hall: the food is simple and free from spices and cooked under hygienic conditions. For advance reservation write to: Sarve Seva Sangh, Sevagram, Maharashtra.

UJJAIN. A moderate establishment, the *Grand Hotel* is famous for its Indian food. The *Circuit House* and *Dok Bungalow* are under the Collector and Executive Engineer's jurisdiction.

WARDHA. Rail-stop for Sevagram. One mile from station, simple *Circuit House*; somewhat nearer *Rest House*. Both provide meals. The Maharashtra T.D.C. operates a simple *Holiday Camp* with limited facilities.



MUSEUMS. The collections of the *Indore Museum* consist of Brahminical and Jain images of stone and metal, architectural fragments, pottery, coins, painting, ancient manuscripts, arms and historical documents. There is also

a small archeological museum at Dhar — once an important city in ancient Malwa — containing exhibits collected locally. The collections of the *Bhopal Museum* near Tagore Bharan, consist mainly of archeological remains from the area. There is also a small museum at the Laxmi Narayan temple.

The *Sanchi Museum* was built in 1919 to house the movable antiquities recovered during excavations. The collections range from the time of Asoka to the late medieval period and comprise a number of relic caskets, fragments of gateways, statues, pottery, etc. A copy of the Lion Capital of Asoka can be seen. On the same hill is the new Buddhist shrine containing the relics of Sariputra and Maudgalyana, the two principal disciples of Buddha.

The *Central Museum*, Nagpur, established in 1863, contains a miscellaneous collection of objects relating to archeology, art, ethnology, geology, etc., mostly obtained in the state. The archeological section shows, among other things, antiquities from megalithic sites, Copper Age implements and silver bulls, Buddhist, Jain and tribal sculptures and some interesting inscriptions including an early one on a sacrificial wooden pillar. In the Ethnological Section are objects used by the aboriginal tribes of the state.

You are unlikely to go to Raipur but if you do, visit the locality's two small museums, one of which goes by the name of *Mohant Ghasidas Smarak San-*

grahalaya! Another tongue twister is the *Venkata Vidya Sadan Museum* at Rewa

SHOPPING. The local specialties are silver jewelry, lacquer bangles, gold thread embroidery, leather toys and sandals



USEFUL ADDRESSES. *Tourist Information and Guide Service* The M P State Tourism Development Corporation Limited, Gangotri, 5th Floor, TT Nagar, Bhopal. There are Tourist Offices at Hamidia Road, Bhopal; Rail-

way Station Jabalpur, Sarvate Bus Stand, Indore, Tourist Bungalow, Gandhi Road, Gwalior

Indian Airlines Assa House, Station Road, Nagpur 40 Bhadbhada Road, Bhopal C/o Sanghi Bros A.B Road, Indore



**SOUTHERN
REGION**



MADRAS AND THE DEEP SOUTH

Glories of Dravidian India

In almost any country of the globe, the "South" has a personality of its own and India is no exception to this pleasant rule. While the pace of living is certainly not hectic by Occidental standards anywhere on the subcontinent, it is even more leisurely and more traditional from Madras to Cape Comorin, where India ends.

It's not merely a matter of climate, even though Madras is reputed to have three different types of weather: hot, hotter and hottest. During the winter months, and despite this time-worn adage, Madras is neither warmer nor more uncomfortable in summer than any of the large Indian cities. And the hill stations of the South offer some of the most delightful weather to be found anywhere in India.

No, the difference between South India and the rest of this vast country is much broader than the span of a few degrees on a thermometer. The South has been relatively unaffected by the waves of invasion that have shaken and shaped India for centuries even though it was the starting-point of the last invasion of all – that of the European. Alien empire builders either never reached the

South during the long centuries of Indian history (in which the European occupation is scarcely more than a parenthesis) or else their fury and zeal were spent by the time they penetrated it.

The result is a fascinating survival of ancient India in its purest form. Nowhere else is classical dancing to be found on the scale of the Bharata Nāṭyam dances of Madras. Nowhere else can you feel the exuberance of India as in medieval Madurai. The temples of South India cannot be academically classified according to the canons of Western architecture and esthetics. Their towers are massive, and some – especially the more recent ones – have colors in combinations no Westerner has even seen outside Luna Park. But, as expressions of traditional India, the more ancient ones are really overwhelming.

Historically, South India was once divided principally into three Dravidian kingdoms: the Pallavas (who ruled from Kanchi) and later the Cholas (who ruled from Tanjore) on the Madras or Coromandel coast, the Pandyas in the Madurai region (these two ancient kingdoms are now part of Tamil Nadu, which we are covering in this chapter) and Chalukya in the Kamataka region. About 2,000 years ago the South Indians had developed an advanced civilization and traded by sea with the Roman Empire, though not much is known of their history before the 4th century. In the 10th and 11th centuries the Cholas expanded their power in the South and sailed across the Bay of Bengal to Burma. The first Moslem invasion of the South took place in the beginning of the 14th century, but the Hindus soon rallied and built a new and powerful kingdom with its capital in Vijayanagar (Hampi) in north Karnataka. The first Europeans to land in Madras in the 16th century found a Hindu State once more. Traces of the high standard of art and architecture have been left by all the rulers, the Pallavas, the Cholas and the Pandyas, who ruled successively in what constitutes the present Madras region.

To cover these centuries of art and history, we suggest here an itinerary beginning in Madras and running south through Madurai to Cape Comorin.

Exploring Madras

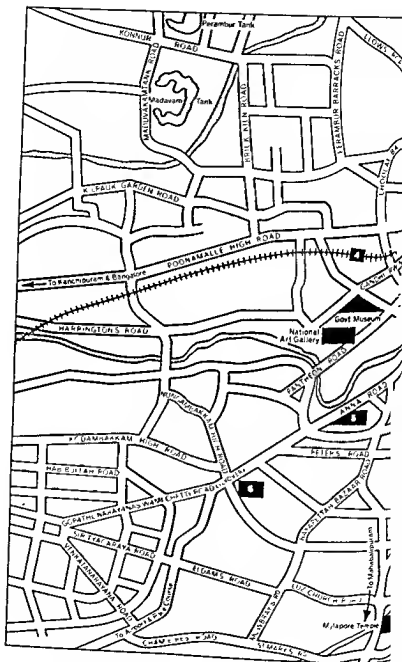
Madras is the fourth biggest city in India – outranked only by Delhi, Bombay and Calcutta for the dubious distinction of cramming as many people as possible into one place – but, fortunately, you would never know it. It sprawls over fifty square miles with few tall buildings to mar the impression of an easy-going market-town. This welcome feeling of spaciousness is enhanced by Madras' waterfront on the Bay of Bengal, one of the world's largest and most beautiful beaches.

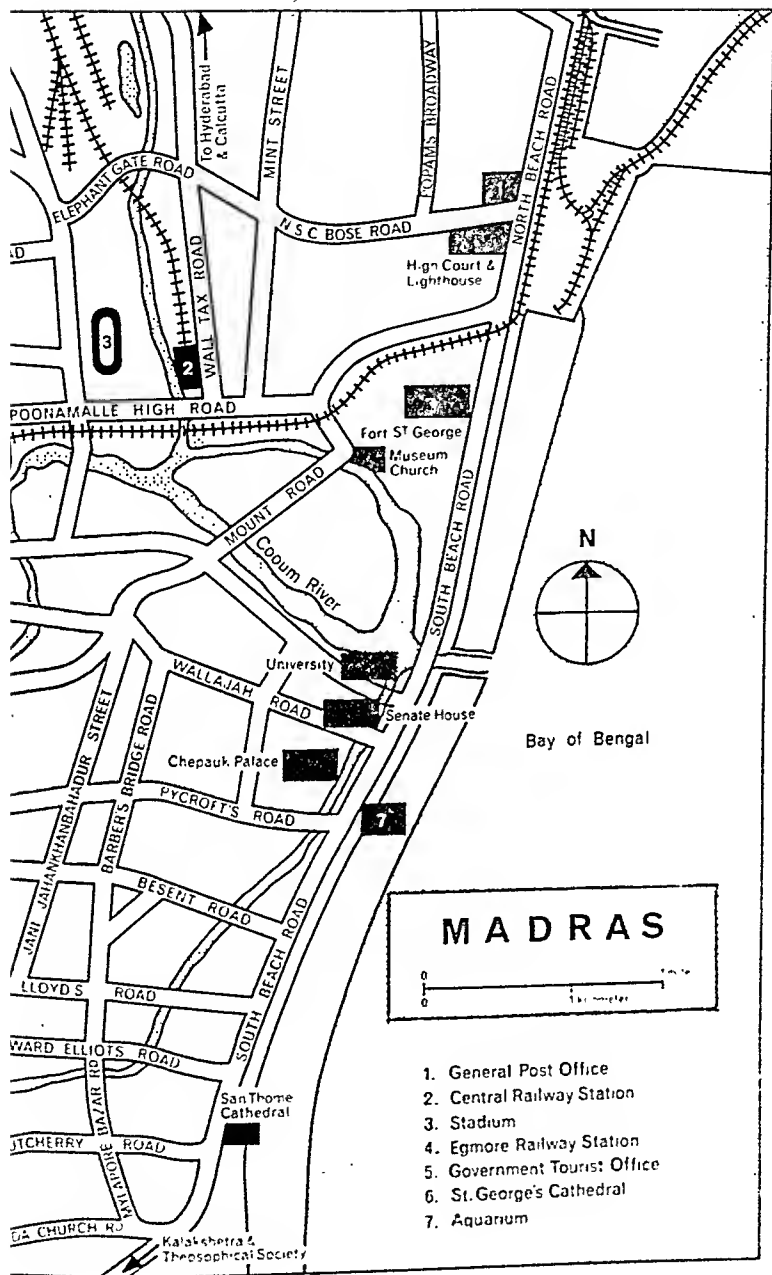
All in all, Madras is a very fitting introduction to South India. Its "tourist musts" are few and far between, which means that you can take them at your own pace while mainly savoring the scenes of the South. Of course, there is nothing to stop you from sweltering up the spiral staircase of the Madras Lighthouse (actually a tower in the High Court building) for a worth-while view of the heart of the city from a 160-foot high vantage point. But the grace of the Tamil women of South India in the streets of Madras is equally worth-while as a view. They have a poise and a self-assurance probably not to be found anywhere else in India; they carry the civilization of thousands of years. Saris are not worn in the same manner as in Northern India and the men dress differently too: instead of the white *dhotis* of the North, they wear often brightly-colored *lungis*, something like Polynesian *pareos*.

It is quite fitting that gracefulness should be present in Madras in such liberal quantities. It is in Madras National Art Gallery that you will find the famous bronze of the Chola period (10th century) of Nataraja-Siva in the cosmic dance pose. Although it is but a statuette standing about two feet high, this beautifully executed metallic image seems to be constantly moving. This has a rare artistic appeal and has thus become the symbol of Indian art recognized all the world over.

India's "conservatory" of classical dancing is at Kalakshetra in the Madras suburb of Adyar. No visitor should leave Madras until he has seen a Bharata Natya dance. Many of these dance recitals are about Krishna, the most popular of Vishnu's nine incarnations, symbol of the ideal man, and the girls who dance them seem to be expressing their infatuation with the god, described in one prayer as "Lord Krishna, with eyes like lustrous pearls, head bedecked with peacocks' feathers and body the hue of Heaven". In their performance, these dancers exhibit perfect control over every muscle in their lithe bodies as they execute movements with clockwork precision. When you have seen a Bharata Natya dancer move her neck while keeping her head absolutely motionless, you will appreciate what we have in mind.

Paradoxically, this least-Westernized of India's Big Four cities is also its oldest European settlement. The written records trace the first European foothold in Madras back five hundred years to the Portuguese, but they were only late-comers. Tradition says that Thomas the Apostle, "Doubting Thomas", came here as a missionary to India and that he was martyred on St. Thomas Mount (near what is now the Madras Airport) in AD 78. His name has survived in San Thomé, a pleasant residential section of Madras on the sea, and in the Cathedral of San Thomé, built on the site of a church which the Portuguese erected when they came to Mylapore, now a section of Madras.





Fort St. George, the Original Madras

Strictly speaking, though, the history of Madras began with the history of the British in India. In 1639, twenty-five years before the British reached Bombay and fifty years before they arrived in Calcutta, the Rajah of Chandragiri gave Francis Day a lease on the site of Madras, then known as Madraspatnam, to open a trading post for the British East India Company. The following year work was begun on Fort St. George which was finished in 1653. From this stronghold, Britain held Madras until India achieved independence, with the exception of a two-year period beginning in 1746, when Dupleix took it for France, only to lose it again in 1748. Fort St. George is tightly interwoven with the swashbuckling story of the struggle for India in the 18th century. It was here that Robert Clive came in 1743 as a modest clerk for the East India Company. When Fort St. George surrendered to the French, Clive escaped and metamorphosed from a clerk into an officer in the army of the East India Company. By the time he was 30, he had become governor of Madras and he was well-launched on the shooting-star career which saw him preserve India for Britain only to die by his own hand in disgrace back in his native England.

Modern Madras has grown around Fort St. George and the old fortress is as good a place as any to start a tour of the city. Its twenty-foot walls still stand, looming over the center of Madras and the busy Mount Road section. Behind them, you can stroll through several pages of history. Clive's house is to be found on the corner of Charles and James Streets and Colonel Wellesley, who later became the Duke of Wellington, lived in another old home, Wellesley House, which can be seen within the fort.

Also inside Fort St. George is the oldest Anglican church in India, St. Mary's Church, consecrated in 1680. The records show that one of its most generous benefactors was Elihu Yale, the Boston-born, English merchant who also showed his generosity to the university now bearing his name. Yale, too, was a governor of Madras, although his term in office was not as memorable as that of Clive. Finally, you might take a look at the Fort St. George Museum, once used as an exchange by the merchants of the East India Company.

George Town, the original Madras, lies behind the fort and the best way to take it in at a glance, is to make the climb we mentioned earlier up to the top of the lighthouse standing over the High Court. From here, you overlook streets bearing such names as China Bazaar Road, Evening Bazaar, Portuguese Church Street and Armenian Street, all reminiscent of the history of Madras as a center of international trade for four centuries. Madras Harbor to the north is one of India's finest, although it has existed less than a century. It is completely artificial.

Marina Beach and Other Sights

South of Fort St. George along the Bay of Bengal, Madras puts on its best face. South Beach Road runs past Madras University, the Senate House, and Chepauk Palace (the Nawabs of the Carnatic once held court in this Moorish-style structure which is now a government building). This is the Marina, the shore drive which every Madras citizen proudly tells you is the second biggest beach in the world. The Marina itself, an elegant promenade with flowerbeds along its lanes, is easily the equal of its close kin on the coasts of the French or the Italian Riviera and its glistening sand beach stretches two or three hundred yards wide with never a sign of the Riviera-crowds. Unfortunately, there is a good reason for this emptiness: the waters off the Marina are infested with sharks and swimming is not at all recommended. As a consolation, there is a swimming pool on the Marina, right next to the rather poor Madras Aquarium where predatory fish are separated from humanity by a glass wall.

Near the Aquarium is another memento of East India Company days, an old building known as the "Ice House". This was used to store ice brought all the way from New England by Yankee seafarers for the benefit of sunbaked businessmen in the pre-airconditioned age.

The shore road then continues south to the San Thomé section and San Thomé Cathedral. You would be well-advised, though, to stray inland into the old Indian section of Mylapore. This was the home of Tiruvalluvar, the Tamil poet who lived in the 2nd century AD and wrote the Kural, the greatest of all works in the Tamil language. It is still recited reverently today in South India.

Mylapore also offers quite a contrast to the European religious architecture found in the San Thomé Cathedral and St. Mary's Church. It is the site of the celebrated Kapaliśwara Temple, dedicated to Lord Kapaliśwara, that is Siva. The sawn-off pyramid of its *gopuram* or entrance shatters the horizon far more violently than the slim spire of San Thomé. This entrance is probably also your introduction to the temple architecture of South India. Every year, a festival is held at this temple to commemorate the miracle wrought by Tirugnanaśambandar (sorry, South India is full of names like these), a Shaivite saint who resurrected a dead girl. Another ancient temple in Madras is Parthasarathi, a shrine dedicated to Vishnu in the Triplicane section of the city. This is supposed to have been built by one of the early Pallava kings in the 8th century and offers some interesting carvings.

If you have time to wander through Madras, a visit to the National Art Gallery on Pantheon Road is worthwhile. It houses a not very spectacular collection in a fine old Victorian Gothic building. Next door is the Government Museum containing some

superb bronzes, and sculpture and architecture produced by the Dravidian dynasties that once ruled South India. On Mount Road in the heart of the city stands Rajaji Hall where the governors of Madras formerly resided – and still do in the form of an impressive collection of their portraits.

The immediate outskirts of Madras offer the Church of Our Lady of Expectation on St. Thomas Mount, where the saint is said to have been martyred. The church was built in the 16th century on the foundations of an earlier church which St. Thomas himself is supposed to have erected.

You might also want to take a short jaunt south beyond the Marina to the headquarters of the Theosophical Society, just over Elphinstone Bridge on the Adyar River. The grounds of the society contain one of India's three biggest banyan trees (there's room for 500 people under its branches). On the other side of Elliot Beach Road in Adyar is the Kalakshetra School where classical Indian dancing is fervently taught. Other arts as well are encouraged under its roof and this is a place to see the ancient designs of Indian textiles reproduced anew.

The Madras Snake Park and Conservation Center, situated in the beautiful Guindy Deer Park in Madras, in run by Romulus Whitaker, an American who is now settled in India. Its main purpose is to give the public a chance to see, photograph and touch the common snakes of India. Most of them (numbering over 500) are housed in an open "pit", where they can be seen moving and feeding in natural surroundings. Other reptiles on show include crocodiles, alligators, monitor lizards and chameleons. It costs only 25 paise to go in, and almost half a million people visit here every year. The entrance money, apart from being used for the upkeep of the Park, is put into various wildlife projects and surveys that members of the Snake Park take up. The Snake Park has received grants and continual support from the World Wildlife Fund.

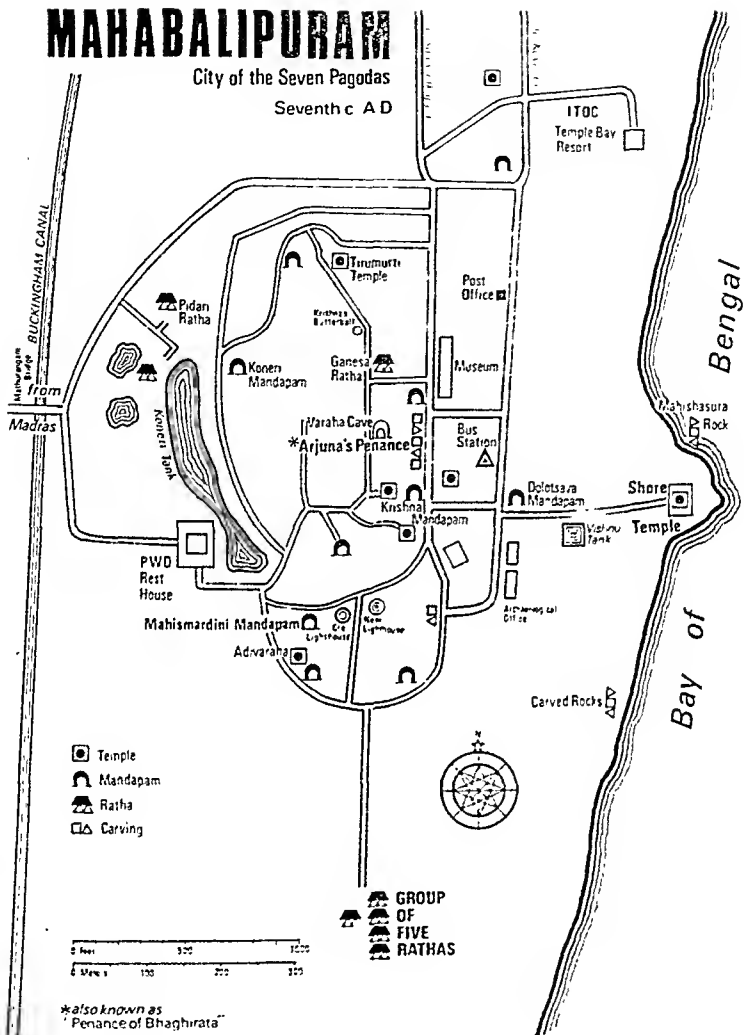
Excursions from Madras

As far as the traveler to India is concerned, the borders of Madras stretch forty miles south and fifty-seven miles southwest to Mahabalipuram and Kanchipuram, for no visit to the capital of South India should fail to include these two monuments to the glory of the Pallava emperors (in fact, there's not much point in coming to Madras unless you make this excursion). Here, we suggest a triangular trip by car – it can be duplicated by train or bus – to take in the two ancient cities. For the man who does not want to overlook anything, a run to Vellore from Kanchipuram on the western tip of our triangle would certainly be rewarding as well. Luckily, there is now a good road between Madras and

MAHABALIPURAM

City of the Seven Pagodas

Seventh c A D



Mahabalipuram, exactly thirty-seven miles to the south of the Bay of Bengal. This was once the main harbor and naval base of the great Pallava empire whose capital was in Kanchipuram. Though the reign of the Pallavas waned some 1,200 years ago, it is still very present at Mahabalipuram, the "city of the seven pagodas".

It is nothing less than a breathtaking display of masterful sculpture carved out of solid rock. Here, man has worked nature itself into sublime art – although Nature is now taking her revenge, for the salt spray of the Bay of Bengal is carving the rock temples once more.

The so-called pagodas of Mahabalipuram are actually known as *rathas*. Five of them represent chariots although, to a Western eye, they resemble pyramids cut off by flat roofs. Their walls are a picture-book of Hindu mythology.

The most famous of the *rathas* consist of a group of five chariots dedicated to five Pandava princes and their wife-consort, Draupadi. Near these delicate temples, life-sized stone statues of an elephant, a lion and a bull seem to be mounting guard. These temples are not overpowering but small and well-proportioned (some measure no more than 35 by 45 feet).

The *rathas*, which were once whale-back outcroppings of rock, are only one form of Pallava sculptures in Mahabalipuram. Some of India's most animated Hindu sculpture is to be found in the cave temples hollowed out here. We urge you to visit the Mahishasuramardini Mandapam where you will see the thrilling story in stone of the fight between the goddess Durga, riding a lion in her struggle against evil, and Mahishasura, the buffalo demon. Another bas-relief here shows the god Vishnu sleeping on the coils of a serpent. Quieter pastoral scenes from the life of Krishna can be seen in the Krishna Mandapam cave temple.

But the *pièce de résistance* at Mahabalipuram is the "Penance of Bhaghirata", the world's largest bas-relief, a masterpiece of composition despite its gigantic size (it measures 80 feet long with an average height of 20 feet). This has been called a fresco in stone and its vitality makes its figures appear to be alive. The most prominent of its myriad characters is a group of elephants, one of them seventeen feet long. It is also popularly known as "Arjuna's Penance".

You probably will leave Mahabalipuram with a poignant impression of its surviving Shore Temple, defying the sea with waves breaking at its very base. Believed to have been built by King Rajasimha in the 7th century, it is a tall, graceful pyramid crowned by an octagonal dome and with a smaller tower of exactly the same conception next to it. Surrounded by a row of bulls carved out of solid rock, the Shore Temple stands with its back to the sea, rising up starkly against blue waters with a white wreath of foam. There

were once two or three more temples along the shore, but only one has withstood time and the sea for twelve centuries.

Mahabalipuram also offers a fine beach and several pleasant resort developments.

Kanchipuram, the Golden City

From the port of the Pallavas to their capital at Kanchipuram is an easy 40-mile trip inland with one of India's holy cities as your destination. On the way, you probably will be tempted to stop at Thirukalikunram, eight miles west of Mahabalipuram, where a small temple stands on top of a hill 500 ft. high. There, every day just before noon, a priest feeds two white kites, believed by the faithful to be the spirits of two saints. In the village itself at the foot of the hill, there is also a rock temple dedicated to Siva.

City of a thousand temples, Kanchipuram still contains no less than 124 shrines. Kanchipuram is sacred both to Siva and Vishnu, which makes it an important stopping-place for the Hindu pilgrim making his rounds of the seven holy cities of India (the six others are Hardwar, Ujjain, Varanasi, Mathura, Ayodhya and Dwarka). This is the "Varanasi of the South" and its religious architecture is on a fitting scale.

The first temple to be raised in Kanchipuram was the work of the Pallavas. Typical of their architecture is the Kailasanatha temple, dedicated to Siva. This temple, believed to be 1,200 years old, contains some excellent 7th and 8th century paintings on the walls of the tiny cells around its courtyards. More paintings, among the best examples of Hindu murals, are to be found in the Vaikunthanatha Perumal Temple, built by the Pallava emperor, Nandi Varman II. Sculptures here relate the wars fought by the Pallavas and the Chalyukas.

It is the later temples of Kanchipuram, though, which give it its skyline, a series of overpowering gopurams. For example, one of the entrance gopurams of the Ekambareswara Temple, built in the 16th century, stands 188 feet high with no less than ten stories of intricate sculpture.

Smaller, but probably more pleasing to the eye, is the 100-foot tower of the Varadarajaswamy Temple. This temple is known for its hall of 96 pillars decorated with interesting sculpture. You will also appreciate the handsome pavilions standing in its courtyard.

Kanchipuram's Pallava temples were built by two rulers, Mahendra Varman and Mamalla Narasimha Varman, who founded Mahabalipuram. They patronized not only architecture and sculpture, but all of the arts, transforming their capital into one of India's greatest centers of learning. Hindu and Buddhist philosophies flourished side-by-side here.

In later centuries, Kanchipuram remained important under the Pallavas' successors, the Cholas and the Rajahs of Vijayanagar. Even today, it is far from a dead city, unlike Mahabalipuram by the sea. Pilgrims flock here by the hundreds of thousands every year and it has also maintained its reputation as a silk-weaving center. "Conjeevaram sari" (that was the English name of Kanchipuram) is still synonymous with the best in Indian silk saris.

From Kanchipuram, it is a short run back to Madras, finishing the triangle we mentioned earlier. Or else, you might want to strike out 35 miles to the west to Vellore on the banks of the Palar River. The heart of Vellore is its fort, built in the 13th century and still in excellent condition as an example of military architecture despite a long and bloody history of battles. The last siege of Vellore occurred in 1806 during a sepoy mutiny caused by military grievances, antedating the great upheaval by fifty years.

Impressive gates lead you into the fort after crossing its surrounding moat. There is an exquisite temple of Siva, probably built in the 14th century, inside the fort and, since it is no longer used, you are free to wander through its halls. Sculpture on its ceiling and pillars is particularly rich.

A Sleepy French Town in Tropical India

The main road south from Madras keeps company with the Southern Railway line a good part of the way. At Tindivanam, you would be well-advised to detour west 41 miles though Gingee by road to Tiruvannamalai and one of South India's largest temples. Sprawling over 25 acres, the Arunachala temple is dedicated to *Tejo Lingam* (the fire incarnation of God). Here, a *gopuram* rises 200 ft. with eleven sculptured stories. Behind it in the temple grounds is a magnificent courtyard of a thousand pillars. The Arunachala Temple lies at the foot of a hill which comes to life during the Karthikai Deepam festival during the full moon around the end of November. Then a huge fire is lighted on top of the hill to guide pilgrims to the shrine of a Hindu saint.

Back in Tindivanam, you are now due for quite a change in atmosphere on your next leg, twenty-four miles southeast to Pondicherry. The atmosphere of a sleepy French provincial town still prevails here although this former tiny enclave was returned to Indian administration in 1954 after 250 years of French rule. Near its handsome Government House by the sea is a statue of Dupleix, the unsuccessful rival of Clive, who governed Pondicherry for forty years in the 18th century. The French provincial touch is completed with a statue of Joan of Arc and a monument to the *poilus* of the First World War.

Sri Aurobindo, philosopher, poet and patriot withdrew to Pon-

dicherry in 1910, after a political trial lasting for two years. With the help of a French woman he founded the *ashram* which bears his name. His ideal, a superman who surpasses his fellow-men in the things of the spirit, is the very antithesis of Nietzsche's; his humanism is quite different from the philosophy of modern Western thinkers. The residents of the ashram, which can be visited, live according to the Master's teachings – he died in 1950 – in a rarefied atmosphere of *sachidananda* (pure spirit).

Forty miles south along the coast is the awesome 9th-century temple of Nataraja at Chidambaram. This temple covers thirty-two acres of a flat plain lying between two rivers and all of it is dedicated to the god Siva in his aspect as the Cosmic Dancer. Two of the temple's four gopurams of granite (no one knows how the granite reached Chidambaram, for there is none to be found within fifty miles) are covered with sculptures illustrating the 108 positions of Natya Sastra, the Indian science of dancing. Within the walls of the Nataraja Temple, there are five courts, of which most striking is the Rajah Sabha with its thousand pillars and measuring 340 ft. long and 190 ft. wide. Here, the Pandyas and the Cholas – two of the four dynasties which built Chidambaram – held their victory celebrations. Another court, the Nritta Sabha, represents a heavenly chariot carved out of stone. Finally, in the sanctum of the temple, is Nataraja himself, a beautiful statue of Siva the Cosmic Dancer cast in an alloy of five metals.

Vishnu is also worshiped at Chidambaram, although his Govindaraja temple is overshadowed by the shrine of Siva. This is a more recent work and it does contain an excellent statue of Lord Vishnu lying on a bed of snakes.

Not far from these shrines of ancient India at Chidambaram is a modern seat of learning, Annamalai University, one of the best in the south.

Thanjavur, Showplace of Chola Architecture

Time turns back as you penetrate further and further into the Deep South of India. This impression becomes particularly strong on the next leg of your journey for now you turn inland, away from the coast and its superficial European overlay. For example, forty-six miles from Chidambaram on the road or railway to Tiruchirapalli, you encounter one of the oldest cities of the south, Kumbakonam, on the banks of the Cauvery River giving life to its surrounding delta. Kumbakonam lives in very much the same way as it did before a highway or a railway ever reached it. Its craftsmen still make traditional gold and silver jewelry, and its gardeners still tend their betel vines. Kumbakonam betel is reputed to be the best in South India. Just ask any chewer.

The old city has 18 temples with some exuberant Hindu sculpture on the Ramaswamy temple in particular. Once every twelve years, pilgrims invade Kumbakonam for a bathing festival in its holy Mahamakham Tank.

Kumbakonam will whet your appetite for a particularly choice morsel of South Indian art and architecture half-an-hour away. This is Thanjavur (formerly spelt Tanjore), lying at the foot of what has been called India's greatest temple: Thanjavur was the capital of the Chola Empire from the 10th to the 14th centuries and it was a Chola king, Rajah Chola (he held the throne from 985 to 1016) who built the greatest of its 74 temples, the Brihadeeswara.

The tower of this temple was the greatest feat of the Chola architects. It soars more than 200 ft high in that Dravidian truncated pyramid form now so familiar to you. But, in this case, the crowning dome of the tower rests on a single block of granite weighing eighty tons. The block was inched up to the top along an inclined plane that began in a village four miles away.

The main shrine of the temple lies at the end of a paved courtyard and houses a huge lingam. This courtyard is guarded by another gopuram tower. As you near the inner shrine of Brihadeeswara, you will encounter India's second largest statue of Nandi the bull (the biggest is at Lepakshi near Anantapur). Sixteen feet long in black granite, this is the mount of the god Siva. Other sculptures inside the temple draw upon Vishnu and Buddhism for their subjects as well as Siva. The walls of the inner courtyard of the temple are covered with the excellent frescos of the Chola (10th-11th century) and the Nayak (17th century) periods. These wall paintings are of special interest to lovers of Indian art because, for a long time, the earlier and the really more interesting Chola frescos lay hidden under the upper layer of the Nayak paintings. Only when the modern archeologist was able to expose the bottom layer did we come to know of the existence of an excellent school of painting in the Chola period, comparable to the famous frescos in the Ajanta cave shrines.

The Cholas ruled Thanjavur from its palace which also was used by the Nayak and Maratha dynasties. It is a huge pile of no particular architectural interest, but it does contain the celebrated Saraswati Mahal Library with 30,000 volumes (8,000 of these are manuscripts written on palm leaves). In Tamil, Sanskrit, Marathi, Telugu and a number of European languages, it covers subjects from dancing to astronomy. The palace also has a superb collection of bronzes, poorly displayed in an old audience hall.

At Thanjavur you might find time for a few glimpses of the Subramanya Temple, the Sivaganga tank, and the Schwartz Church built by a rajah in 1779 to express his friendship for a Danish missionary, Rev. C. V. Schwartz. Close to Thanjavur lies Tiruvaiyar,

the 19th-century home of Sri Thyagaraja, saint and composer. He wrote more than a thousand songs in Carnatic (Southern Indian) music.

The Fort of Tiruchirapalli

West of Thanjavur and 35 miles by road or rail, you reach Tiruchirapalli, also known as Trichinopoly and, to anyone in a hurry, as Trichy. Tiruchirapalli has always been a seat of power in South India and it bears the scars of wars fought to control it, particularly by the French and English.

The military and architectural heart of Tiruchirapalli is its famed Rock Fort, looming nearly 300 ft. over the city on the banks of the Cauvery River. A stone staircase cut into the Rock leads up to the Fort. At its first levels stand the remnants of a huge hall blasted into ruins in 1772, although part of it is still used by shopkeepers. The next story on the Rock is a hall of one hundred pillars and then the steps lead to the Mathrubhutheswarar Shrine dedicated to Siva. The lingam under the gold-plated dome over the shrine is said to be part of the Rock upon which the temple stands. Finally, at the very top of the Rock Fort, the Ucchi Pillaiyar Koil, a Ganesh temple, offers a breathtaking view of the city and the countryside below.

Temples were not only built on the Rock but carved out of its sides as well. The bigger of the two cave temples were executed by Pallava sculptors who placed seven pillars across its façade and a square shrine at one end of a hollowed-out hall.

Below the Rock, Tiruchirapalli offers several other points of interest including St. Joseph's College; a house where Clive is believed to have lived; Christ Church founded by Schwartz; and a large tank, the Teppakulam. Trichy is a busy place, industriously turning out handloomed cloth, cigars, mats, textiles and even several kinds of artificial diamonds.

Three miles to the north, though, the glory of religious India burst forth again on Srirangam, an island in the Gauvery linked to the mainland by a bridge of 32 arches. Chidambaram, you remember, was sacred to the followers of Siva. Here, the worshippers of Vishnu come to one of India's largest temples dedicated to their god. The town of Srirangam itself lies almost wholly within the walls of the huge temple and there are no less than seven of these walls. The temple itself really begins when you reach the *mandapam* behind the fourth wall. This is another of those thousand-pillared halls (by actual count, there are 940 pillars) and it is guarded by three gopuram towers over its entrance gates. Pilgrims from all over India come here every year in December for the Vaikunta Ekadasi festival. It is then that the idol of Ran-

ganatha is brought into the mandapam from the inner shrine under a golden dome. This temple houses a beautiful collection of jewelry.

There is another temple, smaller but of much better design, about a mile to the east and this is a shrine of Siva. Here, in the Jambukeswaram pagoda, is a lingam, the symbol of Siva, submerged in water.

The water surrounding Srirangam island is not only holy but useful. In the 11th century, a Chola ruler built a stone dam below the island to harness the Cauvery River. He built it so well that you can still see it today, a sturdy wall 1,000 feet long and 60 feet wide, serving the purpose for which it was built 900 years ago.

The Soaring Towers of Madurai

This is where you throw away all your points of reference and bases of comparison. This is where architecture and sculpture are not passive monuments but living backdrops for scenes that must have once been acted in the cathedral cities of the Middle Ages. This is Madurai, the beating heart of the land of the Tamils and, in our opinion, the high point of this journey south from Madras to the tip of India.

It's 96 miles from Trichy to Madurai — and the trip is not long enough to prepare a traveler for what is in store for him. Madurai was thriving when Augustus took the throne of Rome (coins found here point to the existence of a Roman colony). Until the 14th century, it was the capital of the Pandya rulers of South India who made it the mother city of Tamil literature with their generous patronage of poets and academies. Then the Nayaks ruled Madurai from the middle of the 16th century to 1743 and their majestic imprint is still fresh. The ten tall gopurams of the Meenakshi Temple raised during their dynasty are your first glimpse of Madurai whether you arrive by car, train, or airliner.

From the air, though, you can also see the two hills of rock marking boundaries between the "sweet place" (that's the meaning of "Madurai") and its surrounding green paddy fields. They are known as Yanai Malai and Naga Malai (the elephant hill and the snake hill). Two miles long, the Yanai Malai of gray and pink granite does seem to resemble a recumbent elephant. The sweetness of Madurai comes from the nectar which fell from the hair of the god Siva upon the city.

It is Siva and his wife, Meenakshi, who are honored in Madurai's greatest man-made landmark, the Meenakshi Temple. This, incidentally, is the first big Indian temple whose towers are in the process of being restored to their original polychrome colors. Concrete moldings and bright fresh paint have replaced the gentle

pastels and crumbling stones of weathered Hindu sculpture. The result to foreign eyes is often horribly fascinating. A few hundred incarnations of deities out of the Hindu pantheon leering at you from one of the Meenakshi gopurams are not a sight you will forget in a hurry.

Rich Pandemonium

So leave your inhibitions at your hotel when you set forth to visit the Meenakshi temple. You will find yourself in a human tide on which the Southern women float gracefully, flowers in their jet-black hair and bright saris draped around their straight bodies. There are stalls inside the temple, huddled around most of its entrance halls. The swirling life of the Meenakshi temple never abates, for Madurai is known as the "city of festivals" and there seems to be one just about every day of the year. Trumpets and drums and religious chanting constantly fill the air, but do not seem to disturb pilgrims taking a midday nap under the shady arcades.

While the non-believer is denied access, of course, to the two sanctuaries where Meenakshi and Siva, in his incarnation as Sundereswarar, are enshrined, he can visit the rest of the temple quite freely. Hindus have no corporate worship and perform the *pūja* (worship of the gods) either themselves or through the intermediary of a priest. It is possible to climb to the top of one of the *gopurams* from where the panorama over the city of temples is extraordinary (you will have to tip one of the priests).

A legend says that this temple was founded by Indra, the king of the gods, who found a lingam in the jungle and ordered his builders to house this Siva's symbol in a temple. When Indra set foot in the temple, he found that its tank was filled by some miracle with golden lilies. The present-day visitor can see this tank, surrounded by a colonnade (from which you get an excellent view of the gopurams, as well). Worshipers bathe in the tank of the Golden Lily where women perform some marvelous sleight-of-hand that enables them to change saris without ever appearing to be undressed. In the past, a bath in the lily tank served another purpose: tradition has it that a Tamil author's works were judged here by the simple expedient of placing his manuscript on the water. If it stank, it sank.

The high point of the Meenakshi Temple, however, is its "Hall of a Thousand Pillars" which is always open for visitors. Here, again, the figure is an approximate one; the exact number of pillars is 997. But you will probably be too fascinated even to think of counting them. This hall was built around 1560 and is as great a work of structural engineering as it is of art. The pillars are a picture-book in stone – and what pictures! They run the whole

gamut of human expression from stateliness and grace to lusty humor and ribaldry. It has been said that a visitor can wander through these pillars - which represent a grove of a thousand palm trees where a god was once found - and see something new no matter how often he returns. Some have seen a kinship with the baroque churches of Western Europe, but this should not be taken too literally. Still, baroque is about the only European style approaching the exuberance of this Dravidian temple.

Outside the Hall of a Thousand Pillars are . . . more pillars. But these are the famous "musical pillars" of the Meenakshi Temple and they play musical notes when they are struck. The temple also contains a hall known as the Kambattu Mandapam where Siva in all of his various manifestations is represented on sculptured pillars.

At any time, this temple of Siva and his wife is filled with worshippers pouring oil on minor gods, depositing flower offerings and going through *pujas* in front of their deities. But its greatest day comes around the end of April during a festival celebrating the marriage of the sacred couple. The wedding is re-enacted in the temple and then the images are paraded through the streets of Madurai. In all, the festive proceedings last three days. During the celebrations of the Tamil New Year (which is mid-April), the evening processions have a particular charm.

Once outside the majestic entrance gopurams of the temple, you have still to see another example of the architectural mastery of the Nayaks. This is the palace or *mahal* of Tirumala Nayak, a blend of Hindu and Saracenic architecture. Its curved dome, which soars without any visible support, is quite an accomplishment.

The modern city of Madurai lives side-by-side with its traditions. Spinning and weaving mills turn out some of the best cloth of all South India and the city is an educational center as well. One of its two colleges was founded by an American Protestant mission (Madurai was headquarters for missionaries as early as the 17th century when an Italian Jesuit came here and learned Tamil).

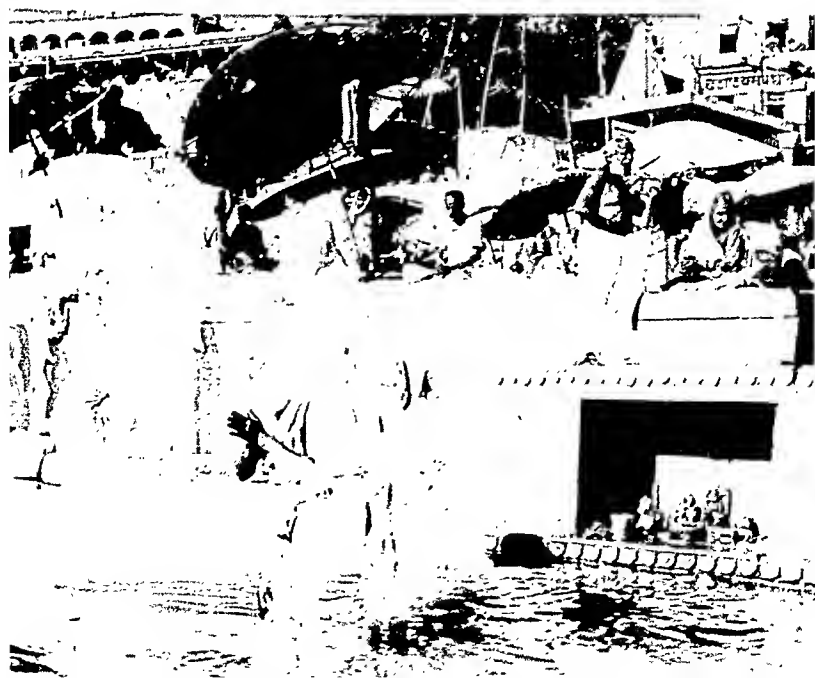
Outside the city in its immediate vicinity, two short excursions are worth making. Three miles from town, there is famous Tepakulam (a tank) with an island temple. In the crowd, milling around the sheet of water, you will easily recognize the groups of pilgrims from the north; their skin is lighter and the womenfolk - subdued and shy - throw their saris around their heads. Then, eleven miles away, is Alagar Koli with some excellent sculpture in the hall of a temple dedicated to Vishnu. Alagar, by the way, is the brother of Meenakshi in Hindu mythology.

Rameswaram

This first side trip we suggest from Madurai might also be your



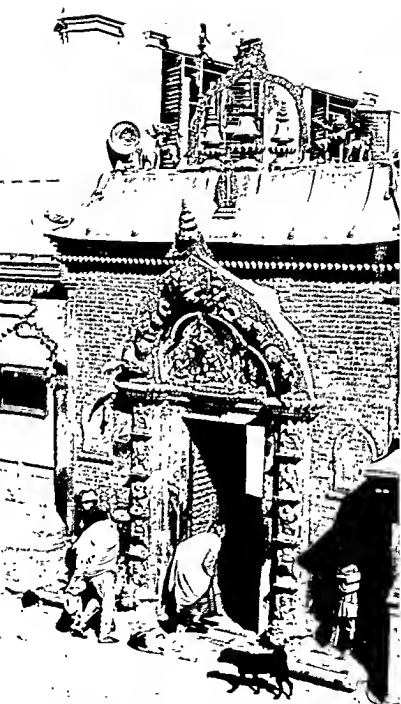
The Goddess Durga being carried in a Calcutta festival. Pilgrims washing in the Ganges at dawn in Varanasi (Benares)







A Buddhist priest about to call the faithful to prayer in Ladakh



The Golden Gate of the Palace of Fifty-five Windows, Bhadgaon, Nepal

last leg in South India before arriving in Sri Lanka by rail and ship. The sacred island of Rameswaram is some 100 miles from Madurai and Sri Lanka lies only 46 miles away on the other side of Palk Strait. This sliver of land separates the Bay of Bengal in the north from the Indian Ocean and the train ride to this outpost of India offers some unique seascapes.

You'll probably have company on your trip to Rameswaram. The island is one of the main goals of Hindu pilgrims who come here to pay tribute to Rama, that hero of the epic *Ramayana*, who came here in search of his wife, Sita. Rama is one of the ten incarnations of Vishnu and, to many pilgrims, Rameswaram is as holy as Varanasi.

Both you and the pilgrims will head straight for the Ramanathaswamy Temple, built on the site where Rama worshiped Siva in order to do penance for having killed the ten-headed demon king of Lanka. Rameswaram is so intimately linked with the life of Rama that, to the Hindus, every grain of its sand is considered sacred.

The temple of Rameswaram is probably one of the most beautiful in all India in terms of sculpture. It rises above a lake as a vast rectangle about 1,000 feet long and 650 feet wide. It dates back to the 17th century although the process of building it took no less than three-and-a-half centuries. The inspiration for its construction came from one of the princes of Sri Lanka.

Here, you will find that tall gopuram as typical of Dravidian temples as the spire is of Gothic churches. But the corridors of the Rameswaram Temple are unique. They surround the rectangle, stretching out over a distance of 4,000 feet. Through occasional apertures, light filters into these corridors and flits over the carved pillars lining every foot on both sides. Each pillar is an individual composition carved out of solid granite. But it is only one of an army, and the total effect of the two ranks standing watch on the sides of the corridors is quite overpowering. Leading authorities call this the most evolved of all Dravidian temples.

From Rameswaram, you return to the main line of the Southern Railway and head back to Madurai. Dhanushkodi, at the tip of the island should be visited if time allows. It is a must for Hindus, as bathing at the spot where the Bay of Bengal meets the Indian Ocean is considered one of their most pious duties.

Cape Comorin

At Dhanushkodi, two seas meet; at Cape Comorin, the southernmost part of India, the waters of three come together. At this point, which India calls Kanya Kumari, the Bay of Bengal, the Arabian Sea and the Indian Ocean can be taken in at a single

glance. It was known to the ancients, too: Ptolemy called it *comaria akron* on his maps and Marco Polo knew it as Comori.

By road from Madurai to the cape is a good 120 miles or more, depending upon the number of side trips in which you decide to indulge. It's best to plan this excursion as a leisurely journey. Fortunately, it can be broken rather comfortably at Courtalam.

Courtalam lies in the Western Ghat mountain range and you probably will appreciate its revivifying climate after a trek through South India. Its main claims to fame are the 300-foot waterfalls of the Chittar River and, nearby, an interesting temple. The falls themselves have a local reputation as a spa — bathing in them is supposed to be good for both mind and body. With all these assets, Courtalam has developed into a pleasant resort. From here, it's a four-hour drive to Cape Comorin.

As you'll see on our map, though, there is no straight and easy road south from Madurai to take in all points of interest on the way. Courtalam is 35 miles to the west of Tinnevely (or Tirunelveli) on the main highway. About the same distance to the east is Tuticorin, a seaport and a center for pearl-diving. To the south-east, also on the sea, is Tiruchendur with a temple on the seashore, dedicated to Subrahmanya.

Then, driving through this Tirunelveli district which is believed to be one of the earliest centers of civilization in India (discoveries of prehistoric burial urns have been made here), you reach Cape Comorin. Here, the Western Ghats, which begin in Mysore, run into the sea, leaving jagged rocks which make the Cape a danger point to shipping. It's a fantastic composition of sand, rocks and sea at the foot of green hills. According to a charming legend, this is where Siva married the goddess Parvati, daughter of King Himalaya: The seven varieties of rice thrown at the wedding were transformed for eternity into the seven-colored sands of Cape Comorin. You can see them in red, brown, yellow, silver, orange, dark-blue and purple as they have been preserved by Varuna, the god of the Sea. The Kanya Kumari Temple, erected on a promontory of the cape, is revered by Hindus. And offshore lie the two rocks where Vivekananda sat in meditation before he left for the United States.

The Nagercoil wild life sanctuary is only a dozen miles north-west of Cape Comorin and, in turn, it is just a matter of minutes to drive from Nagercoil to Padmanabhapuram with its old fort and a palace in the shape of a pagoda.

From here, you can either return to Madurai or else continue up the Malabar coast.

Kodaikanal and the Nilgiri Hill Stations

Drunk with temples and dazzled by sun and scenery, the traveler

in South India often catches himself yearning for gentle, wooded hills framing a lake or two, cool nights and a long rest away from gopurams and mandapams. Believe it or not, South India can offer this as well. Within the borders of Madras State are to be found two of India's best-known hill stations: Kodaikanal, only a short distance from Madurai, and Ootacamund and other delightful resorts in the Nilgiri Hills further to the north.

Kodaikanal is 70 miles from Madurai by road which is easily the best way of getting there (the nearest rail station on the main line from Madras is 50 miles away). It's also a highly scenic way: the climb up through the Western Ghats to Kodai, at an altitude of over 7,000 feet, runs through coffee plantations and forests. Europeans first discovered this spot in the Palni Hills in 1821. Fifteen years later, the Collector of Madurai (you might call him the equivalent of a district governor) wisely built a house there and was soon followed by many imitators. Their descendants still flock to Kodaikanal for the two-months' season beginning in mid-April when vacationers can count on both a temperate climate and twelve hours of sunshine every day.

It's not just the weather that brings them to Kodai. A wise man, Sir Vere Levenge, put a finishing touch on the landscape by damming a stream to form an exquisite lake, reminiscent of Switzerland, with a three-mile promenade around it. Boating on the lake is one of the popular pastimes in Kodaikanal.

Another is walking. Within a five-mile radius of Kodai, liberally equipped with hotels and clubs (including a golf club), there are a number of pleasant excursions. Coaker's Walk is one of the easiest and has the advantage of offering some remarkable views of Kodai and Mount Perumal. This mountain is a tough, all-day outing but with a highly rewarding panorama at its peak. Another must for a hiker are the falls around Kodaikanal: the Silver Cascade, Glen Falls, Bear Shola Falls and, the best of the lot, Fairy Falls (here, at the foot of the cascade, it's customary to take a refreshing swim).

Kodaikanal is also the site of an observatory, built in 1899 on Ginguparam Hill, 850 feet above the lake and used mainly for research in meteorology and solar physics.

The Queen of Hill Stations

Among South India's hill stations, Kodaikanal is the leading rival of the "queen" of them all, Ootacamund. "Snooty Ooty" is the capital of a chain of resorts in the Nilgiris or the Blue Hills ("nila" means blue and "giri" means hill) on the northern edge of Madras State.

With its green downs, gentle rains and temperatures ranging

between 50 and 60 degrees Fahrenheit most of the time, Ootacamund was adopted as a summer home away from home at an early date by British officials and planters in South India. After a few tentative attempts to penetrate the Nilgiris, whose scenic beauties were previously enjoyed only by the aboriginals, a Collector of Coimbatore named John Sullivan went up to Ootacamund in 1819. He liked it so much that he became the first European to build a house there. By 1824, other Englishmen were settling in the hills and they were followed by Indian maharajahs. The governors of Madras made Ooty their summer resort and built a Government House there. One of them, the Duke of Buckingham, brought his English penchant for gardening with him, making life hell for the workers laying out the gardens of Government House. One morning, informally unshaven and dressed in old clothes, he started to give advice to one of the gardeners who didn't recognize him. The gardener finally had enough. He turned to him in disgust and said: "The way you go on, man, it would seem you was the Duke himself".

The Todas and other hillmen encountered by Sullivan in 1819 would never recognize their Ootacamund today. Five thousand summer houses are scattered over the hills and their happy dwellers can enjoy such non-aboriginal amusements as golf, tennis, horse-racing or shopping on Charing Cross, the heart of Ooty. The town boasts botanical gardens, an annual flower show, a number of hotels, and a select circle of clubs where the English caste system has not yet been completely broken down.

The downs of Ootacamund might well be in Devon or Yorkshire. There are fifty miles of them, fortunately served by excellent roads, and they offer golf, hunting or just walking. Closer to your hotel are the Government Botanical Gardens laid out 110 years ago and boasting 650 varieties of plants. As at Kodaikanal, an artificial lake gilds the lily of Ooty's natural beauty. Conceived by Sullivan in 1823, it measures only two square miles but it offers pleasant boating and good fishing. Near the shore of the lake is Hobart Park where weekly horse-races are run in season.

Ooty is also a good jumping-off point for short and medium-length side trips into the hills. The biggest of these is Dodabetta, 8,640 feet high (but most of it is done by car). Snowdon and Elk Hill with its rock temple, are the two runners-up—in size, though heavily-wooded Cairn Hill is certainly the most beautiful.

Mukerti Peak, a drive of 16 miles down the picturesque Mysore Road, is the Todas' gateway to heaven. In days when female infanticide still prevailed among them, the condemned babies used to be taken to this hill to be put out of the way. Unlike the other Nilgiri tribes, these handsome people did not turn to agriculture or handicrafts and still preserve their ancient way of life as herdsmen of the

hills. Barely a thousand of them, they are recognizable by their flowing beards and their long robe-like garments. They have a reputation for milking wild buffaloes which no one else dare even approach.

About forty miles from Ooty is the Mudumalai Game Sanctuary with a full roll-call of Indian wild life. Here, you can wander through the forest on the back of a hired elephant with your guide.

Besides Ooty, there are two other hill stations in the Nilgiris. Kotagiri is 6,500 feet above sea level and 12 miles from Ooty while Coonoor is 18 miles down the mountain railway line at an altitude of only 5,600 feet. The climate here is somewhat warmer than at Ooty. Coonoor is surrounded by tea plantations, has a shady park, 'Sim's Park, and some pleasant walks for hikers. Kotagiri is an island of green fields (including a golf course) surrounded by thick forests. It's one of the quietest spots in the Nilgiris and in all of South India.

PRACTICAL INFORMATION FOR TAMIL NADU



WHEN TO GO? This is winter country, here the thermometer never falls below 70°F. but often rises to 90°F. between November and February, and humidity can be high. When it's overcoat weather in Delhi, which it some-

times is, you can lie on the beach in Madras. Summer (April-June) is forbidding except in the hill resorts like Ootacamund (7,500 ft.), Kotagiri (6,500 ft.), Coonoor (6,000 ft.), etc. The beach resorts of the South, Kovalam and Mahabalipuram, are good year round, as one is going there partly for beautiful, hot, sunny days and, probably, a rest from sightseeing. Festivals, especially the spectacular "car" processions in major temple towns, are found year-round, but most frequently in March-April.



HOW TO GO? There are daily air services between Madras and major cities of India. Madras is also an international airport served by Air-India, Air Lanka, M.A.S. and S.I.A. Flying time from Bombay is 1 hr. 30 min.;

from Delhi 2 hrs. 30 min.; from Calcutta 2¼ hrs.; from Bangalore 1 hr.; from Hyderabad 1 hr.; from Sri Lanka 1 hr. 10 min. In addition, Madras has daily air services to places further south: Tiruchirapalli, Madurai, Coimbatore, Trivandrum, and Cochin. From Colombo there are air services to Tiruchi and Trivandrum, as well as to Madras.

There are daily fast train services from India's principal cities to Madras (Central). Some of the crack trains: the *Madras Express* (airconditioned coaches) leave Bombay in the afternoon to reach Madras about 26 hours later. Delhi dispatches the airconditioned *Tamil Nadu Express* (reclining seats, etc.) twice weekly (journey time 40 hours) and the *Grand Trunk Express*, with air-conditioned coaches, operates daily. From Calcutta, the best train is the *Coromandal Express*, with airconditioned coaches. From Madras (Egmore), one can

reach Colombo by rail and steamer (plying between Rameswaram and Talaimannar in Sri Lanka). The best train is the *Rameswaram Express*, which covers the distance up to Rameswaram in approximately 17 hours. Usually one has to spend the night in Rameswaram in order to catch the ferry, operated three times a week. The steamer from Rameswaram to Talaimannar Pier (Sri Lanka) takes 3 hrs 30 min. Not operated in December and January. By road from Bombay via Pune - Kolhapur - Belgaum - Chitradurga - Bangalore - Chittoor is 849 miles. From Hyderabad via Hayalinagar - Suryapet - Vijayawada - Guntur - Nellore, 434 miles.

Ships ply between Madras, Penang and Singapore - sailings every two weeks.

How to Get to Town from Airport: In Madras coaches available to main hotels, fare Rs 7. Taxis will be about Rs 20-25. Similar arrangements in Bangalore and Madurai.

Special Fares: Indian Airlines offers special "South India" discounts for passengers arriving by international flights from Sri Lanka and the Maldives. Savings of up to 30% on domestic flights in South India can be achieved.



WHERE TO GO? Madras, fourth largest city in India, is the starting point of a tour of South India. The best introductions to this fascinating region are Kanchipuram, once "the golden city of a thousand temples" and Mahabalipuram's shore and rock temples. From here onward it's a succession of far-famed Dravidian temple cities: Chidambaram, seat of the Siva cult, Thanjavur, Tiruchirappalli, Madurai and Rameswaram. Ootacamund, lively in summer, is the center of attraction among the South India's resorts that nestle in the Nilgiri (Blue Hills).



FESTIVALS. Hardly a week passes without some ceremony at a temple in the region. We cannot list here more than a small selection of these events restricted to the period of the tourist season. *Navaratri* or *Dussehra* in September/October is a ten-day festival. In the south, *Dipavali* is celebrated in October/November as the day on which Krishna destroyed the demon Narakasura. The night of the full moon in November/December is the South Indian festival of lights (*Karthika*). Tiruvannamalai is the venue of some of the most impressive celebrations. There is a three-day Arts Festival about December 20th. The three-day *Pongal* in January is the year's biggest event. Cattle's horns are polished and painted and flowers are hung around their necks. In some villages near Madurai bundles containing money are tied to the horns of ferocious bulls and villagers try to wrest these from them. The Tamil New Year is generally celebrated in mid-April when at Kanchipuram and other temple towns a colorful car festival is held. In April/May on the day of the full moon the temple goddess of Madurai, Meenakshi (incarnation of Parvati), is given away in great pomp by Alagar (incarnation of Vishnu) to the god Sundareswar (incarnation of Siva) amid great rejoicing.



HOW TO GET ABOUT? Excellent daily air connections link Madras with Madurai (1½ hrs.), and the rest of the South (Bangalore, Trivandrum, Tiruchi, Coimbatore, Cochin, etc.). The two most important trains running

across the region are the *Madras-Rameswaram Express*, and the *Madras-Trivandrum Mail*, with airconditioned coaches four times a week; while the *Madras-Nilgiri Express*, with airconditioned coaches twice a week, is convenient for reaching the hill resorts. In addition, the other important trains going south are the *Madras-Cochin Mail*, with airconditioned coaches twice a week, and the *Pandyan Express* between Madras and Madurai. The crack *Brindavan Express* covers the distance from Bangalore to Madras in approximately 5 hours. The shortest route is by air from Madras to Coimbatore and then by car to Ootacamund, some 50 miles away.

Road distances from Madras to Cape Comorin (Kanyakumari), 447 miles; to Chidambaram via Tindivanam, 132 miles; to Ootacamund via Bangalore-Mysore, 394 miles, is not the shortest, but the best road. To Kanchipuram and Mahabalipuram: see paragraph *Excursions from Madras*. There are now express motor-coaches from Madras to Tiruchirappalli, Tanjore and Madurai. Air-conditioned State Transport buses operate from Madras to Bangalore, Trivandrum and Tanjore. Half-day sightseeing tours by ITDC to city and environs. ITDC address: 35 Mount Road, Madras. Several other excursions available.

The Tamil Nadu Tourism Development Corporation conducts daily and 8-day package tours out of Madras by coach. Also daily tour to Mahabalipuram. Details from the TTDC Office, 34 Mount Road, Madras.

MADRAS CITY



HOTELS. The building of new deluxe and first class hotels in Madras has put the South firmly on a par with Delhi and Bombay in the amenities offered to foreign tourists.

The deluxe *Taj Coromandel* (238 rooms). All rooms airconditioned, pool, 24-hour coffee shop and good restaurant. Same management as the Taj Mahals in Bombay and Delhi.

The luxurious *Chola Sheraton* offers 150 centrally airconditioned rooms, all with bath, 4 restaurants, swimming pool. Operated by ITC Group. Excellent.

The well-established *Connemara* (150 rooms), Binny Road, has been completely renovated and modernized with a new wing of 52 rooms; many of the rooms and suites in the old building have been furnished with fine antiques. Large swimming pool, 2 bars, 3 restaurants, and extensive facilities.

The modern *Savera* (200 rooms), Edward Elliotts Road. *Hotel Kanchi* (50 rooms), *Sudarshan International* (94 rooms), Monticth Road, and *Hotel Maris* (70 rooms) are also good.

New Victoria, opposite Egmore Railway Station, 50 rooms, is quite central and very nice, though a trifle noisy. *Hotel Palmgrove* (vegetarian), Kodambat-

High Road, 80 rooms. *Hotel Madras International*, Mount Road. *Hotel President*, Edward Elliotts Road, and *Atlantic*, Montreth Road, are possible.

Fine Indian style hotels include *Dasaprakash*, 50 Poonamallee High Road, 100 rooms. Moonlight dinners in one of its numerous roof-gardens, non-spicy vegetarian cuisine prepared for overseas palates. First class reasonable to moderate. Almost in same class is *Swagat*, Royapettah High Road. Half its rooms airconditioned. Moderate. There are two *Woodlands* hotels, one at 1/23 Edward Elliotts Road at Mylapore, 68 rooms, some airconditioned, (also cottages), pool, the other one at Royapettah, which has no airconditioned accommodations but a few very pleasant cottages. Both moderate.

Try *Ashoka*, 22 Pantheon Road, 115 rooms, which has airconditioning in some rooms. Of the inexpensive Indian style hotels, best is *Ajanta* (vegetarian), Royapettah High Road, and *Hotel Shrelekha*, Mount Road. Equally pleasant *Tourism Home*, 5 Gandhi-Irwin Road, *Udipi Home*, Halls Road, Egmore, and *Tourist Hotel*, 3-B Adyar Bridge Road.

Other accommodations *YWCA International Guest House*, Poonamallee High Road, is comfortable.



RESTAURANTS. Rice is South India's staple food. Its curries mixed with coconut milk are hotter than in the north but not as rich: instead of fat, only very light oil is used in most dishes. South Indian cuisine is almost 100%

vegetarian and very tasty. It would be fastidious to give a "chemical analysis" of the hors d'oeuvre-like dishes that are served in a dozen or more tiny bowls (*kalories*). Here is what you should ask for: sambar, idli, papet dosai, rice, kolumbu, aviyal, pachdi, vada, rasam, badamkheer and payasam. All this is accompanied by pickles and chutney or vegetable salad and curd. Restaurants serving both Western and Indian food are the two good restaurants in the *Chola Sheraton Hotel*, *Connemara's Grill*, *Golden Bowl* (Hotel Savera), *Fiesta*, *Buhari*, and *Eskimo* all on Mount Road and *Hotel Mayfair*, Edward Elliotts Road. The *Taj Coromandel* has good restaurants. Vegetarian: *Dasaprakash Hotel* has a roof garden restaurant and *Woodlands* a drive-in restaurant. Both very good, moderately priced. *Swapna*, Mount Road, *Swagath Royapettah*, High Road. Chinese. Best bet *Taj Coromandel* and *Chola*, also *Chunking*, *Allied Chinese* and *Southern Chinese*, all on Mount Road, *Nanking* on Peters Road, and *Opal Inn*, near *Taj Coromandel*.



MUSEUMS. The *Government Museum*, Pantheon Road, Madras. The Museum — over a hundred years old — has sections devoted to geology, archeology, anthropology, botany and zoology, besides numismatics, particularly relating to South India.

The collections are housed in three buildings: the front building contains the collection of arms and armor, prehistoric antiquities, specimens of anthropological interest, metal, wood, ivory work and Hindu and Jain images. The sculpture gallery contains architectural pieces and Hindu, Buddhist and Jain sculptures from Tamil Nadu, Andhra Pradesh and Mysore. The most important is the collection of sculptures from the Buddhist site of Amaravati (first century BC), the earliest surviving sculptures from the south. In the galleries devoted to metal work are South Indian lamps, objects connected with household and temple worship and images in bronze, among them the famous Nataraja and the beautiful set of Rama, Sita, Lakshman and Hanu-

man. There is an interesting collection of woodcarvings from processional temple cars. The contents of the Arms Gallery are mostly from the palace at Tanjore and Fort St. George and those of the prehistoric gallery include antiquities from the Iron Age sites of Adichannallar and Perumbiar. Open 7 to 5, closed Friday. A new section, The Bronze Gallery, contains some of the best of India's ancient icons, and some excellent modern bronzes.

The *Fort Museum* is part of the office of the Archeological Superintendent, Southern India. The exhibits belong mainly to the days of the East India Company and relate to the Fort Robert Clive and St. Mary's Church. Open 7 to 5, closed Friday.

The *Theosophical Society*, Adyar (5 miles), can be visited from 9-10.30 a.m. and 2-4 p.m., Tuesday to Saturday. A beautiful riverside park, it also features temples of many faiths, of which the Buddhist one is particularly pleasant.



SOUTH INDIAN MUSIC AND DANCING. Music is an integral part of life in South India. Carnatic music, as the southern classical music is called, has been kept alive and reinvigorated by a long line of artists. There are in and

around Madras many schools of music. Dance recitals form an important part of the cultural life of Madras. During the winter season in particular, there are a number of music and dance festivals in the city. Artists are greatly respected by the people. The best known school of Bharata Natyam classical dancing is the Kalakshetra Institute at Adyar. The Government of India Tourist Office at Madras can give information on which schools welcome visitors. The best places to see music and dance recitals are Museum Theatre, Pantheon Road, Music Academy, Cathedral Road, and Raja Annamalai Hall. In season are 4-5 recitals nightly. There is an annual art festival in December-January. Worth a visit is Cholamandal, a village colony of artists south of Madras. For details of cultural events, purchase *The Hindu*, English language daily newspaper.

EXCURSIONS FROM MADRAS



MAHABALIPURAM. This delightful beach resort and most important historical site is approximately 1½ hours by car, 2 hours by bus via Lattice Bridge and Tirupporur. Mahabalipuram was the principal port of the Pallavas. It was from here that the Indian emigration to Southeast Asia took place in the 6-9th centuries. All that now remains of the once prosperous town are the rock-cut caves and panels:

- (1) The Five Rathas (7th century) — a group of monolithic monuments and figures of animals carved out of solid rocks of granite.
- (2) The Shore Temple — (Rajasimha style — 8th century) — a splendid example of early temple construction in the south.
- (3) Penance of Bhaghirata — enormous relief of about 400 personages and animals, a masterpiece of composition sculptured on the rock face. Sometimes called Arjuna's Penance.

(4) Krishna Mandapam — which shows among other things a very realistic pastoral scene of a man milking a cow licking its calf

(5) Mahishasuramardini Mandapam — the finest among the cave temples of Mahabalipuram, with a beautiful shrine for Siva and two remarkable bas-reliefs of Mahishasuramardini and Vishnu

Sea bathing is an added attraction

Transportation: Bus connections (a) Short route Government Transport Service (37 miles) Bus 19-A and 68 Daily coach tours by Indian Tourist Development Corporation For reservation State Transport Enquiry Office, Parry's Corner Daily conducted coach tours from Madras, contact Government Tourist Office, 35 Mount Road, for timings Car hire through I.T.D.C., also 35 Mount Road

Accommodation: Just to the north of the town is *Fisherman's Cove*, an excellent 42-room hotel and 28-cottage beach resort set in the ruins of an 18th-century fort on the beach Fully airconditioned with good restaurant and swimming pool Nearby, interesting fisherman's village and excursions to archaeological site, 20 km away Hotel is run by the Taj Group. In Mahabalipuram, I.T.D.C. Temple Bay cottages and travelers' lodge, 36 rooms and 20 cottages, mostly airconditioned Reasonable restaurant, swimming pool and views of sea and main shore temple A very pleasant resting place is *Silver-sands*, 50 rooms, on the beach South Indian vegetarian food is available in Indian style hotels *Golden Sun* cottages also resort-style, by the sea The I.T.D.C.'s beach complex is inexpensive

KANCHIPURAM, or Conjeevaram (Kanchi for short) is one of the seven sacred cities of India 3½ hours by rail and about 2 hours by car. In Siva Kanchi the following temples are the most important:

Ekambareswar Temple: This is the biggest of the Siva temples, its *gopuram* one of the tallest in South India. Though the main sanctum was probably established before the 7th century, walls and *gopurams* were progressively added to it during later times. The 188 feet eleven story tower and the Kalyana Mandapam were built during the Vijayanagar period (16th century)

The weatherbeaten *Kailasnath Temple* belongs to the later Pallava period as does the *Shore Temple* at Mahabalipuram (first quarter of the 8th century). There is a beautiful panel in a room adjoining the sanctum depicting a dance competition between Siva and Parvati, Siva finally winning. Brahma and Vishnu are looking on with amusement. On the inner and other walls are episodes in the life of Siva.

The deity of *Kamakshi Temple* is the "goddess with the eyes of love." This temple has traces of earlier Buddhist origin. (Visitors interested in silk weaving can see the Silk Weaving Center)

The three-storied *Vaikuntaperumal Temple* built by Nandivarman Malla during the latter half of the 8th century is another example of Pallava architecture, with the *umana* markedly similar to that of Kailasnath Temple. The inner surface of the parapet contains a unique sculptural gallery depicting the history of the Pallava dynasty. Non-Hindus are permitted only to the first courtyard.

In Vishnu Kanchi the most noteworthy feature of *Varadarajaswami Temple* is the 100 pillared *mandapam* (hall), a masterpiece of the Vijayanagar artisans (16th century) Particular mention should be made of the riders on horseback,

the beautiful figures of "Rati" and "Manmatha" on a parrot and a swan, and the intricately carved chains cut out of single granite stones seen in the corners of the hall.

Route: By rail: via Chingleput (57 miles); by road: Main Bangalore Road via Poonamallee, Sriperumbudur, 48 miles; via Chingleput (56 miles). There are numerous private buses plying between Madras and Kanchipuram besides Madras Transport Corp. buses. Departure Parry's Corner.

Accommodation: *Municipal Travellers Bungalow:* Apply: Municipal Commissioner, Kanchipuram. *ITDC Ashok Travellers Lodge House,* 2 doubles, 1 single. Best in town, with catering service. Reservations: Manager, 78 Kamakshi Amman Sanadhi Street, Kanchipuram or ITDC Central Reservation Service, Delhi or Madras.

THIRUKALIKUNRAM, 44 miles away, has a temple on its hilltop visited every day at noon by two white eagles. According to popular belief these kites come from Varanasi to feed at the hands of the priest. There is a large Siva Temple in the middle of the village with a hundred pillared hall. Route: Saidapet, Tambaram, Chingleput, Thirukalikunram.

KOVELONG (between Madras and Mahabalipuram) is a nice beach and a small, charming fishing settlement. It was originally a port built by Saadat Ali, Nawab of Carnatic, and it was here that the French general Laboudonnais landed his troops in 1746. It was taken by Clive in 1752 and destroyed. The beach is separated from the mainland by the canal running from Madras to Mahabalipuram. Route: Adyar, Lattice Bridge, Kelambakkam and then a sandy road about a mile long. Bus 19-A from Madras Broadway (for Mahabalipuram). This is the location of Fisherman's Cove Resort, run by Taj Group.

VEDANTHANGAL, 50 miles by rail or road, is one of India's bird sanctuaries. Every year after the rainy season, thousands of aquatic birds come here to breed. The best period is between 3 and 6 p.m. when the day feeders return and the night feeders are going out. By rail: via Maduranthakan; by road: Saidapet-Tambaram-Chingleput-deviation at 47-1 milestone to Vedanthangal village, 6 miles away. The ITDC buses go on round-trip to Vedanthangal during the season (November-January). The Madras Co-op Motor Transport Society for ex-Servicemen, Madras 1, runs buses from Chingleput to Vedanthangal. No restaurants or tea-stalls. There is a modern rest house-cum-Observatory Tower from which birds can be seen. For reservations, write to the State Wild Life Officer, Forest Department, Mount Road, Madras 6.



SHOPPING. Kanchipuram silks and silk saris are the things to buy here. Lace, handcrafted articles like cane-work, leather and metal goods are also good bargains. If you buy anything outside Government Emporia, haggle: Hotel souvenir shops and tourist shops are often selling pieces of "wood-carving from an ancient temple" and "genuine South Indian bronzes." Remember

that these have found their way long ago into museums in India and all over the world. What you are offered are sometimes excellent imitations that acquired their *patina* by being buried in a field for a couple of years. Their esthetic value is there but they have no collector's value -- therefore pay accordingly.

Major *handicraft* shops are Poompuhar, the Tamil Nadu Handicraft Development Corporation and Kerala Handicraft Emporium, Mount Road. All hotels have shopping arcades, but one will find better value in the city center.

The principal haggling centers in Madras are Moore Market near Central Station and Pycrofts Road, Triplicane.



SPORTS. The tourist season coincides with the Madras racing season held at Guindy, a few miles out of town. For those interested in *golf* there are links at the Cosmopolitan Golf Club at Saidapet, four miles from the

city, and at the Gymkhana Club within the Guindy race course. Madras is also one of the principal centers for all-India *cricket* matches against visiting teams, usually taking place in January. It also offers excellent facilities for *tennis* and other sports. For swimming and sea-bathing, the most popular spot is Elliotts Beach. In addition to the big pool on the Marina, there are pools in People's Park and at the YMCA College of Physical Education in Saidpet, just off the main road to The Mount. All major hotels have pools. *Yoga Institutes:* Dr. Reddy's Yoga Academy, Harrington Road, and Kaivalyadhama, Indian Express Estate.



USEFUL ADDRESSES. Tamil Nadu Tourism Development Corporation, 34 Mount Road and Madras airport. Government of India Tourist Office, 35 Mount Road, and at Airport. *Other Information Offices:* Automobile Association of Southern India, Mount Road.

These are numerous churches of most Christian denominations. *Airlines:* Indian Airlines, 5-6 Mount Road, Air-India, 151 Mount Road, Air Lanka, Hotel Connemara Annex, Binnys Road. For car hire and local tours, I.T.D.C., 35 Mount Road.

IN THE DISTRICTS

HOTELS AND OTHER ACCOMMODATION

Hotels in Kodaikanal and Ootacamund offer off-season rates between June 15 and March 14. The Tamil Nadu Tourism Development Corp. (T.T.D.C.) runs a number of good, inexpensive tourist bungalows, as shown below.

CAPE COMORIN, Kanya Kumari. The tiny *Cape Hotel* is a pleasant place to stay; swimming pool for those who do not brave the waves. Inexpensive T.T.D.C. *Tourist Bungalow*. Also Kerala Government's *Kerala House*, 12 rooms.

CHIDAMBARAM, T.T.D.C. *Tourist Bungalow* is simple, but posable.

COIMBATORE, Reasonable, up-to-date. *Alankar*, Indian-style, is best hotel.

at Ramnagar, Coimbatore. *Woodlands*, College Road, 43 rooms, and *Hotel Guru*.

COONOOR. Has several reasonable hotels (airconditioning not necessary): the *Ritz* has 29 rooms with baths; tennis; golf near hotel; first class reasonable; *Hampton*, garden, chalet, tennis, golf at Club. Several Western style boarding houses. Or, better, stay in Ooty and visit here on a day excursion.

COURTALAM. Best Indian style hotel: *Dalavoi House*, inexpensive.

KANCHIPURAM. (see *Excursions from Madras*).

KODAIKANAL. T.T.D.C.'s *Tourist Bungalow* is reasonable. Swiss chalet-type mountain hotels: *Carlton*, 26 rooms with bath, first class reasonable; tennis, golf links nearby. *Holiday Home*, 60 rooms with bath; near links, moderate. Excellent boarding homes; *Laughing Waters*, on shores of Kodai Lake, tennis.

KOTAGIRI. *Travellers Bungalow*, no catering (write Assistant Engineer, Coonoor). Also: Vegetarian Indian style *Modern Cafe* hotel, rock bottom. Better to visit from Ooty.

KUMBAKONAM. Rudimentary *Tourist Bungalow*, sec Commissioner of Municipality. Also *V.P.R. Lodge*, 20 rooms, is just possible.

MAHABALIPURAM. (see *Excursions from Madras* p. 426).

MADURAI. The best in town is the *Pandyan*, run by Taj Group, 57 airconditioned rooms with bath. The ITDC *Travelers' Lodge* is next best. 10 rooms, some airconditioned, all with bath. Tamil Nadu T.D.C. has an inexpensive *Tourist Bungalow* in the city.

OOTACAMUND. The Taj Group's *Savoy* is first class reasonable, 46 rooms with attached baths, large gardens. *Fernhill Palace Hotel*, run by I.T.C. Group, also first class. Both offer offseason rates, June 15-March 14. Make yourself a member of the *Lawley Institute*, an exclusive residential club with 23 single rooms and 4 family suites. Two high-class guest-houses: *Willingdon House* near Tourist Office and *Rose Mount* near Ootacamund Club, both moderate. There are some very good Indian style hotels: the vegetarian *Dasoprakash* with 25 rooms and 20 suites, inexpensive; *Modern Lodge* and *Woodlands*, both vegetarian, almost rock bottom. YWCA's *Eastbourne Villa* accepts visitors of both sexes and families. T.T.D.C. *Tourist Bungalow* has rooms ranging from deluxe suites to dormitories. Western-style food available.

MUDUMALAI (Game Sanctuary). *Sylvan Lodge Guest House*, 8 rooms. Res: Wildlife Officer, Madras.

PONDICHERRY. Only one good hotel, the *Grand Hotel d'Europe*, rue Suffren, with attached bathrooms. Govt. of Pondicherry *Tourist Bungalow*, with 30 rooms, is reasonable. The *Aurobindo Ashram* runs several comfortable guest houses for visitors interested in the Ashram or Auroville, the new experiment in international living, some miles away.

THANJAVUR. Your best bets in town are the ITDC-run *Ashok Travelers' Lodge*, or the T.T.D.C. *Tourist Bungalow*, both adequate and clean.

TIRUCHIRAPALLI. *Aristo*, 21 rooms with bath, some airconditioned. Serves both Western and Indian meals. The newer *Sangom* has 28 airconditioned rooms and 2 restaurants. The ITDC's *Ashok Travelers' Lodge* has 4 rooms and

provides meals. The other Western-style establishment, offering very moderate comforts, is the *Ashby*. Also T T D C Tourist Bungalows.



RESTAURANTS. The only restaurants worth mentioning – apart from the *Grand Hotel* restaurant in Pondicherry where there might be a hint of French *tour de main* – are the ones at Ootacamund. *Shinkow's Chinese*, *Hongkong* and *Irani*, in Upper Coonoor, *Davis*. Otherwise better stick to Indian places. In Pondicherry, *Tandoor* is good for North Indian food.



MUSEUM. *Gandhi Memorial Museum*, Madurai, has an interesting collection of photographs and exhibits about the life of Mahatma Gandhi. There is also an exhibition of arts and crafts of South India.

Art Gallery, Thanjavur, located in the Thanjavur Palace. Collection of Chola sculptures and bronze images, not to be missed, though poorly displayed.

Saraswathi Mahal Library, Thanjavur, Collection of rare manuscripts and publications in various languages, on a variety of subjects, e.g., medicine, dance, music, of Rajah Serfoj, the former Maratha ruler of Thanjavur.



EXCURSIONS IN THE NILGIRI HILLS. From Ootacamund: *Avaniche*, fifteen miles away at the foot of the Kundah Hills. *Mukurti Peak and Dam*, about 21 miles from Ootacamund on a motorable road. Boating and fishing.

There is an Inspection Bungalow, reservation: Divisional Engineer, Glenmorgan. *Glenmorgan*, picnic spot sixteen miles from Ootacamund with an Inspection Bungalow. Reservation: Divisional Engineer, Glenmorgan.

Kundah Project, 22 miles away. This hydro-electric scheme is being carried out with the help of the Canadian Government under the Colombo Plan. The drive through picturesque scenery and many tea and coffee estates is most enjoyable.

Mudumalai Wild Life Sanctuary. This 114 sq mile sanctuary is 40 miles away on the Ootacamund-Mysore Road. Wild animals seen in the reserve are tiger, leopard, slothbear, elephant, bison, sambar, chital, barking deer, etc. There is a Forest Rest House (two suites of rooms with cook). Reservation: State Wild Life Officer, Peter's Road, Royapettah, Madras 14 or Range Wild Life Officer, Kargudi, The Nilgiris. Best time is March-May.

From Coonoor: *Law's Falls*, about 4½ miles from Coonoor – four miles on the Coonoor-Mettupalayam Road up to Wenlock Bridge and uphill by footpath short cut. A pretty cascade under the junction of the Kateri and Coonoor rivers. Buses available up to 4th mile.

Lamb's Rock, about six miles from town up to Hebron School and from there by Lamb's Rock Road, metaled and motorable, and about six furlongs on foot. A sheer precipice of several hundred feet, it commands a grand view of the plains. No buses. *Lady Canning's Seat*: about 4 furlongs down from Lamb's Rock by a bridle path. Recognizable by a small summer house; commands a panoramic view of the tea estates. *Dolphin's Nose*: about one mile by bridle path down from Lady Canning's Seat. A promontory overlooking the plains. Favorite picnic spot.

Plantations. An interesting visit to some of the numerous tea and coffee plantations can be made through the United Planters Association of South India (UPASI) headquarters at "Glenview," 2 miles from Coonoor Station.

From Kodaikanal (on foot): *The Solar Physics Observatory*, at 7,688 ft. above sea level, and 2 miles from the Lake is the only one of its kind in India. Visitors are allowed between 10 a.m. and noon on Fridays or by previous appointment with the director. *Coaker's Walk* runs along the steep southern face of the Kodai basin and commands a fine view of the plains as far as Madurai. *Fairy Falls*, about 3 miles away. At the bottom of the falls there is a bathing pool; good picnic spot.

By car: *Pillar Rocks*, $4\frac{1}{2}$ miles away, are three imposing boulders, about 400 ft. in height. *Doctor's Delight*, 2 miles beyond Pillar Rocks, commands an even finer view than Pillar Rocks. The *Silver Cascade* can be seen as the tourist approaches Kodaikanal by the Main Ghat Road (5 miles).

Perumal Peak (7,329 feet). This is a day's trip. From Neutral Saddle, which is about 7 miles from Kodaikanal by road, the 5 hours climb begins. On a clear day, the view is wonderful.



SHOPPING. Almost every part of Tamil Nadu has something to offer: the silky mat of Pattamadai (in Tirunelveli district); the handwoven silk as well as cotton made in Madurai, Salem and Kanchipuram; the pile carpets of

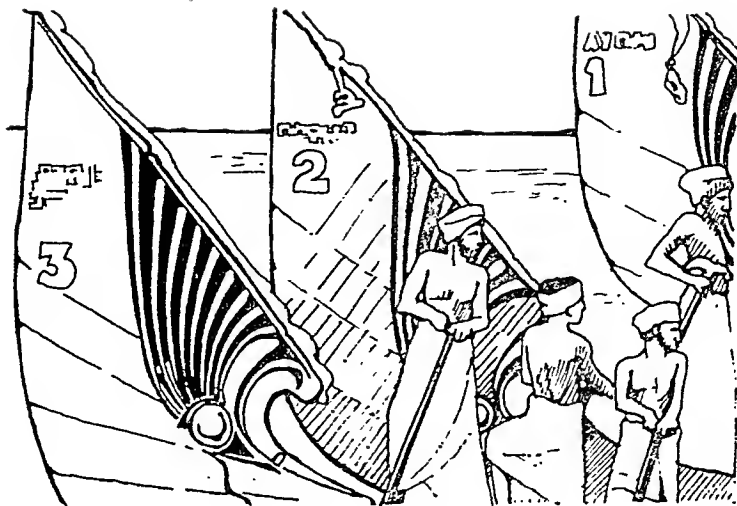
Salem. There are articles made of the leaf and fiber of the palmyra at Tirunelveli, the bell-metal and brassware of Kumbakonam, the stone images of Katpadi and the ceramics and glazed pottery of Thanjavur. Tiruchi is famous for its cigars, which are inexpensive and good.



USEFUL ADDRESSES. *Tourist Information and Guide Service:* Madurai, Tourist Office, 180 West Masi Street and at railway station; Ootacamund, Tourist Office, Commissioner Road; Pondicherry, Chief Commissioner's Of-

fice; Tiruchirapalli, Municipal Office or Ashby Hotel.

Indian Airlines: India House, Trichy Road, Coimbatore; Pandyan Bank Building, Madurai; Ashok Bhavan, Junction Road, Tiruchirapalli.



KERALA

Palm-Fringed Paradise

Just around the corner of Cape Comorin, the southernmost tip of India, a strange land of delightful paradox begins. This is one of India's most progressive regions and yet it has all the aspects of a tropical paradise, complete to the palm trees waving over sandy beaches lining the blue seas of lush travelogues. It is also one of India's most remote regions, a thin strip along the southwest coast and isolated by the wall of the Western Ghats, and yet it is unbelievably cosmopolitan in its heritage of 3,000 years of relations with the rest of the world to the east and west. This is a busy land raising such valuable cash crops as tea and rubber, and yet it lives at the leisurely pace of the ageless craft plying its network of canals and backwaters.

Kerala certainly does not belong on the itinerary of the hurried tourist, anxious to chalk up two or three temples a day. In the first place, it doesn't have that many temples. And, in the second place, the very process of getting from one point to another is the most rewarding aspect of travel here. This is why we strongly advise

HEALTH ON THE MOVE

While we don't suggest that you turn into a traveling hypochondriac, here are a few points to consider for making sure your holiday isn't spoiled by avoidable health upsets.

Flight Planning

Sleep well before you leave

Plan to arrive at your normal bedtime

Go easy on the food and alcohol on board

Wear loose comfortable clothes

Wrap yourself in a blanket to sleep—the body temperature drops

Take it easy for 24 hours after arrival (especially after a big time change): no important meetings immediately

Montezuma's Revenge and Allied Ills

Be wary of shellfish, icecream, salads and unwashed fruit

Drinking-water can be deadly—avoid village pumps

Make sure food is well-cooked—avoid any that has been left on display

Shun restaurants with flies

Bottled mineral water is usually safe—as is Coke and Pepsi

A good treatment for diarrhea is *Kaomycin* (an antibiotic with kaopectate) every four hours—or take *Lomotil* plus *Neomycin*; *Entero-Vioform* is no longer recommended

Mosquitos can be more serious than vampire bats; malaria can be prevented by regular dosage with *Proguanil* or *Paludrine*—*Chloroquine* is best for treatment

Hot Tips

Never wear nylon in the heat—cotton is best

Keep your intake of fluids going with plenty of salt

Go easy on sunbathing for the first few days

Always use a good quality cream or lotion

If you have heat prostration—don't drive

you to forgo your airline ticket to Cochin (a quick hop along the coast and the sightseeing high spot of Kerala) in order to journey north by train or, even better, by car from Trivandrum to Quilon. Then your best bet is to continue by car to Alleppey and by boat to Cochin — preferably by private launch on a moonlit night. And you will certainly want to take a side trip from Cochin to the wild life sanctuary at Periyar Lake where elephants and buffaloes are almost on speaking terms with human visitors. North of Cochin, you will also be tempted by Calicut, Vasco da Gama's first port-of-call in India. Both Cochin and Calicut, by the way, can be easily reached by rail from Coimbatore if you happen to be coming from one of the resorts in the Nilgiri Hills.

In history-steeped India, it will probably come as a surprise to you to learn that Kerala hardly has any past. As a matter of fact, it did not even exist on the map until 1956 when it came into being as India's smallest state comprising part of what was formerly known as Travancore-Cochin and the Malabar Coast district of Madras State. The result of this redrawing of the map of India is a slender but astoundingly picturesque wedge along the Malabar Coast, facing the Arabian Sea with forest-clad mountains rising as high as 5,000 feet at its back. Seventeen million people live within its borders in an area of 15,000 square miles; that is, slightly smaller than Switzerland and about twice the size of Massachusetts. Though there does not seem to be very much room for newcomers, the population of Kerala has increased 24% over the past decade.

Despite its short span of existence, the State of Kerala made itself known a few years ago by becoming the first place in the world to adopt a Communist regime in a free election. This caused a great deal of comment because Kerala also happens to be the most-educated part of India: its literacy rate is nearly 47%, compared to a national rate of about 24%, and nine out of ten children here go to school, a startling figure anywhere in Asia. Communist flags are still seen everywhere throughout the state.

The scenery of Kerala has been shaped by a happy partnership of geography and civilization. No less than one-quarter of its area is covered by forests sprouting 600 varieties of trees. Timber, therefore, is an important industry here and woodsmen still use elephants as bulldozers. Up in the mountains are spread out plantations of tea and cardamom (this spice got its name from the Cardamom Hills of Kerala) while, below them, pepper, coffee, rubber, ginger and turmeric — a spice used in curry — are grown. The mountains look down on a contrasting landscape of coconut palms and gray farmhouses under thatched roofs of palm leaves.

At times, when you travel through Kerala, it is often hard to realize exactly where you are. Towns and villages have been heavily sprinkled with well-built churches and one-quarter of the state's

population is Christian. But nestling next to them may be houses under Chinese roofs, gracefully bowed in the center with carved woodwork below their pointed ends. Or, at Cochin, you may even wander into a Jewish synagogue.

This human kaleidoscope of Kerala has developed over thousands of years. Behind the ramparts of the Western Ghats – there are only sixteen passes through these mountains and none of them is easy – the Malabar Coast escaped domination by the successive waves of empire-builders who conquered ancient India by land. It was a patchwork of small princely states until as late as the 18th century when the Travancore region was invaded and welded into a unit by a warlike rajah. Originally, Travancore was known as Thiruvazhum Kode, an alluring name which meant the “abode of prosperity”. The British succeeded in pronouncing it only as . . . Travancore.

A Bit of History

Isolated by land, the Malabar Coast was open to the ancient world on all sides by sea and this explains the cosmopolitan aspect of present-day Kerala. Long before Vasco da Gama, the Phoenicians came here to trade for spices, ivory, and sandal-wood. Biblical Ophir, visited by King Solomon's ships about 1000 BC, is believed to have been the village of Puvar south of Trivandrum, the present capital of Kerala. They were followed by the galleys of Greece and Rome, dhows from Arabia and even great junks from China. The Chinese carried on a flourishing trade with Cochin and Quilon and they left a lasting impression on the Malabar Coast. It has lasted to this day, not only in the roofs of houses, but also in the fishing nets which are named after the country of their origin.

Untangling the threads of foreign settlement in Kerala is a fascinating and almost hopeless task. There are the Jews, some of whom are supposed to have fled here when Nebuchadnezzar occupied Jerusalem in 587 BC. There are the Christians, for whom the missionaries of the post-medieval European age of colonization were latecomers – they trace their religion back to St. Thomas. One of the most interesting Christian sects in Kerala are the Syrians, who are known to have existed here as early as AD 190 when an emissary from Alexandria found that they had a copy of the Gospel of St. Matthew in Hebrew.

These Christians were quite a surprise to the Portuguese who followed da Gama on the Malabar Coast. They told the newcomers that they had never heard of the Pope – and this did not make life easy for them under the Portuguese. It is to the credit of the Hindus, however, that neither Christian nor Jew has ever suffered any persecution from them during 2,000 years in Kerala. Today, the

Syrians still chant the liturgy they brought with them into India nineteen centuries ago. They worship in Christian churches which must be among the oldest in the world – the one at Cranganore is believed to date back to AD 400. With their carved pillars, they are built in the style of Hindu temples, another example of the all-pervading tolerance of Kerala.

The spice treasure of Kerala lured adventurers from a good many European countries on to the Malabar Coast. The Danes preceded the Portuguese, although their stay was short and quite obscure. Portuguese gained a foothold in 1516 when they signed a treaty with the Rani of Quilon (a rani is the wife of a rajah) and elung to it even though Arab traders, jealous of competition, talked the Rani into besieging them. In 1602, however, the Dutch East India Company appeared and, through skillful public relations with local chieftains, succeeded in forcing out the Portuguese in 1653. But the procession had not yet ended: the British East India Company had been on the Malabar Coast since 1684 when it opened its first settlement at Anjengo, south of Quilon. In the 18th century, the British won the Rajah of Travancore over to their side and, by 1795, the Dutch had bowed out of the picture.

The Castes of Kerala

The people of Kerala seem surprisingly unaffected by this chess game of colonizing powers. The language they speak is Malayalam. One of the most important Hindu castes of Kerala is that of Nairs (or Nayars). They have traditionally been governed by the matriarchal system under which property is inherited through the female side of of a family. This has given Nair women a proud position in Kerala society. The matriarchal system is now fast dying out. In the past, though, the Nair male was quite a warrior – Nairs only gave up dueling some eighty years ago under British pressure. The Nair family is a huge unit; their ancestral home is known as the *tarawad* and some of Nair tarawads are very handsome structures indeed, with rich carvings on their heavy wooden doors and door frames.

Kerala's Brahmins, the Namboodiris, have another unique family system. Among them, until recently, only the eldest son was allowed to take a wife from his own caste (the others had to marry Nairs who are Kshatriyas and their children had no right to the family's heritage). The result was that many Namboodiri women had to go through life as old maids, for there were not enough eldest sons to go round. Now most Namboodiris marry within their own community.

Another Hindu community worth mentioning is the Ezhavas, from whom a great religious teacher, Narayan Guru Swami sprang

a few decades ago. Then in the hills behind the Malabar Coast live a number of tribes who are described later.

Hindus, Christians, Jews, Moslems, all form part of the human tide flowing through Kerala. They're attractive, good-natured people, the men dress in impeccable white and their graceful women-folk wrap their alluring curves into multicolored saris. Soon, you even get used to the rather incongruous sight of these inhabitants of the tropics marching with black umbrellas to ward off the ever-present sun or the occasional shower that strikes unexpectedly.

They're worth watching when they relax, too. The Kathakali dance drama is one of the main Indian forms of dancing and it originated here in Kerala. Festivals come up at regular intervals and the most picturesque of all is Onam, a four-day harvest celebration with races of giant snake-boats manned by one hundred oarsmen as their climax.

This is the Kerala way of life in a rich melting pot running from Trivandrum north through Cochin to Cannanore and the borders of Karnataka State. It is a world of its own, and so much so that you are tempted to believe the story of its creation. Parasurama, an incarnation of Vishnu, did penance for waging war – so that tale goes – and after slaying kings 21 times over, threw his battle-axe into the sea. From shaft to blade, the land of Kerala sprang up in its place.

Mellowed since then by time, this country of lagoons and beaches, churches and temples, mountains and seaports is a rich reward for the traveler with the patience to discover it.

Exploring Kerala

While we do not suggest any fixed itinerary for visiting Kerala, we have arranged the state's main points of interest here in an order running from south to north, for the sake of convenience. But if you make up your own order or tarry in a pleasant spot, you will have only our blessings. A trip through Kerala should not be a guided tour.

The architecture of Kerala is quite a change for the tourist who has had a taste of Tamilian culture in Madras State. Rising over gabled roofs and white walls, the *gopuram* of its Padmanabhaswami Temple is the main landmark of Trivandrum, whether you arrive by rail or air. This entrance tower of a temple dedicated to Vishnu is a handsome example of South Indian architecture standing seven stories high with a curious pagoda effect at its peak. No one knows when this temple was built – one legend traces it back to 3000 BC – but everyone knows how it was built. Four thousand masons, 6,000 laborers and 100 elephants did the job in six months. In the main courtyard, the Kulasekhar Mandapam, there is some

intricate granite sculpture; more sculpture can be appreciated on nearly 400 pillars supporting the temple corridor. Only Hindus may penetrate into the sanctuary.

Trivandrum itself is quite pleasing to the eye. It's a city built on hills and it offers proud buildings overlooking quiet valleys. If you happen to be interested in Indian art, you would do well to stop at Trivandrum's art museum, the Chitralayam, with a collection of paintings as eclectic as Kerala itself. For example, its walls show representatives of the Rajput, Mogul and Tanjore schools, copies of the Ajanta and Sigirya frescos, and works from China, Japan, Tibet and Bali, along with canvases by modern Indian painters. At a more earthy level, there is a wonderful display of local arts and crafts in the Trivandrum Museum, housed in a rambling palace with a Cubist pattern of gables. For the traveler who wants his Nature in easily digested form, there is a zoo and an excellent aquarium (which is used by marine biologists and fisheries experts as well as by the public). To see what life was like here before modern India, you might also want to glance at the Kaudiyar Palace, the residence of the Maharajah of former Travancore-Cochin.

None of this is very tiring, but it does not mean that you do not deserve some relaxation. This is available ten miles away at Kovalam, one of the best beaches in India.

From Trivandrum to Quilon

Now you can start heading north in very easy stages. The first stage no doubt will be Varkala, only 32 miles north of Trivandrum and the goal of Hindu pilgrims bound for its Janardhana Temple. There is some breathtaking scenery at Varkala where red cliffs with mineral-water springs spurting from their sides loom over the beach.

Varkala is also the site where Narayana Guru Swami, one of modern India's greatest Hindu religious reformers and saints, entered into *samadhi* (contemplative retirement) in 1928. Instead of the bewildering pantheon of Hindu gods, he preached a simple faith; "One Caste, One Religion and One God". It was quite fitting that this movement should have sprung up in tolerant and progressive Kerala and it is now being carried on by a brotherhood which his disciples created. Their message is that of their leader: "Man must improve, whatever his religion".

Not far from Varkala lies a more mundane historical spot, Anjengo, where, as we've already noted, the British East India Company opened its first trading post on the Malabar Coast. It contains remains of an old fort built by these 17th-century merchants.

Then, only a dozen miles further north, you reach Quilon, one of the oldest ports along the Malabar Coast. The ancients reached it long before, though: Phoenician, Persian, Greek, Roman and Arab vessels all traded here. But the most industrious of all were the Chinese. During the T'ang Dynasty (7th to 10th century), China established trading posts in Quilon and, under the reign of Kubla Khan (13th century), exchanged envoys with this prosperous Indian city state (it became part of Travancore only in 1742).

To a visitor, Quilon offers its vista on Ashtamudi Lake, indented by red capes jutting out from a shoreline of palms. Along the shore stand the Thevally Palace and Government House. Two miles from Quilon, you might want to wander through Tangesseri with its lighthouse, ruined forts and slumbering Portuguese, English and Dutch cemeteries. Quilon is also the starting-point of what we consider the most beautiful stretch of inland waterways in Kerala - 53 miles of backwaters winding under the leaves of coconut palms all the way to Alleppey. It is even possible to travel by motor launch beyond Alleppey to Ernakulam, the mainland city opposite Cochin.

You have the possibility of heading inland from Quilon for a side trip to the Periyar Lake Wild Life Sanctuary, which we recommend very heartily. There is a good road from Trivandrum to the sanctuary and you can go to Periyar Lake very easily from Cochin as well.

Back to Nature

Beyond Quilon, you have a choice of two routes. Along the shore, whether by boat or road, you come to Alleppey, a water-borne city which vies with Cochin (rather unsuccessfully, in our opinion) as the Kerala claimant to the title of "the Venice of the East". Its canals teem with these straw-roofed country boats introduced by the Chinese, and Alleppey is quite a busy place. From coconut husks, it makes coir rope (the leading industry) and carpets. It also thrives on the production of black pepper. But since you are probably not a spice-merchant, you will be more interested in a pleasant cruise of Vembanad Lake.

Around Quilon, you can still see Chinese "fishing machines", immense contraptions consisting of a huge net lowered into the water on the end of a pole poised on a fulcrum. Once a catch has been lured into its meshes by a lantern on top of the "machine", it takes a good half-dozen men on the other end of the pole to lift their haul out of the water. The boats, too, which serve as water trucks for the Kerala countryside, are Chinese in design. Flat-bottomed and built of planks stitched together with cords, they run about forty feet long and carry nearly twenty tons. Like ferries,

they are double-ended, and with beautiful scrollwork on their bows. Cargo is carried under a roof of woven coconut fronds aboard these *wallams*. Although motor launches ply the backwaters of Kerala for tourists and travelers in a hurry, the wallam is still man-powered. Its two-man crew drives it by punting, planting their long poles in the bottom at the bow and then walking a bit to propel their boat, just as bargemen (not gondoliers) still do on the canals of Venice.

You will probably break your trip at Kottayam (which is also the nearest rail stop to the game sanctuary on the Trivandrum-Cochin line). Kottayam has always been a busy base for Christian missionaries and it boasts a number of old churches, including its Syrian Church. Here, you turn inland toward the east and the landscape changes swiftly on this trip, one of the most rewarding in all Kerala.

At first, you run through lush vegetation and palm-thatched villages dominated incongruously by churches in the exuberant Portuguese colonial style. Don't try to set a record on this stage – the road is often cut by backwaters which means a pleasant wait for ferries and an opportunity to talk to other travelers and villagers. Unfortunately, bridges are replacing these ferries and we can't say that we're in favor of this progress. Progress has also taken the form of puritanism and worked against many local customs. Until a couple of generations ago, the women, especially in villages, did not cover the upper part of their bodies, but now the dress rules are as in the rest of India.

Then your car starts to climb. As soon as the road gains altitude, it is lined by prosperous tea plantations where plants are carefully pruned to a height of no more than four feet (otherwise, they would reach tree-height and their leaves would no longer be tender). These tea plantations, many of them still under British management, are a busy industry, whether at picking time when the harvest is brought in by young, nimble-fingered girls, or during the painstaking process of drying, rolling, fermenting and sifting the leaves. About fifty miles from Kottayam, the road passes through Peermade, a hill station and then it ends, as far as you are concerned, at Thekkadi, close to Periyar Lake.

Periyar Game Sanctuary

The lake itself is a man-made touch added to the natural beauty of the Western Ghats, for it is a reservoir behind a dam on the Periyar River. Like a placid river, it winds around capes and hills, some rising 3,000 feet above its surface. The lake is the heart of the 300-sq. mile wild life sanctuary.

Periyar probably offers one of the most sybaritic ways of seeing

big game in the entire world. Here, there are no painful treks or long safaris. No, you merely lounge in a motor launch as it drifts around a bend and comes into sight of elephants or deer or bison stopping at the shores of the lake for a drink. During the dry season, when water-holes within the forest are empty, leopards and tigers also pad up to the lake for water. Another easy way of coming close to Nature at this sanctuary is to take a room in an attractive guest-house (formerly the summer home of the Rajah of Travancore) on an island. From there, you can watch the animals from your bedroom window.

Shooting, of course, is absolutely prohibited in this sanctuary, but the hunter's loss is the photographer's gain. Elephant herds are so accustomed to visitors drifting next door in launches that they hardly notice them. It's no place to be caught short of film, especially when the big fellows come with their wives and children for a refreshing bath. Specially-built tree perches provide good observation posts.

Wherever you can decide to tear yourself away from this spot, the next leg of your trip through Kerala probably will be a run back to Kottayam and then to Cochin, four hours away.

Cochin

Cochin is one of those rare places where the 20th-century and ancient civilizations can get along very pleasantly. Its past is so rich that it would have a valid claim to fame as a museum city. Instead, Cochin is one of the three biggest ports on the west coast of India and the biggest in Kerala (unlike Quilon, it offers protected docks for shipping during the monsoon). It handles over a million-and-a-half tons of cargo a year and it is a prosperous center of the coir industry. Yet it manages to do all this in a setting of shady lagoons, wooded islands and canals winding past houses on stilts. Like Quilon, Cochin claims that ubiquitous title of "Venice of the East" . . . whenever it doesn't happen to be crowning itself the "Queen of the Arabian Sea" as well. Still, there is a good deal of truth in all this poetry. Both in past and present, Cochin has always displayed a living blend of peoples and architectures which is worth a long look. It's one of the few places in the world where you can see a Jewish synagogue, Portuguese churches, Dutch architecture, a couple of mosques, Hindu temples and Chinese fishing nets, all in the same day. (Don't try it, though. It would kill you in this tropical climate.)

Here, we are using "Cochin" as a handy name for a cluster of islands and towns. Over on the mainland, three miles away from the harbor but linked to it by bridges, lies Ernakulam, once the capital of the former state of Cochin. If you arrive by air or train,

your terminal will be on Willingdon Island, a man-made island (it consists of material dredged in an ambitious harbor-deepening operation). On Vypeen Island, facing the sea, fishermen still use those Chinese contraptions we described. The coir-makers hold forth on Gundu Island in a co-operative where excellent samples of their products are on display, although businessmen dealing in coir make their homes in the residential quarter of Fort Cochin where, in tropical India, you stumble on to an English village green, pseudo-Tudor houses, lawns, a club and a perfect replica of a prosperous London suburb – except that palms grow over it. Bolghatty Island is the most beautiful of the lot and its colonial mansion formerly used by the Dutch Governor and later by the British Resident is now a “tourist bungalow”. Finally, there is Mattancheri, southwest of the harbor, and the home of a startling Jewish community. History at Cochin is to be found in the most abundant quantities here and at Fort Cochin.

Fort Cochin is believed to be the oldest European settlement in India. It first saw the Portuguese flag in 1500 and then, three years later, Albuquerque came with half a dozen ships bearing settlers and built Fort Cochin. He also brought five friars who built the first European church in India in 1510, still standing in Fort Cochin as St. Francis Church. Vasco da Gama had called in Cochin for the first time in 1502 and returned again in 1524 as Portuguese Viceroy of the Indies to die in Cochin. He was buried in St. Francis Church and you can still see his gravestone there, although his remains were taken back to Portugal in 1538 (his body now lies in Lisbon). St. Francis Church reflects the colonial struggle for India. It was a Dutch Reformed church from 1664 to 1804, an Anglican church from 1804 to 1947, and it is now part of the Church of South India. The giant fans in the nave are operated from outside. There are Dutch gravestones here and also the “Dooop Boek”, a register of baptisms and marriages from 1751 to 1804. You can look at a photographic reproduction of these vital statistics from the past (the original is far too fragile).

Saint Francis is a quiet old church reminiscent of Spanish style, and not nearly as flamboyant as the Santa Cruz Cathedral in Fort Cochin which almost verges on the gaudy side. This cathedral was completed in 1904.

The White Jews of Cochin

Venerable though it may be, Fort Cochin is almost an upstart settlement compared to Mattancheri. The first emigration of Jews to Kerala is supposed to have taken place in the 6th century BC. There was a much bigger wave in the 1st century AD when Jews fleeing Roman persecution in Jerusalem came to Cranganore and

settled there. One of the most impressive sights in the synagogue of Mattancheri are the copper plates presented to the Jewish community by King Bhaskara Ravi Varma in the 4th century AD. It awarded them the village of Anjuvannam, a name meaning "five castes", for the Jews were believed to be the lords of five castes of artisans. Incidentally, both Jews and Christians have always been considered of high caste in Kerala. The plates state that Anjuvannam shall be the hereditary possession of Joseph Rabban and his descendants "so long as the world and moon exist".

The king's word was good and the Jewish colony flourished, serving as a haven to Jews from the Middle East and, in later centuries, Europe. The Portuguese put an end to this state of affairs. When he discovered these Jews near Cochin, Albuquerque requested permission from his king to "exterminate them one by one" and destroyed their city at Cranganore. Moslem feelings flared up at this time, too, and it was only with the arrival of the Dutch that the Jews of Cochin were able to live without fear once more – as they always had in India.

Their synagogue in Mattancheri's Jew Town was built in 1568 after their expulsion from Cranganore. It was considerably embellished in the mid-18th century by Ezekiel Rahabi who built a clock-tower and paved the floor of the synagogue with hand-painted tiles of willow pattern (every one of them different), brought all the way from Canton in China. These tiles and the copper plates can be seen at the synagogue.

But the congregation itself has almost vanished. There are only about 70 left of the pale, blond and aristocratic-looking White Jews of Cochin. Many of them emigrated to Holland and to England in the past two centuries, and others have gone to Israel recently (unlike the "Black Jews" from the mainland who are a mixture of Jewish and Hindu stock). Their race is dying out from inbreeding but they still huddle in one street, known as Jew Town, in Mattancheri, except for two or three rich families who have moved to the green suburbia of Fort Cochin.

Besides the synagogue, Mattancheri also offers one of Cochin's most beautiful buildings, the "Dutch Palace". We've put quotation marks around it because it doesn't look very Dutch and it really isn't. It was built by the Portuguese in the middle of the 16th century and then taken over by the Dutch who added some improvements before presenting it to the rajahs of Cochin who used it as a palace. They, in turn, made more improvements, notably some excellent mythological murals. In one room, you can see the entire story of the *Ramayana* on the walls. Both synagogue and the Dutch Palace are within easy walking distance of the boat jetty at Mattancheri.

Cochin is also a convenient jumping-off spot for some quiet

excursions which offer even more facets of Kerala. A few minutes away lies Tripunithura with Hindu temples and palaces; at Mulanthurithi, there is a Syrian Christian church built 700 years ago and housing some remarkable frescos. In another direction, from Cochin, you can easily visit the Veliyattaparambil Temple at Narakkal – where trial by ordeal with molten lead or red-hot iron was the custom until less than 200 years ago.

From Cochin to Cannanore

After Cochin, the pace of sightseeing slows down once more. Actually, Kerala is so small by Indian standards that nearly the whole state can be seen in side trips from Cochin.

One such trip might take you ten miles north to Alwaye which has no Venetian pretensions: instead, this industrial town calls itself the “Ruhr of Kerala”. It was here that Travancore made a successful stand against Tipu Sultan, an invader from neighboring Mysore who came storming into Alwaye in 1790. He was repelled mainly thanks to a huge flood on the Periyar River which dampened his ardor. Alwaye is also the home of the Union Christian College, one of the few ever started in India by Indians, not foreign missionaries. But the main reason for coming here is that Alwaye is on the route to Kaladi, birthplace of Sankaracharya. He was an 8th-century saint and philosopher, the father of the *Advaita* doctrine of Hindu philosophy and one of the first of the monotheists who have always seemed to flourish on the soil of Kerala – whether as Hindus, Christians, Jews, or Moslems. He summed up his philosophy in this verse:

Though difference be none, I am of Thee,
Not Thou, O Lord, of me;
For of the sea is verily the Wave,
Not of the Wave the Sea.

Along the shore north of Alwaye, you reach old Cranganore, now known as Kodungalloor. The Cheraman Perumals, the early rulers of this part of the Malabar Coast, had their capital here and an old building known as Cheraman Parambu is said to have been their palace. Kodungalloor was not always a drowsy seaside town. It was the first of Kerala's international harbors and the heritage of its history includes a Portuguese fort, a number of Hindu temples (the best-known are the Thiruvanchikulam and the Bhagavathi), and India's first mosque. Near-by Kottappuram adds a Christian touch: it is here that St. Thomas the Apostle is said to have landed in India and there is a church dedicated to him on the spot.

Back inland once more, the main road and rail line run from Alwaye to Trichur which offers a zoo (quite a collection of snakes), an art exhibition in its town hall, an old palace, and a fort.

Trichur certainly belongs on your itinerary if you happen to be in Kerala during its Pooram festival, an annual affair occurring in April or May. This is one of South India's biggest shows, complete with processions, huge firework displays, and elephants decked out regally.

Now the landscape reverts once more to coconut palms, tea and rubber plantations and groves of tropical fruit trees as you head toward the sea from Trichur north to Calicut (renamed Kozhikode on present-day maps). Calicut is rather remote from the rest of Kerala and, prior to 1956, it was not even in the same state. In the past, it was one of the centers of power of the Malabar Coast under its rulers, the Zamorins, a name meaning "lords of the sea." Calicut is noted for its block-printed cotton cloth and, of course, it is the origin of the word "calico."

This city with a large Moslem population has always been a major port of the Malabar Coast, and its richest days as a trading center began when Vasco da Gama landed here on May 20, 1498, after rounding the Cape of Good Hope. The English first appeared in Calicut in 1615 and the British East India Company gained control of the city in 1792, following a treaty with Tipu Sultan.

For a last look at the Arabian Sea, we might suggest a train ride north from Calicut to its old rival, Cannanore, another harbor which has seen the flags of the ancient world's maritime powers. Vasco da Gama called here in 1498 as well as at Calicut, starting the usual process of Kerala's colonial history from the Portuguese to the Dutch to the English, who made Cannanore their military headquarters until 1887. Cradled by the breakers of the Arabian Sea, Cannanore is a quiet spot and seems mainly to dream of the role it once played in the historical pageant of Kerala.

PRACTICAL INFORMATION FOR KERALA



WHEN TO GO? Anytime of the year is fine for Kerala, with the exception of the monsoon season (June to October). Summer (May to July) can be rather hot and humid. Winter is very pleasant and the thermometer seldom rises

above 85°F. along the coast. It's a few degrees cooler up in the hills where light woollens are needed in the evening during December-March.



WHAT TO SEE? In Kerala it's Nature's manifestations and not monuments that are top of the bill. The palm-fringed coast and the backwaters are without doubt the prize attractions of this area, and within the confines of

the state the most obvious objectives are: Trivandrum, the state capital; Quilon and/or Alleppey; Cochin and a trip to Periyar Lake Wild Life Sanctuary. Kovalam Beach Resort (ten miles from Trivandrum) is one of India's best.



FESTIVALS AND DANCING. Kerala has a host of festivals that are as varied and interesting as its landscape. *Onam* is a picturesque harvest festival lasting 4 days (August/September). Caparisoned elephants take part in processions and there is a good deal of feasting, singing and dancing. The festival's

main attractions are the *Vallomkali* boat race at Alleppey on the second Saturday of August every year and the mammoth snake boat processions forming a part of the temple festivals at Aranmula, Champakulam and Papiyad. *Pooram* is celebrated in April/May in front of Vadakkunathan Temple at Trichur; there are pyrotechnics and an elaborate elephant procession.

Kerala is the home of *Kathakali*, one of India's classical dance forms which are described in more detail in our chapter on Indian dancing. Lavish costumes and exotic masks heighten the artistic effect of this pantomime which depicts stories from the Hindu epics. *Tullal* is a gay stage dance of quick movements in which the performer elucidates the verses he sings. *Mohiniattam* is a lyrical and sensuous solo dance connected with the temptress Mohini of Hindu Mythology.

Daily cultural shows of the dance forms of Kerala are presented by the Kalpana Dance Centre at the Theosophical Hall, Pallimukku, Ernakulam, Cochin. A weekly performance of Kathakali is sponsored by the FACT Lalita Kala Kendra. The performance, by top-ranking artists, is of two and a half hours' duration. The venue is Udyogamandal, about 20 minutes' drive from the heart of Cochin. The stage and auditorium available there have a genuine rural setting, ideal for Kathakali. The program is on from September to April.



HOW TO GET THERE? By air: Cochin can be reached in 1½ hrs. from Bombay and in 1¼ hrs. from Madras; Trivandrum is an hour from Madurai and Cochin. The *Madras-Cachin Mail* leaves Madras Central at dinner-

time daily and deposits you next morning in Cochin. The *Madras* (Egmore Station) — *Trivandrum Mail* leaves also in the evening, carries airconditioned coaches 4 days a week and covers the 500 miles in 22 hours. This may seem long but it's a meter-gauge railroad. It permits the traveler to stop off at Madurai and pick up the same train a day later. From Mangalore you will board the *Malabar Express* in the evening and arrive for breakfast in Cochin.

By road Mysore-Ernakulam (Cochin) 270 miles, Madurai-Ernakulam: 215 miles via Kottayam, permitting a call at Penyar, Kodaikanal-Ernakulam: 222 miles; Coonoor-Ernakulam 160 miles, Cape Comorin-Ernakulam, 190 miles. These are some of the best and most scenic roads in South India.

How to Get to Town from Airport: Indian Airline coaches available at the airports to its city offices in Trivandrum and Cochin. Taxi fare Rs. 15 from airport to city, both at Trivandrum and Cochin. Taxi from Trivandrum airport to Kovalam Resort, about Rs. 50.



HOW TO GET ABOUT? There are local meter gauge trains between Trivandrum-Quilon-Kottayam and Cochin. The combination of train, passengers and landscape make it a fairytale journey. A back water trip by motorboat in stages from Quilon or Alleppey to Ernakulam (Cochin) is possible and delightful. Cochin to Thekkady (Penyar Wild Life Sanctuary) by taxi is a 135 miles (6 hours) uphill journey which will be shortened when all the backwater ferries will be replaced by bridges. Taxi fare about Rs. 470 return. (Two-day tour from Kovalam: Rs. 860.)

A no less attractive overland trip to the same destination can start from Trivandrum (165 miles). You may visit one of the rubber or tea plantations by permission of the management. (In February one can watch or film the local girls picking tea leaves, a most colorful sight.) There is a railroad all along the coast and the line turns inland at Shoranur, cutting across the Nilgiri Hills.

The Kerala Transport Department and private operators run bus services from Ernakulam (Cochin) to various places in Kerala. The terminus is adjoining the main jetty. Taxis are available at about Rs. 2 per mile. For long journeys agree on a total fare in advance, including waiting time.

You can, of course, travel much cheaper by the ferry-boat service: Ernakulam-Cranganore 4 hrs.; Ernakulam-Alleppey 8 hrs.

Make sure of the fare if you want to cross the water from Willingdon Island (next to Malabar Hotel) to Mattancheri by rowboat. Locals pay a few paise; you as a foreign *sahib* should pay more, say one rupee, but don't get fleeced for more. The same applies to rickshaw rides in Fort Cochin.

There are two interesting water excursions you can undertake from Quilon: a picturesque boat ride on the backwaters to Chawara (10 miles away), and a cruise on Ashtamudi Lake (Thevally Palace) and watching coir-making at Kunpuzha. From Kovalam Beach Resort one can take excursions to Cape Comorin, Penyar, Cochin and Ernakulam.



HOTELS AND OTHER ACCOMMODATION. Although a 3-4 day trip to Kerala will suffice for most people, the more leisurely traveler will certainly enjoy staying a few days longer. There are few Western-style hotels in this region. To bridge the gap the state government has created a number of tourist "guest houses" which offer excellent accommodation at bargain prices. Western food is insipid — you save money and widen your gastronomic horizon by ordering Indian dishes. Local food is mainly fish or vegetarian, and delicious.

ALLEPPEY. Government Rest House (Contact District Collector 1 week in advance) Or try *Waynde Inn*, *Nowroji Gardens*.

ALWAYE. The well-furnished *Tourist Guest House* is the former ruler's palace.

CALICUT (KOZHIKODE). *Beach*, Beach Road, 36 rooms, is good, as is *Alakapuri Guest House*, 28 rooms. *Hotel Maharani*, 45 rooms. *Tourist Guest House* also reasonable.

CANNANORE. A good *Tourist Guest House*.

COCHIN (see also *Ernakulam*). On Willingdon Island: *Malabar*, this very shabby hotel has 38 airconditioned rooms with bath. Added attraction: exotic but run-down honeymoon cottages in garden. Swimming pool. Beautifully situated overlooking straits. First class reasonable is the *Casino*, with 36 rooms, some airconditioned. The *Island Mataraj* (ex-Woodlands) is reasonable. Superbly located, the *Bolghatty Palace Hotel* is good, with old-world charm.

ERNAKULAM. *Sea Lord*, Shanmugham Road, is modern, all 45 rooms airconditioned and with bath. Variety of cuisine, including Chinese. Nightly cabaret shows. *International*, M. Gandhi Road, has 27 rooms, all airconditioned and with bath. Other moderate Western-style hotels are: *Grand*, M. Gandhi Road; *Mayfair*, Banerji Road; and *Sea Shell*, Shanmugham Road.

Numerous Indian-style hotels, of which perhaps the best are *Woodlands*, *Dwaraka*, and *Hotel Aida*, all in M. Gandhi Road. Inexpensive *YMCA* and *YWCA*, at Chittoor Road.

KOTTAYAM. *The Ambassador*, K.K. Road, has 21 rooms with bath. Western and vegetarian cuisine. Moderate and recommended. *Anjali Hotel*, 20 airconditioned rooms, K.K. Road. Located on a hilltop 3½ miles from town the *Tourist Guest House* offers 5 rooms with bathrooms.

KOVALAM BEACH. *Kovalam Ashok Beach Resort* has 56 airconditioned cottages and 72-room hotel run by ITDC. Situated on the most beautiful beach in Kerala 10 miles south of Trivandrum. Restaurant, bar, good swimming pool. An added attraction is a Yoga and Health Center offering the traditional *ayurvedic* oil massages and baths of Kerala. There are also a number of small cheap hotels close to the Resort.

PEERMADE. *International*, 14 rooms with bathroom, bar, Indian cuisine; tennis, pool, golf course near hotel. First class reasonable. Also *Tourist Guest House* in well laid-out garden, 6 rooms.

PERIYAR LAKE (Thekkaday). *Aranya Nivas* has 26 double rooms with bath. First class reasonable. Western and Indian food. Similar is *Lake Palace Hotel* in the middle of the lake. Cheaper *Periyar House* has 40 rooms.

QUILON. *Neela* has modern amenities. Moderate to first class reasonable. *Government Guest House* where you can stay on recommendation of Tourist Department or approved travel agency. *Hotel Kartlika*, 76 rooms, modern and comfortable. The *Tourist Guest House*, in former palace, is rather run down. Set in large waterside park. The *Hotel Sudarsan* is new, with 20 rooms, reasonable.

TRICHUR. 46 miles north of Ernakulam. *Tourist Guest House*, former Ramanilayam Palace. *Elite International Hotel* is new, reasonable, with 60 rooms.

TRIVANDRUM. The *Mascot Hotel*, 30 rooms with bathroom. Also the *Magnet* which is cheaper. A bit outside the town, the *Hotel Bel Air* set in 8 acres of lawns, tropical trees, and terraces.



PERIYAR LAKE WILD LIFE SANCTUARY. The usual inconveniences associated with wild life observation — the trying hikes, animal-back rides, vigils in observation towers — are all eliminated at Periyar. Here the visitor

watches wild life in the comfort and security of a cruising motor launch. Located around an artificial lake, created by the damming of the Periyar River, the road to it passes through tea, rubber, cardamom and pepper plantations, unique to Kerala. Wild elephants abound in the 300-sq. mile sanctuary and do not seem to take much notice of humans knowing full well that no harm will be done to them. They roam the lakeshores in herds of 15 to 20, a third of which are usually baby elephants. Carry binoculars and use telescopic lens for camera-shooting. One of the best spots to watch and film their activities is the left-hand bay at the far end of the lake. For a better view and perfect cine work, climb there the *machan* (observation tower) accompanied by the game ranger. Besides elephants, you will see from the safety of your launch tigers (in the hot season), bison, wild boar and other animals. The best time for watching is dusk or dawn. There are several motor launches at visitors' disposal. Both Aranya Nivas Hotel and the Guest House spur are surrounded by anti-elephant moats 10 ft deep and wide enough to make it impossible for the animals to cross them. The trip to Periyar is recommended, but do plan in advance.

Nearest railroad is Kottayam, 70 miles away. It's about 170 miles by road from Trivandrum, 150 from Cochin.



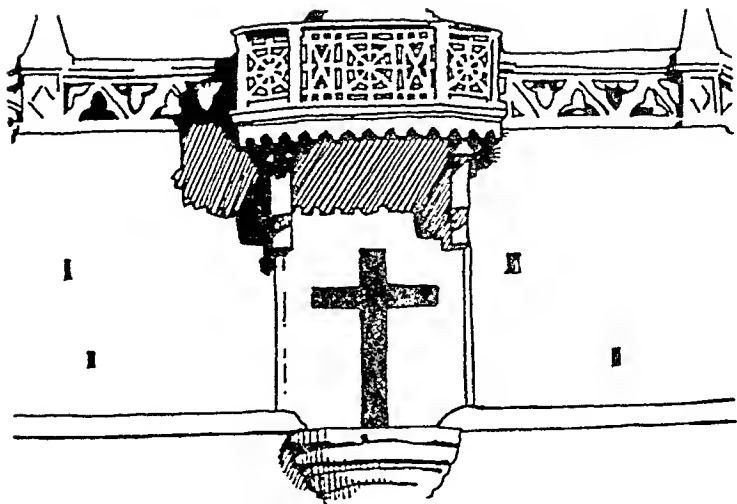
SPORTS. Excellent *swimming* and *sailing* can be had at Kovalam Beach, 10 miles from Trivandrum. Kovalam also has a Yoga Center and visitors can benefit from Ayurvedic treatment which includes the renowned oil massage of Kerala. The whole Malabar coast is one long sandy stretch and one can swim almost anywhere. One can play *golf* in Cochin on the small links next to Bolghatty Palace Hotel, and at Trivandrum Golf Club.



SHOPPING. The intricate and lovely ivory things — from cigarette cases to elephants — require the age-old method of hand carving. Bargain, but don't overdo it, some of these things take hundreds of hours to make. The metal mirrors from the village of Aranmula are among the finest Indian curios and the gold and silver brocaded fabrics of Kottar deserve close attention. Best place for shopping are: Chalai Bazaar in Trivandrum and the Main Bazaars in Ernakulam and Quilon.



USEFUL ADDRESSES. *Tourist Information and Guide Service.* Government of India Tourist Office, Willingdon Island, Cochin; Government of Kerala Tourist Office, Park View, Trivandrum. Also at airport and railway station. *Indian Airlines.* Luiz Hall, Broadway, Ernakulam; Airport Office, Cochin; near Mascot Hotel, Trivandrum.



GOA

The Hindu-Catholic Gold Coast

If you think every paradise in the world has been not only discovered but ruined by discoverers: Go to Goa! No bigger than a thumbprint on the Malabar Coast this tiny former Portuguese territory is in India, with India, but not entirely of it, and houses about 900,000 easy going, hospitable people, both Hindu and Christian, living without intolerance.

The climate and scenery could hardly be improved upon. Outside of the monsoon (June to September) which most of India has to put up with, the temperature and weather stay high and dry and you could dream of being marooned in such surroundings with the silvery sands of some of the world's most beautiful beaches never more than a few steps away. The palm bordered rivers move wide and lazy down to the Arabian Sea, while the towns, if architecturally undistinguished, appear the epitome of well cared-for tropical suburbia.

There was a very recent time when Goa was a sort of Asian Tangiers with plenty of European goods at palatable prices, the natural bent of the people uncontradicted by four centuries of Latin Catholicism. The somewhat puritan atmosphere and serious demo-

WORDS TO THE WISE

A Few Useful Travel Hints

Whether you are on holiday or have important business to do, after a flight through several time zones give your body's clock a chance to catch up. It is easy to underestimate the effects of jet-lag.

Don't carry all your cash, travellers' checks, passport etc. in the same place, spread them around a bit - and never carry your wallet in your hip pocket.

Experienced travellers travel light. Don't forget that the hand luggage you carry with you onto the plane is a vital part of your travel equipment. Make sure you have your essentials in it, not in your other baggage.

With strikes and the cost of excess baggage always in the background, you would be sensible when flying not to take more than you could comfortably carry yourself - in a pinch.

Don't leave already exposed film in your pockets or in any hand luggage while passing through airport X-ray machines. The process can sometimes fog the film and you may find a whole trip's photographs ruined. Put the film on one side while passing through.

Never make long-distance phone calls from your hotel room without checking first on the likely price. Some hotels have been known to mark up the cost of a call as much as 200%.

Several airlines will provide a cardboard carrying box for any loose items you might arrive clutching at the checking-in desk. It saves leaving a trail of last-minute purchases all the way to the plane.

You would be amazed the amount of free information that you can get from National Tourist Offices to help you plan your trip - all the way from brochures to movies.

Put a tag with your name and address on it *inside* your suitcase as well as *outside*. It will greatly help identification if the case goes astray.

Never leave valuables in your hotel room - put them in the hotel safe.

cratic responsibilities of India proper never crossed the border even if a little contraband did — so the Goans were at the same time much more free and much better off materially than their neighbors in the rest of India.

The Portuguese were in for 451 years and out within hours — leaving behind them a ghost town crammed with baroque churches and a bountiful if artificial economy. India has made changes; there are more schools, cows, doctors, and the great novelty of a free press and free election.

Naturally the Goans have had growing pains. Chief among them was the chore of converting from a colonial economy. Thus they do not produce enough food to feed themselves, and some of the charming whitewashed villages are literally deserted as all the able-bodied males have gone to seek work in Bombay. However, the iron mines are producing high grade ore for export, delicious tinned prawns and shrimp sail off for Occidental supermarkets, and hordes of Indian exports have arrived to promote here a model farm, there a reforestation project.

On another frontier the language battle rages — shall it be Konkani, the traditional tongue, or Marathi, spoken next door and which would pave the way for absorption by the larger province? The issue is serious, for the Goan is fiercely loyal to his country (there are more than 300 Goan village clubs in Bombay) and India takes only second place in his heart.

Speaking of History

Early Goan history is a hazy maze of Hindu dynasties and sub-dynasties until the Middle Ages, when the Hindus stopped fighting each other because they had to contend with the Moslems. Suddenly everyone wanted a foothold on the Malabar Coast since it had become a source of spices and an important link in the Arabian trade routes. The Portuguese were the first Europeans to appear on the scene. Alfonso de Albuquerque came ashore in 1510, fighting until he controlled the coast and had established a formidable and wealthy trading power. Silks and spices, porcelains and pearls, passed in and out of Goa's harbors until she rivaled Lisbon itself and "Golden Goa" was known throughout the civilized world.

Thirty years after Albuquerque came the most famous figure in Goan history, seeking not spices but souls: Saint Francis Xavier. Born in a Spanish castle, Doctor of the University of Paris, Francis left for Goa with no possessions but a breviary and a crucifix. He came as apostolic nuncio to the East when the king of Portugal requested missionaries for his overseas territories. He transformed Goa by his preaching and his example before moving on to more distant lands. Ten years later Francis died on the threshold of

China, but his body was eventually returned to Goa where it reposes, and can actually be seen in the Bom Jesus Basilica.

After the end of the 16th century life became less sumptuously simple for the Portuguese. They had to fight off all comers, and there were many: Hindu, Moslem, Dutch and British. By 1750 the proud baroque capital of Old Goa was battle-scarred and plague-ridden and the population moved down river to Panaji. Portuguese methods of rule degenerated nearly as badly as their buildings. One of the blots on their record, the Inquisition, set up after Francis Xavier's death, gave up the ghost at last in 1812. The viceroyship was a political plum which did much to enrich its possessor but little for the Goans, so throughout the 19th and early 20th centuries abortive revolts sprang up here and there - all of them quelled ruthlessly by Portuguese troops. In December 1961, India put a stop to what was from her point of view an intolerable situation. Operation Vijaya brought Goa back to India after a 450-year absence.

Daman and Diu, two other Portuguese vest-pocket enclaves, fell to India at the same time. Daman (22 square miles and 38,000 people) north of Bombay; and Diu (15 square miles, 23,000 people) across the Gulf of Cambay from it, share Goa's character, religions and rural pursuits.

Exploring Goa

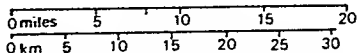
Let's face it - if you are in Goa, it is at least partly for the bathing! Goa has 82 miles of coastline plus deep river estuaries so there is quite a choice. Closest to Panaji, the capital, are Gaspar Dias and Oona Paula beaches. The first is closer but the swimming is marred by a fairly strong undertow; the second is chic. Across the Mandovi River from Panaji, is gorgeous Calangute Beach, and nearly as spectacular, though less "in", is Colva beach on the south coast near Margao.

Panaji is a pleasantly white-washed town which was only a sleepy village before the Portuguese transferred their capital closer to the shore. The only important monument dating from pre-capital days is the Secretariat Building - once a Moslem palace, then a Portuguese fort. Hard by this Idalcao Palace stands the statue of the Abbé Faria, priest and hypnotist, portrayed in the act of mesmerizing a lady patient. The best view of the town can be seen from the Church of the Immaculate Conception, or if you are lucky, from the Portuguese style villa of a Goan host who lives in the hillside residential neighborhood. Another place to capture the flavor of Panaji is down on the banks of the wide Mandovi, watching the slow sailing craft ply up and down.

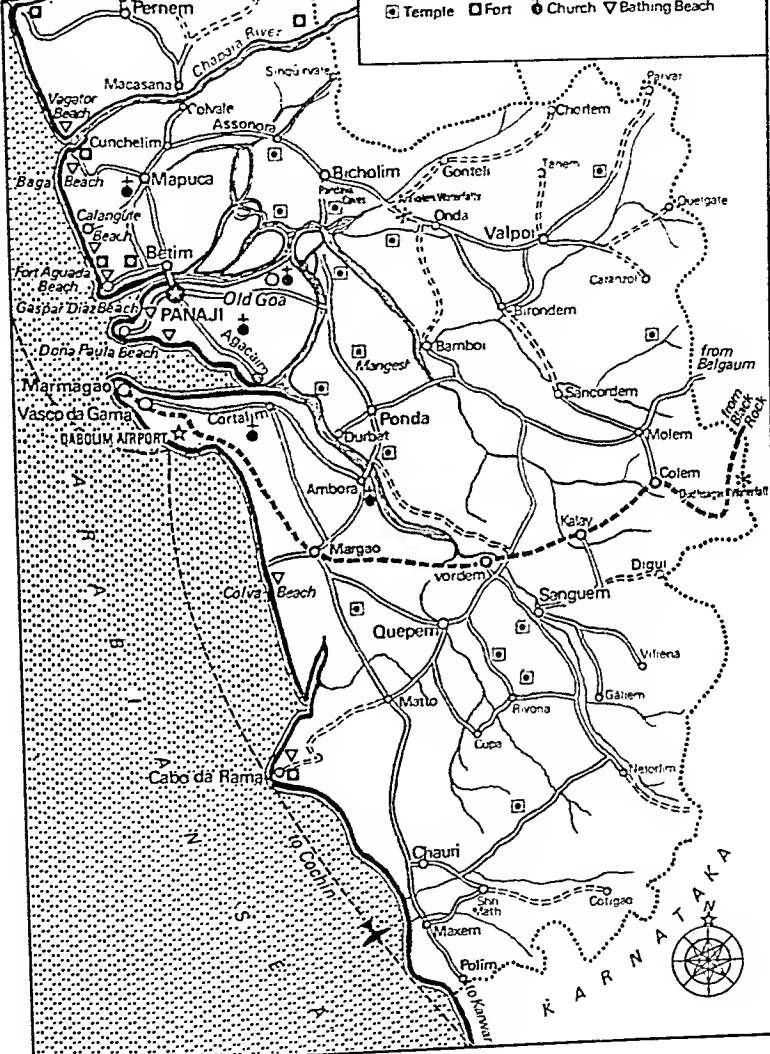
Panaji will probably be your base unless you have reasons for

MAHARASHTRA

GOA



☐ Temple ☐ Fort ⛪ Church ▽ Bathing Beach



being in Vasco da Gama. Scenery around the capital is lush and green with rice paddies and waving palms, the groves of mango and jackfruit dotted with white crosses and shrines. From Panaji excursions are pleasant and easy and no set itinerary is necessary. Your first foray will undoubtedly be to Velha Goa, the 16th- and 17th-century Portuguese capital, a study in splendor and decay. Come by boat if you can so as to pass through the Viceregal Arch as each viceroy had ceremonially to do before taking possession of his office this arch was the symbolic entry to the city as well as the gateway from the harbor. Vasco da Gama in full regalia gazes out from his niche.

This shell of a city covers about three square miles. Once it was the greatest commercial center east of Suez, rivaling Lisbon itself in grandeur "Whoever has seen Goa, need not see Lisbon", was no idle boast. Now the great square, the site of the trials of the Inquisition, is little more than a neglected field. The following is as convenient an order as any for visiting Old Goa.

Saint Cajetan, an Italian and contemporary of Saint Francis Xavier, lent his name to this handsome church and convent of the Theatin Order. The façade is neo-classic with twin towers flanking the great dome but the interior decoration is pure unrestrained baroque. The main altar soars nearly to the top of the edifice, the patron saint's altar is adorned with twisted columns, and the pulpit is an exercise in delicate carving. Interesting to note is a large arched window whose tiny panes are made of seashells. In the crypt are the tombs of generations of Portuguese rulers.

The Sé Cathedral is an imposing white structure whose façade unfortunately seems lopsided since the ruin of the north tower. The tiny congregations the cathedral now occasionally shelters seem out of all proportion to its 230 feet length and the magnificence of its decoration. Barrel vaulted ceilings of the three naves arch over the Doric arcades which separate them. The main altar is simple in shape with classical arches and Corinthian columns, but richly carved scenes in deep relief portray episodes in the lives of Christ and of the Blessed Virgin. In the left nave are the chapels of Saint Joseph, splendidly ornamented on every possible surface, of Saint George and of Our Lady of Necessity.

On the right is the chapel of the Holy Spirit with its charming altarpiece showing Mary surrounded by the black-bearded apostles on the day of Pentecost. Other chapels on this side are dedicated to Saint Bernard, Saint Anthony, and to the Holy Cross. Almost hidden in this last chapel in the Mauresque style, is a cross upon which a vision of Christ is said to have appeared in 1919. The carving in the cathedral on the whole is of a higher level than the painting which is generally in bad repair and not very interesting to begin with.

Saint Francis of Assisi Church and Convent. The Franciscan Order actually was the first on the scene in Goa even though nearly everyone thinks of Francis Xavier and the more spectacular results of the Jesuits in connection with the country. True to the humility of their founder, the Franciscans went straight to the poor and down-trodden whereas the Jesuits allied themselves with the resident Brahmins. The Franciscan church is simple and handsome without, spacious and harmonious within, and easily the most shining example of Portuguese religious art in Old Goa. The portal is in pure Manueline style, and inside this theme is developed in the rich stucco ceilings and the profusion of carvings. High above the main altar, Christ crucified is shown with his right arm detached from the cross in order to embrace Saint Francis. In the convent just next door one may visit the little museum and the gallery with portraits of sixteen Franciscan martyrs.

The Chapel of Saint Catherine is an endearing little Renaissance church, one of the first erected by the Portuguese in Goa.

The Bom Jesus Basilica was ten years in building and is a fine example of Jesuit architecture. The interior is perhaps the richest of the rich churches in Old Goa; highly and heavily decorated yet admirably proportioned. The Basilica is sacred to the Infant Jesus, but the Babe's statue is dwarfed by that of Ignatius of Loyola which stands above the gilded high altar.

Most will visit Bom Jesus neither for its size nor its style, but for the precious relic which it enshrines. Here, in the sort of splendor he consistently refused during his lifetime, lies the body of Saint Francis Xavier. The body traveled after death almost as much as the Saint had done in life, but in spite of each transfer (at least four) to a new resting place the body remained perfectly preserved. It has suffered more from piety than from time's corruption – both big toes were bitten off by female fanatics and an arm was severed at the request of a pope and sent to Rome.

Saint Francis owed his dazzling casket to the generosity of the Duke of Tuscany who received the saint's pillow as a relic and sent the Florentine tomb in exchange. The whole chapel is covered with marble and inlaid with semi-precious stones and further decorated with paintings about the life of the saint. In recent years, the casket was cut open with the result that, now, the curious or the worshiping can have a glimpse of the head and shoulder of the saint.

A few minutes walk up the road from Bom Jesus brings the visitor to the Monte Santo or Holy Hill where a number of other remnants of Portuguese glory remain. The most interesting is the *Convent and Church of Santa Monica* which once housed more than a hundred nuns, then slowly dwindled in importance until the last nun died in 1885. The church is refreshingly simple, in the

Donc style, and contains a supposedly miraculous cross in one chapel.

Also on Monte Santo are other churches, mostly ruined, and on a less inspiring level a black stone whipping post where prisoners were given the Portuguese "third degree." The best preserved of this group is the little chapel of Saint Anthony. As patron of soldiers, the saint's image used to receive a yearly salary from the commander of the army. One ill-advised general who thought this a useless expense and cut off the payment died from a fall on the saint's feast day. The next general restored Anthony's stipend!

The amazing number of churches to the contrary, Goa is only about 38% Christian and well over 60% Hindu. If there are few temples in proportion to the Hindu population, it is partly because the first Portuguese onslaughts destroyed many of them. They were rebuilt – but at a safe distance from the foreign colonizers – which is why most of the temples are now well inland. In and around Ponda are seven temples within a three mile radius; the most interesting among them is the small but elegant Mangesh Temple.

Once upon a time there were also dozens of mosques dotting the countryside, but the Portuguese pursued their policy of destruction of any religious edifice other than their own. The only remaining mosque of any importance (also at Ponda) dates from 1560 and is known as the Sofa Shahouri Masjid.

Anyone interested in military architecture should see the Aguada Fort on the way to the Calangute beach. Those whose interests run more to the economic aspects would be interested in the mining operations near Sigao, in the interior, or in the bustling harbor at Marmagao. Vasco da Gama is at the end of the railway line and very close to the airport; it is an attractive town and boasts a fine beach.

PRACTICAL INFORMATION FOR GOA



WHEN TO GO? Certainly not from June to September when the monsoon holds sway and beachcombers are out of work. Otherwise temperatures vary little, averaging 79°F. December, January and February are very pleasant indeed (a light wool sweater might be good to have in the evening) but the Indians themselves prefer their vacations in Goa during April and May.



HOW TO GET THERE? Goa is 55 minutes by air from Bombay. Dabolim Airport is about a 30-40 min. drive from Panaji, the capital town, with ferry crossing at Cortalim.

The Mogul Lines run steamer services Bombay-Panaji daily except Tuesdays

and Panaji-Bombay daily except Wednesdays. No sailings during the monsoon (mid-May to mid-September). Accommodation runs from the State Cabin (drawing room, bedroom and bath — Rs. 400), a deluxe cabin Rs. 160, to deck space at Rs. 52; however, only the State Cabin and the deluxe cabins (with bath) can be recommended, and the intending travelers should be warned that the standards of cleanliness on the ship are not high. But, for the adventurous it can be a pleasant 24-hour journey, especially the Panaji-Bombay run which stops at several small fishing ports. The long boats powered by at least a dozen oarsmen which carry passengers and cargo to the ship are most picturesque and typical of the Malabar coast for centuries.

Masochists may want to take the train, 24 hours from Bombay to Margao (it also goes on to Vasco da Gama) and 4 hours longer than that to make it back. Driving from Bombay to Panaji (425 miles) takes about 15 hours. The long stretch from Bombay to Belgaum is over good roads, from Belgaum to Astoli you should keep an eye open for wild animals at night (in fact, avoid it at night unless you like danger) and Astoli to Panaji is decent road. By bus: State Transport runs luxury and ordinary buses from Bombay and it takes 18 hours to the Betim ferry point. The new coastal road (via Ratnagiri) is shorter — 365 miles, most of it in good condition.

How to Get to Town from Airport: Hotel transport usually available at Dabolim Airport. To get to Panaji, 20 miles away, taxis available. Fare should be about Rs. 40.



HOW TO GET ABOUT Once you are in Goa you will probably take advantage of the country's greatest natural resource: water. Ferries cross the Zuari River from

Agacaim to Cortalim every five minutes. They can also transport cars. Buses operate between the main towns and both buses and metered taxis are available in these centers. The new road bridge across the Mandovi River between Panaji and Betim is a boon if you are in a hurry, but it lacks the charm of the ferry. Various daily sightseeing tours are offered, departing from Directorate of Tourism, Panaji.



FESTIVALS. A religious feast is often a fine reason for singing and dancing and holding village fairs. The Goans love music and you ought to hear a *mando* — not quite waltz and not quite Portuguese *fado* but with strains of

both. Some of the Christian fêtes are the Reis Magos (Three Kings) celebrated on Epiphany (Jan. 6) and the feasts dedicated to Our Lady on Dec. 8 and Feb. 2. On Monday after the fifth Sunday in Lent, the Franciscan Third Order holds a very colorful procession in Old Goa with more than 40 statues of saints taken out for the occasion. The most animated of all holidays lasts during the three days before Lent begins, and at Carnival time everyone seems to be playing a guitar or dancing in fancy dress — sometimes both at once.

The Hindus celebrate their New Year during Diwali (Festival of Lights) October/November, Dussehra lasts ten days, September/October, depending on the calendar, and is celebrated in all Hindu temples as is Zatra April/May. At the Sirigao Zatra you might witness feats of fire-walking.



HOTELS AND RESTAURANTS. Providing the makings of a perfect holiday are the *Hotel Fidalgo* or *Fort Aguada Beach Resort*, run by the Taj group. Half-an-hour's drive out of town on Calangute Beach, it has a central block and cottages - 120 rooms in all. Restaurant, bars, wonderful sports facilities and hammocks for the lazy Glorious beach.

Also excellent is *Oberoi Bogmalo Beach Resort* at Dabolim, 126 rooms and all facilities. Expensive, but has all the luxuries. Quite near the airport.

The next best are the *Motel Bata do Sol* (12 cottages) at Baga on the other end of Calangute Beach. Simple, but very adequate accommodation, charming bar and restaurant - terrace, very reasonable and highly recommended; and the *Whitesands Hotel and Cottages* at Colva Beaches with the *Dolphin* restaurant. If Panaji is your base, better try the *Hotel Mandovi* (40 rooms), *Tourist Hotel* or *Keni's Hotel* (45 rooms). Simple are the *Solmar* and *Neptune*. At Margao are the *Hotel Neptune* and the *Goa Woodlands* and at Vasco da Gama, the *La Paz*, *Zuari* and *Rebela*. Moderate to cheap.

There are several good restaurants in Goa, but it is advisable to order in advance if you want the best local specialties. The *O Coqueiro* (also 2 cottages) at Porvorim on the Panaji-Mapuca road serves typical Goanese dishes rarely found outside of private homes. Try the stuffed fried oysters, local sausages, and any of the Goa curries. The atmosphere is more pleasant in the evening and English is spoken by the very helpful proprietors. Also *St Anthony's Restaurant* on the beach at Baga-Calangute near the Motel Lomir. Don't be put off by the resident hippies. Advance notice will produce a spotless table complete with linen and silverware as well as suckling pig cooked on a spit, mackerel which has been smoked in leaves buried in the sand, the freshest seafood, and marvelous shrimp curry. A bit expensive and be sure to agree on the price in advance. There are many small *Tavernas* up and down the beaches where snacks and the local "brew" *Feni* made from coconuts or cashews is served (beware - it is potent and best had with Coca Cola). If staying at the Motel Lomir, you can buy fresh mussels, crabs and lobsters in the market at Panaji, and have the cook fix them for your lunch.

La Gazella, in Panaji, is a small family run restaurant specializing in local style seafood and a popular local pork dish, *sorpotel*.

USEFUL INFORMATION. Government of Goa, Daman and Diu, Department of Information and Tourism, Rua Afonso de Albuquerque, Panaji; also at Margao, Vasco da Gama and airport. Airlines office: Indian Airlines, Dempo House, Panaji.



KARNATAKA

Oriental Splendor and Hindu Rococo

Karnataka (formerly Mysore) combines within its borders all that is most colorful and most fascinating in India with a comfort, for the traveler, which is orientally sumptuous and occidentally efficient. Nothing could be more different than, say, the overcrowded streets of a place like Calcutta, and the calm and charm of Karnataka's big cities. Although the lowlands can be very hot in the summer, the plateau of the province is situated at the angle where two mountain ranges converge into the beautiful Nilgiri Hills. The hill climate is pleasant and warm – in places bracing – and even the rains which start in May are not the never-ending torrents experienced elsewhere, but quick showers immediately followed by blue skies. There are rivers and waterfalls, forests filled with wild game and also with precious woods like teak, ebony and sandalwood, and flowers everywhere.

Karnataka – the size of New England – has probably been inhabited as long as any place on earth, and through the ages men have added their handiwork to the variety of natural beauty. Thousand-year-old Hindu temples – decorated with carvings of

amazing virtuosity - grandiose Moslem monuments, remains of lost civilizations and some excellent modern city planning are to be found in the state.

The scenes of village life will remain long in the visitor's memory. The twenty million people of Karnataka are called Kannadigas because they speak the language known as Kannada. They are sinewy, robust and intelligent, and have a natural simplicity and dignity. Colorfully dressed women wait patiently to fill their jugs with water at the village fountain which is also their social center.

The men, often scantily dressed, work in the fields walking slowly behind the buffaloes dragging plows which have not changed in 3,000 years. Karnataka is a place where the climate makes it possible to live perpetually outdoors - the huts in the villages are often of rudimentary construction and people think nothing of setting up their beds outside.

In contrast with the happy simplicity of the country are the grand palaces and formal gardens befitting a princely state, the splendor of such festivals as Dasara and the relics of centuries of royal living - Hindu or Moslem. Some of the best religious monuments in the whole of India are found here. Main roads in Karnataka state are generally reasonable, so are hotels and other tourist accommodations; in fact the place has features to make the most traveled and most sophisticated visitor happy.

Parts of Karnataka are geologically the oldest formations in the world and people have been living here for a proven 10,000 years and undoubtedly, much longer. These people, because they have had little geographical possibility or incentive to move beyond their frontiers, have remained faithful to the traditions of their forefathers. The state's history is intimately interwoven into the great epic, the *Ramayana*. It was India's first great emperor, Chandragupta Maurya who, after embracing Jainism, retired to Sravanabelgola, renouncing all worldly possessions including his empire. Many of the great names of Indian history like the Cholas and the Gangas ruled parts of Karnataka over the early centuries, and saints and philosophers followed each other on this auspicious soil. The Hoysala dynasty was the first to control all of what is now modern Karnataka from the 11th to the 14th centuries. They were great builders and it is to them that we owe the magnificent temples at Somnathpur, Belur, and Halebid. The Moslem hordes came sweeping in Karnataka as elsewhere and the Hoysala capital at Dorasumdudra (the modern Halebid) was sacked by Mohammed-bin-Tughlaq in 1327.

Hindus and Moslems seesawed back and forth into power in the following centuries; if Vijayanagar, whose ruins are at Hampi, was Hindu, other places like Bijapur remained resolutely Moslem. Taking advantage of the general chaos, an adventurous army officer

named Hyder Ali engineered a successful *coup d'état* and took power in 1761. He and his son, Tipu Sultan, who humbled the British before being finally annihilated by them, added to the province and ruled it from Srirangapatna. By 1799 the British were in full control and they eventually returned sovereignty to the old Hindu dynasty in the person of Sri Krishnaraja Wadiyar III, ancestor of the present Maharajah.

The family provided an unbroken line of enlightened rulers who have made modern Karnataka the model state it is. So popular was the last Maharajah that, at the advent of Independence he was retained as head of the state (governor) by the Republic of India.

Exploring Karnataka

If you are an airborne traveler, Bangalore will be your jumping-off place for visiting Karnataka State. It is a flourishing city of over a million inhabitants, the capital of the state, an industrial center and a garden spot all in one. Its lack of ancient monuments is beautifully compensated for by first-rate modern city planning. So little in Bangalore is ancient in fact, that at the end of the 16th century there was nothing there but a mud fort, built by the city's founder. This same fort was rebuilt in stone by the Moslem ruler, Hyder Ali, in the 18th century and remnants of it can still be seen. Even if the visitor can go no farther back in time than the 18th century, the 20th has already contributed greatly. Bangalore (pop. 2,000,000) is not a sprawling confused place, for every inch of the city and its suburbs has been planned in advance. This is a rarity for an industrial city, housing among others, India's main aircraft plant, the telephone industries, and large porcelain, electronics, textiles, cigarettes, pharmaceutical, and machine tool factories. It is also the site of the Indian Institute of Science, a result of philanthropy of the Tata family (the Indian Rockefellers). The government buildings are staid and occidental-looking for the most part, and the imposing Maharajah's palace here seems to owe a great deal to the English castle. The suburbs make you feel like settling down to live there, too.

Though most of the city seems like a garden, the Lal Bagh gardens are the handsomest of all. They have been developed since the Moslem era with lavish care and now offer a variety of century-old trees, fountains, lotus pools, terraces, and an assortment of tropical and subtropical herbs and plants spread out over several acres. Bangalore means "Town of Boiled Beans" (which some long-forgotten king was probably happy to eat here). You are likely to find more rich and varied Indian fare – the accommodations are excellent and the climate is that of any winter resort worth the name.

Thirty-seven miles from Bangalore are the Nandi Hills – for centuries the scene of savage battles and now a much appreciated health and pleasure resort. Two 1,000-year-old temples grace the already charming landscape; one at the foot and the other at the top of the hills. Fortunately, for people who are not fond of climbing, the better one is at the bottom.

The tourist who is more interested in sightseeing than soaking up sun and fresh air will head for the Kolar Gold Fields sixty miles east of Bangalore. Here are the deepest mine pits in the world which produce nearly all the gold in India. A 30-m.p.h. double-decker elevator whisks the visitor down into the deepest shaft of the mine where goldbearing quartz can be seen all around. Souvenir hunting, even on a small scale, is discouraged!

An excellent 85-mile road leads from Bangalore to Mysore, the city of palaces. On the way you will pass through country strewn with strangely-shaped boulders, and pass very near Ramnagar, site of the experimental center for rural health; Channapatna which produces enchanting lacquered toys and spun silk; Mandya with its huge sugar factory and thence to French Rocks (now renamed) once the headquarters of Tipu Sultan's allies, the French Army. From here a short detour leads to the ancient temple towns of Tonnur and Melukote and to Srirangapatna.

Tipu Sultan's One-Time Capital

Best visited as a day trip out of Mysore, Srirangapatna is an island between two branches of the Cauvery River and was the capital of the Mysore Rajahs from 1610 to 1799. Hyder Ali and the Tipu Sultan were its most famous denizens. Seemingly all this part of India was fighting to gain control of the place for 180 years: the first to succeed were the British, and then only on the second try. Tipu Sultan lost his life in this final battle in 1799.

A visit to his fort and its surroundings is rewarding. The Moslems lived cheek by jowl with two Hindu temples, one of which, the Sri Ranganatha, is about 500 years old. Proof that Tipu Sultan infuriated the British is found in the dungeons where captured British officers were imprisoned underground. The "Breach" marks the place where the British finally broke through the fortifications and entered the town, and the Water Gate was "Tipu's last stand". The ruins of Tipu's fortified palaces near the old parade grounds and the Sultan's favorite mosque, the Juma Masjid with its twin minarets, are worth a look. From the top of the minarets, the traveler will have a good over-all view of the fort and his first glimpse of Mysore.

Without doubt, the best monuments here are outside the fort: Tipu's summer pleasure palaces (why have only one?) and his

mausoleum, the Gumbad. The Daria Daulat Bagh palace, set in a charming garden, does not look all that imposing from the outside as palaces go, but the inside is adorned with handsomely carved ornate arches, ceilings and liberally gilded wall panels, and charmingly colored frescos. On the right of the entrance you see Hyder Ali and Tipu riding at the head of their troops and on the left, the victorious first battle against the British. All along the walls, in tiered bands, are scenes from the happy lives of the ruling Moslem nawabs obviously enjoying the comfort of their palaces (the palaces are given detailed attention!) or holding court or simply looking important. These warmly colored frescos are good-sized and thus easier to admire than the Persian miniatures they so closely resemble.

About a mile from here is the Gumbad – a beautiful monument to the fact that the Moslem rulers knew how to die as well as live in style. In the center of a garden stands the cream-colored Gumbad on its black marble pillars – against the blue sky it makes an unforgettable sight. The pillars support the lowest tier of the monument: a balcony-like wall, delicately and minutely carved, surmounted at the four corners by miniature minarets. Above the veranda formed by the columns and this balcony is a tier ornamented with arches and a carved plinth which in turn supports a third tier repeating the theme of the first on a larger scale – the whole crowned by a bulbous dome.

The interior is lacquered with Tipu's tiger stripe emblem and the doors are of ebony inlaid with ivory. Next to the elegant Gumbad is a prayer hall in the same style. From Srirangapatna is only 10 miles to Mysore, and about four miles before, on your right is the Royal Bathing Ghat.

Mysore

Mysore is a city of palaces, gardens, and Oriental splendor. It is 2,493 ft. above sea-level. Not now the official capital, it remains the principal residence of the former royal family and even if not as large as Bangalore, it is every inch the princely city. Mysore, beautifully planned and executed, gives no glimpse of the crushing poverty unfortunately so often associated with India. When you see with your own eyes what the Maharajahs accomplished in the way of public service, you will understand why His Highness was appointed the first Governor of the enlarged Karnataka State after independence.

By far the most impressive of Mysore's buildings, most of which are ocher-colored, is the Maharajah's palace, a modern edifice (1897) where the Oriental decorative imagination runs wild. The

palace, one of the biggest of its kind in India, is a sort of gigantic synthesis of Hindu and Moslem styles. Entrance gateways, domes, arches, turrets, colonnades, sculpture – all are here in magnificent profusion. During the 10 nights of Dasara, thousands of tiny lights turn the place into a fairy-tale castle.

Inside the palace, you may see a few of the royal family's private rooms plus the impressive Durbar Hall ("Durbar" is a feudal term for receiving the nobility), a sort of "grandstand" awning looking down on the great court. The Marriage Hall (Kalyana Mandap) has life-like paintings of the Dasara procession and in the museum is the ruler's golden elephant throne used during the same festivities.

Everything seems palatial in Mysore, even if the building in question turns out to be the Maternity Hospital, the Technical Institute, or even the Railway Office. The city's central square – Statue Square – just across from the palace, houses the marble effigy of the last Maharajah's grandfather and predecessor, standing beneath a golden domed canopy.

You will want to drive a short distance outside the city proper towards Chamundi Hill – passing on the way the Lalitha Mahal – a splendid futility which vaguely resembles the US Capitol in Washington on a smaller scale. The palace has recently joined the legion of those royal residences that have been converted for use as hotels. This second life is far more sensible than allowing such outstanding buildings merely to decay. Some are follies, some superbly imaginative, almost all are placed in the most scenic spot available. Among its other attractions Lalitha Mahal has a striking Italian marble staircase.

Continue to Chamundi Hill, named after the royal family's patron goddess; the site of the summer palaces, a handsome, ancient temple and the huge Nandi Bull. There is a good road to the top, but if you prefer exercise, you may climb one thousand steps three centuries old. About two-thirds of the way up is Siva's bull Nandi, a 16-foot statue carved out of a single huge boulder, even to the garlands and bell about his neck.

The view from the top of the hill is superb, for not only is there the beautiful panorama of all Mysore spread out beneath, but also ranges of hills, lakes, and the turrets of temples and churches. At night the lighted landscape stretches out like a fairyland. Here on top is the 2,000-year-old Sri Chamundeswari Temple dedicated to the royal Wadiyar family's titular deity. The base of the temple is the ancient part, since the ornately sculptured pyramidal tower dates from a mere 300 years. You can't miss, though you might like to, the giant statue of Monster Mahishasura who was killed by goddess Chamundi to bring peace to the country. Here he stands, built in mortar about 30 years ago, with sword and snake painted nightmarishly.

If possible, time your visit to Mysore to coincide with the Dasara festival (10 days, end of Sept., beginning of Oct.). The city is at its beautiful best, clothed in color, light and joy. This is the same major Hindu celebration which is fêted under different names all over India, but here it is a royal as well as a popular festival, and the pomp, grandeur, and ceremony are not to be missed. Up until a few years ago, every night of the Dasara, the Maharajah sat on his jeweled throne and on the 10th day left the palace in royal procession seated in a golden howdah atop a magnificently caparisoned elephant. The ex-Maharajah does not take part in the parade; but the infantry, cavalry, and camel corps still do. The torchlight and daylight parades are quite unique. "Theppotsava", the worship of deities on decorated barges afloat in a flood-lit lake, is attractive.

Only 12 miles northwest of Mysore are the fabulous gardens at Krishnarajasagar which anyone except possibly Louis XIV himself would compare favorably with Versailles. The place started life very functionally – as an irrigation dam at the confluence of three rivers. The dam itself is something of a marvel: 1¼ miles long and forming a 50 square-mile lake. It is constructed entirely in stone without any cement and is ornamented with parapets and a niche for the river goddess. But even though the dam is one of the biggest in India, it would command only slight attention if it were not for the Brindavan Gardens stretching out in terraces below it, exquisitely designed and alive with bright flowers and silvery fountains. Go on a Wednesday, Saturday or Sunday night when the gardens are illuminated and hundreds of fountains and pools of all colors, sizes and shapes bring out their beautiful best. If you stay at the handsome hotel overlooking the whole panorama of the gardens, you will be sorely tempted to make Krishnarajasagar the base of all your travels in Karnataka. Or you can stay there and enjoy the swimming, boating, duck-shooting and fishing.

Operation Wild Elephant

Krishnarajasagar is at its best three times weekly, Dasara comes once a year, but there is one great event in Karnataka which used to happen every few years and was worth planning a whole trip around. That was Khedda – or "Operation Wild Elephant". The big pachyderms of Karnataka are considered the handsomest and strongest of the breed and are thus in great demand by princes who can afford them, circuses, zoos and people wanting efficient construction working animals. Since the wild herds also often destroy whole rice paddies or sugar-cane fields, the government occasionally arranges for their capture, and anywhere from 70 to 100 are made prisoner each time. The arena was the Karapur forest, 35 miles south of Mysore and the opponents swarms of skilled tribes-

men and a herd of trumpeting mammoths. As this area will soon be inundated by a new dam, Kheddas are now a thing of the past - but worth a description nevertheless.

The technique of capture may sound simple, but it calls for skill and daring to shame the staunchest American cowboy. Several hundred forest tribesmen, who know the herd's habits by heart, are recruited by the organizers and on the great Khedda day, the trackers set out to locate the herd. Once the elephants are found the word gets to the hundreds of "beaters" who stealthily make a very large circle in the forest around the herd in groups 50 to 60 ft. apart. Then suddenly a deafening hullabaloo is set up - the beaters are beating . . . on empty tins, drums or gongs with bamboo poles. Thick clouds of smoke billow up and the frightened elephants stampede into an ever-narrowing area toward the trap that has been set for them. The climax of this part of the operation comes when the beasts, dazed and confused by the din, are forced towards the river. Drivers mounted on trained elephants close in from all sides and before the wild herd can reach the water it is forced through a gate into the stockade and the trap door bangs down.

Just as thrilling is the second phase of the operation. The captured elephants are lured during the night from the stockade into the roping arena, about 40 ft. across. When six or eight have entered, the trap door again closes and the next morning the roping begins. Domesticated elephants mounted by highly skilled mahouts close in on their wild brothers forcing them into a corner where they can no longer move. The lassosers slowly and firmly pass the hemp noose around the beast's neck, belly, and legs. The captive is then led by elephant escort to an obedience school where, in three to six months, he will learn to follow the dictates of man. Elephants may never forget, but these once-wild beasts having lost all memory of what liberty meant, would possibly participate in the next Khedda - with a different point of view!

Rarely witnessed, but interesting while we're on the subject, is the birth of a wild elephant. The mother giving birth to her child is surrounded by all the members of the herd facing outward in a circle to ward off any possible danger while the leader of the herd circles around inspecting his "troops".

Photogenic Somnathpur Temple

About 25 miles east of Mysore lies the insignificant looking village of Somnathpur. The exquisite Hoysala temple it contains, however, is far from insignificant. Of the three greatest Hoysala temples in Karnataka (the other two are at Belur and Halebid) this is the latest, built in the second half of the 13th century. Whether

you hold with some critics that its sculpture is not quite so spontaneous and arresting as that of its two sisters, or contend with others that it is the most perfect and highly developed specimen of Hoysala architecture – in any case, you shouldn't miss it. Like the other two, it is built in a starshaped plan, but unlike them, it is a triple shrine temple and has a cloister-like enclosure forming a courtyard in which the shrine is set. If you have done a lot of temple touring in India you will be surprised at Somnathpur, for instead of the almost universal vaulting pyramidal tower (which requires field glasses and a flexible neck to see properly) the construction is squat and on a refreshingly human scale. The shrine's tower, if you can call it that, is barely higher than the rest of the structure, and much of the sculpture is happily situated at eye level.

The temple is set on a chiseled plinth guarded at intervals by miniature elephants. Most of the friezes are narrow bands running the whole way around the temple: intricately carved rows of caparisoned elephants, charging horsemen, swans, mythological beasts and scrolls; many not over 12 inches high. This highly detailed work is relieved here and there by larger figures of dancers, musicians, hunters, and scenes from the great Indian epics.

Somnathpur will convince you that man's art has produced marvels, but if you continue 20 miles beyond it to Sivasamudram, there is proof that Nature can do as well. It is an island town on the Karnataka-Tamil Nadu border surrounded by heavily-forested hills and valleys. Since the region is also a game reserve, wild animals roam about freely. On the tiny island are a small village and two fine temples, and near it are the 300-ft. twin waterfalls: Barachukki and Gaganchukki, or "the fall from heaven".

By taking another road back to Mysore you will pass through Talakad whose beautiful Kirtinarayana Temple built in 1117 is still engulfed in mounds of sand, and thence to Tirumkudlu and Narasipur at the confluence of the Cauvery and Kapini rivers. The road runs between lush green paddies stretching out like carpets. From here you will proceed to Nanjangud, an attractive modern town on the other side of the Kapini whose banana plantations and fruit gardens are idyllic. Here you are only a few minutes from Mysore by the main road – and perhaps ready to continue your wanderings; this time going towards the north of the state.

North of Mysore

After French Rocks and Tonnur near it – a forgotten frontier fortress of ancient times – you come within half an hour to Melukote; a Hindu shrine town where the sights and sounds seem to go back in time a thousand years. Little has changed here since the

time of teacher and reformer Ramanuja, still remembered by the devout

Sixty-two miles north of Mysore by road is Sravanabelgola, presided over and dominated by the colossal statue of the Jain saint, Gomateswara. The monolithic image, 57 ft. tall, has been watching over pilgrims for 1,000 years, ever since the time of the Ganga kings under whose patronage Jainism flourished. The religion has declined now in numeric importance but the statue itself serves to remind us of its principles: Gomateswara's nakedness suggests renunciation of all worldly things and the still posture indicates perfect self-control. The gigantic image rises atop one of Sravanabelgola's two hills, Indragiri, where many smaller statues and a beautiful temple also stand. Five hundred steps cut out of the rock lead to the summit and the colossus about which one critic has said: "There is nothing grander or more imposing anywhere out of Egypt, and even there, no known statue surpasses it in height." Every twelve years, Jains from all over India gather here for the spectacular bathing festival when the priests clamber up specially-built scaffolding to pour hundreds of pots of 16 substances over Gomateswara's head - among them milk curds, honey, fruit, and even gold and silver coins and precious jewels.

Plastic Exuberance at Belur

Between Sravanabelgola and Hassan (35 miles) there is grassland and woodland scenery which will make most Englishmen feel right at home. From Hassan it is only 22 miles through lush tropical landscapes to Belur, a flourishing city under the Hoysala kings 800 years ago. The modern town boasts only one reminder of their grandeur - but what a remnant! The Chennakesava Temple stands, almost as perfectly preserved as the day it was completed, as a monument to the genius and skill of medieval craftsmen. Not only did the Moslem conquerors not destroy it, but one of them said he dared not attempt to describe it for fear of being accused of exaggeration.

The Belur temple is like Somnathpur in design; that is, a star-shaped plan; the temple itself being squat, set on a platform, and flat on top, without even Somnathpur's suggestion of a spire. Super-baroque Belur is a contemporary of Chartres, and they have more in common than meets the eye. Not only does the patience of these anonymous medieval artisans seem infinite in both cases, but there is also in both monuments serving two different religions the same manifest desire to instruct the faithful through the only means open to them at the time: the image. So at Belur we find gods and goddesses in all their varied aspects and incarnations, and scenes

from the great Indian religious epics. But, perhaps because the Indian's natural state is a religious one and he has not the Westerner's tendency to separate it from the realities of life, we also find hunters, dancers, musicians and beautiful women dressing and adorning themselves. In describing Belur, one is tempted to be like the Moslem chronicler and not even try – the detail is too rich and this particular book in stone takes so long to read!

The friezes, except at the very bottom of the temple, are not so long and continuous as those of Somnathpur, and a series of semi-detached pillars and ornamented porches lend great variety to the façade. The plan of the temple is the traditional porch-vestibule-shrine and this last has three doorways on the east, south, and north. The eastern is perhaps the loveliest of all. Beginning from the side of this doorway runs a railed parapet sculpted with eight exquisite friezes. On the rail to the right of the door are epic scenes and tiny musicians are seated here and there. Above these ornamental rails are some twenty pierced stone windows in a variety of scenes or geometric designs. The jambs of the northern doorways are carved with female bearers and to the northeast is a chain of destruction: a double-headed eagle attacking a mythical beast going for a lion clawing an elephant seizing a snake swallowing a rat – and a sage wondering at the whole thing, as well he might! The southern doorway is crowded with gods, demons and animals and beyond the railed parapet are nearly 80 finely chiseled separate images of goddesses. Each entrance is flanked by two pavilions with carved figures and at the sides the crest of the Hoysalas – Sala, their ancestor, stabbing a stylized tiger.

Most critics and visitors to Belur agree that in all this profusion of sculpture the best figures are the bracket statues: outside they support the eaves of the temple and inside they crown the pillars. Most of them are voluptuous, full-breasted and full-hipped women beautifully adorned and taking any number of graceful poses beneath intricately pierced, scrolled and scalloped stone canopies. The inside of Belur is as rewarding as the exterior, with exquisite panels and carved or turned pillars.

To sum up Belur, let us quote the 19th-century critic, Fergusson: "These friezes . . . carved with a minute elaboration of detail . . . are one of the most marvelous exhibitions of human labor to be found even in the patient East. Here the artistic combination of horizontal with vertical and the play of outline and of light and shade far surpass anything in Gothic art."

South of the main temple, a smaller shrine built over a period of 250 years, the Channigaraya Temple, is worth a good look. The other remaining Hoysala temple (Viranarayana) has rows of very fine images on its outer walls.

Halebid - a Riot of Carving

Not ten miles from Belur is its sister temple at Halebid. The Hoysaleswara Temple was constructed a decade after Belur by the same king but left uncompleted after 80 years of labor. It too is star-shaped plan but is a double shrine temple. At Halebid the sculptor's virtuosity reaches its peak - one can't "explain" the carving but it is possible to say that these artists were able to treat stone like wood or ivory. One reason, apart from patience and talent, was that they worked in soft soap-stone which hardens with time. The friezes are breathtaking: first comes a row of elephants for stability, then one of lordly lions, then above convoluting scrolls of swift horses. Above more scroll work are scenes from the religious epics which present not only philosophical ideas but mirror the living conditions of the time. Mythical beasts and swans follow, but the largest frieze is also the most exuberant - based on a heavenly theme, it gives heavenly results. Here are the *apsaras* or celestial maidens, clothed in jewels and with bracelets on each arm - and they may have as many as six arms. Sitting or standing under pierced canopies in graceful postures, they are eight centuries old, yet eternally young. The walls are also graced by small turrets, beadwork cornices, columns and by what many consider Halebid's *pièce de résistance*: the whole Hindu pantheon brought to life in stone. Many of these carvings are on the west façade and include not only the gods and goddesses themselves but many of their incarnations and such curious deities as Ganesh, the elephant god, with his papal-like tiara. There are in all 280 figures, two-thirds of them feminine.

If you do not have esthetic indigestion after contemplating this temple, which is really a museum of the best in medieval Indian sculpture, take a look also at the smaller Kedareshwara Temple whose friezes are similar to the other's and executed with equal finesse. There is also a relatively unadorned (anything is relatively unadorned after the Hoysaleswara!) early Jain temple whose turned pillars serve as fancy mirrors.

If you are a glutton for historic and fascinating temples, you will head from here for Hampi. If your eyes need a rest and your soul some time for reflection, you will go toward Jog Falls via Shimoga. The road from here passes through majestic forest scenery embellished with brightly flowering shrubs, some of them red silk cotton trees. You will cross the river Sharavati which leaps over an 800-ft. precipice in four separate cataracts - the "four Rs". The "Rajah" is the grandest; halfway down the violent "Roarer" meets it; close to them are the "Rocket" which is a multi-staged one; and the "Rani", or Queen, which glides gracefully over the cliff. The columns of foam and spray created by the four of them together make

Jog Falls a myriad of prisms by day and hauntingly beautiful by moonlight.

One point: the falls are part of a hydro-electric scheme, so check that they will be "switched on" at the time of your visit – otherwise they are not worth seeing.

Coorg

The mountainous arca next to Kerala is Coorg, a former vest pocket state of about 1,500 square miles and 250,000 people. The inhabitants are ethnically distinct from the people of Karnataka. You wind your way through forests, coffee plantations, orange gardens and rice fields, sometimes hardly spotting a human being for miles. Viewed from an elevation, the hills seem to roll away in the blue haze of the distant horizon. If there are not many Coorgis (called Kodavas), the ones remaining are handsome strong people who claim descent from legendary warriors and are among the most adaptable and literate people in India. The women are particularly attractive – maybe that is why they have a degree of social equality with men more than elsewhere in Karnataka. wear their saris and gilt-edged head-scarves with distinction.

Mercara is the capital, a quiet provincial town with a fortress and a temple looking over it from the hill, and not much interested in catering to the physical wants of the tourists. Hindu pilgrims are greatly attracted to the source of the Cauvery river at Talakaveri as a place of great sanctity. Others will find it beautiful, too.

The West Coast railroad ends at Mangalore, the world's principal cashew-nut port. From here it's an hour's drive to Mudbidri and Karkal, housing remarkable Jain carvings and giant stone images. Further up the coast is the modest seaside resort of Karwar, a good spot for salmon fishing (Aug.–Oct.).

Vijayanagar, Capital of Departed Glory – Hampi

If you have had enough peace and quiet, you may cut across the center of Karnataka northeast towards Hampi. Here is a different kind of peace – the peace of departed spirits; and the visitor to Hampi feels that the ghost of a whole people is looking over his shoulder. Do you like ruins? Not the battered fort or the tottering temple or even the Pompeii-like state of suspended animation (with buses full of tourists milling through), but real desolation which has you quoting Shelley:

My name is Ozymandias, King of Kings
Look on my works, ye Mighty, and despair!
Nothing beside remains, round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away. . . .

Except that his name was **Ramaraja** – and that it is dense jungle country that stretches far away, the story is the same: Hampi is the shell of the proud royal city of Vijayanagar. The brilliance this capital of an empire knew from the 14th to mid-16th century accentuates the debacle. Travelers then found it “as large as Rome” and “the best provided city in the world”. Most notable of its rulers was **Krishnadeva Raya** (1509–29), whose military prowess, lavish hospitality and love for the arts made him known beyond the confines of India.

The reigning rajahs were continually at war with the Moslem Sultanates of the Deccan who eventually combined against the Hindu Kingdom. Enormous armies clashed in 1565 north of the capital; a few hours fighting were enough to destroy the place. **Ramaraja**, the last of a great dynasty, was decapitated and the city lost its life, too.

The ruins spread over almost 9 sq. miles and included temples, palaces, baths, and pavilions, many of which are in very good condition indeed. Towering over the rest is the **Pampapati Swami Temple**, in a fine state of preservation, with its tiered pyramidal tower. There are many others, like the sculptured **Hazara Rama**, once the king's private place of worship, or the **Pattabhirama** with its great hall in front of the shrine. The **Elephant Stables**, **Queen's Bath**, **Lotus Pavilion**, a huge and mutilated **Narasimha** image and the sculptured stone chariot will be among the other stops of your wanderings through this ghostly capital of departed glory.

Only ten miles from here is the **Tungabhadra River Project**, the largest in South India, and one of which the state is justly proud. It irrigates two million acres which contribute about 220,000 tons of food and commercial crops yearly. The administration is adding powerful hydroelectric plants during successive Five Year Plans. The big dam is 1½ miles long and 170 ft. high.

Jewels of the Post-Gupta Period

On the way from Hampi toward Bijapur and Maharashtra State is **Belgaum**, which dates back to the 12th century; and to its east a group of three points of interest: **Badami**, **Aihole**, and **Pattadakal**, glories of post-Gupta architecture (6th and 8th centuries). **Belgaum** is also a jumping off place for **Goa**.

Belgaum's main attraction is its two Jain temples, which are heavy-looking, squat affairs. The first has a low wall at the entrance, carved with figures of musicians and a façade relieved with pillars and pilasters. The second has a low pyramidal roof which looks like an intricate layer cake and pillars with floral ornamenta-

tion. There is also an oval stone fort and a 16th-century mosque at Belgaum.

However, if you can't do both, you will choose the second itinerary toward far more interesting temples and sculptured caves.

The cave temples of Badami, a few miles west of Pattadakal, may not surprise those who have already seen Ajanta-Ellora, but they should rightfully astound anyone else. All of these temples were hewn out of the solid rock, some as early as AD 550. They follow a set plan: a veranda with pillars, a hall with columns, and a small cell to enshrine the deity. Though the exterior is quite plain, with the exception of borders of grotesque dwarfs, the interior has been lavishly adorned. The first cave burrows deep into the rock. Dwarfs decorate the front of the veranda with a Nandi bull on the left and an 18-armed Siva on the right. There is a Vishnu image in the vestibule and the goddess Durga besting the demon Mahishasura on the farthest wall. The columns and the ceiling are so artfully turned and executed that it is hard to believe that the rock was removed all around them – the caves look constructed, not dug out.

The second temple is the smallest and is also dedicated to Vishnu; its sanctuary depicts the god's various incarnations. The third cave is the biggest of all and has a double row of pillars. The final temple is Jain and was probably built, or rather hewn, a hundred years after the others. Its veranda looks out over an attractive lake and enshrined here are the *tirthankaras* Parasnath and Mahavira.

Aihole is at the top of the triangle formed by three towns which between them present a panorama of the genesis of Hindu medieval art – from about AD 600–750. Aihole's are the oldest and there are no less than 70 of them; with 30 in a single enclosure surrounded by crenelated walls. Nothing but the number of temples here gives an idea of what the place must have been like at the epoch of its glory. The most ancient among the temples is the Ladh-Khan where an eye accustomed to Hindu architecture will see much of the medieval temple here in embryonic form. The Durga temple with its low pyramidal roof has some remarkable sculpture, and another noteworthy edifice is the Jain Meguti Temple built in small stone blocks about 634 (thus one of the last at Aihole).

The temples of Pattadakal pick up where Aihole leaves off and the evolution is toward the high-towered, much-sculptured structure that the temple visitor has come to expect. The sculpture, however, is not so much representative as decorative: pilasters, pillars, balconies, pierced work and high relief of the faces of the towers. These temples are Chalyukan or Dravidian and the best example in each group are the Pampanath and the Virupaksha, respectively.

City of Victory

Last stop in Karnataka on the way to Bombay is Bijapur – “The City of Victory” – a walled, medieval and wholly Moslem city boasting over 50 mosques, 20 tombs and at least as many palaces (*mahals*). The architecture here is not the florid, sometimes over-decorated Oriental type the Moslems often indulged in, but Turkish – restrained and severe though grandiose in proportion. The dominant building is the Gol Gumbaz – the vast mausoleum of Mohammed Adil Shah who ruled his kingdom from Bijapur in the 17th century. The dome of this astounding tomb is the second largest in the world, 124 ft. in diameter, with Saint Peter’s in Rome outdoing it by merely 15 feet. This majestic monument is a square with arched entranceways on each façade and an octagonal tiered turret at each angle. The inside is severely bare except for four tall pointed arches supporting the dome. The acoustics of the enclosed space makes it a remarkable whispering gallery, where any son’s message is repeated 12 times over.

Other monuments in Bijapur include the more ornate tomb of Adil Shah’s father; the Ibrahim Rauza, with its richly decorated walls and perforated stone windows; and the unfinished tomb of Ali Adil Shah. There are plenty of palaces: the Asar-i-Sharif, supposed to contain relics of Allah’s prophet; the Anand Mahal where the harem lived; the Gagan Mahal with its three magnificent arches; the Sat Manzil, a seven-storied pleasure palace overlooking the city; and the Chini Mahal.

The Jama Masjid is one of the finest mosques in India, remarkable for its harmonious proportions, its graceful minarets, the construction of the bulbous domes and the execution of the ornamental detail. Others are the Old Mosque, a converted Jain temple; the Andu Masjid, two-storied with a fluted dome; the miniature Makka; and the Mehtar Mahal with its finely wrought gateway. Some of these buildings were sadly mutilated by Emperor Aurangzeb; but in spite of the ravages of time and men, Bijapur remains a splendid sight. The town is also notable for its many fine gardens.

PRACTICAL INFORMATION FOR KARNATAKA



WHEN TO GO? The climate is near-tropical with warm days and balmy nights. The hot season begins late in March and ends in June, followed by the rainy season which lasts up to October. The other four months are the cool season, the best time of all, when average daily temperature is in the low 80’s.



Belur are absolute "musts" while the vestiges of Vijayanagar, Aihole, Pattadakal, of difficult access, should be visited by people on a leisurely car trip across the state. Bijapur is a focal point of Islamic architecture in India.



FESTIVALS AND DANCING. Dasara (or Dussehra as it is called in the North) comes from a Sanskrit word meaning "ten nights". The Mysore Dasara is rightly famous for its pomp and pageantry handed down by the

16th century rulers of the Vijayanagar Empire. The ten-day festival – dependent on the lunar calendar – begins sometime in October with the Maharajah's palace being lit up by millions of electric bulbs. Festivities culminate on the 10th day when camel corps cavalry and infantry parade in the most brilliant, gala uniforms.

In addition to the usual Hindu festivals, local observances of some importance are the *car festival* at Nanjangud (toward end of March) and the *Vairamudi*, held at Melkote, 34 miles away.

The Kodavas of the Coorg District have their own colorful folk dances, like the *Huthri* and *Bilakat* (dance round the light). *Suggi*, popular in North Coorg and associated with the harvest, comes in April. The Banjaras in the mountainous valleys and forest areas of the state have their own tribal dances. One of the earliest forms of folk art in Karnataka State is the rustic play (dance-drama) known as *Yakshagana* which dates back to the 12th or 13th century. The texts have been handed down from father to son for hundreds of years.



HOW TO GET THERE? Bangalore is quite an important air center connecting with Bombay (1½ hrs.), Madras (1 hr.), Hyderabad (1 hr.) and with smaller places like Mangalore, Cochin and Coimbatore. By train: from the Bom-

bay region, by the *Poona Bangalore Express* and from Madras (Central Station), in 8 hours, by the *Madras-Bangalore Mail* (airconditioned cars three times a week) and in 5½ hours by *Brindavan Express*. *Island Express* – Bangalore to Trivandrum via Cochin.

Bombay is 683 miles by road from Bangalore. From Madras it's 207 miles via Kolar by good road. From Cochin you will take the road via Calicut to reach Mysore City after 330 miles.

How to Get To Town from Airport: Coaches available to main hotels. Taxis around Rs. 20-25 in Bangalore.



HOW TO GET ABOUT? Regular sightseeing services are run by local excursion agents and the Karnataka State Tourism Development Corporation. Car can be hired from local I.T.D.C. Offices. There are bus services from

Bangalore and Mysore to Mercara, Hassan, etc.

Shravanabelgola is 32 miles by bus from the nearest railhead (Hassan), and Hospet (for Vijayanagar and Tungabhadra) 380 miles by train from Bangalore via Hubli and about 100 miles less via Guntakal. There are permanent shuttle services by bus between Tungabhadra Dam - Hospet - Hampi - Kamalapuram. To visit Badami - Pattadakal - Aihole and Bijapur you can take the *Hubli-Sholapur Passenger* train but you are better off by car or taxi because you still have to hire vehicles at Badami (for Pattadakal) and at Bagalkot (for Aihole). The railhead for Jog Falls is Talguppa (11 miles away), better get down at Sagara Station (21 miles) and take the bus there.

HOTELS AND OTHER ACCOMMODATION

BADAMI. The Karnataka Tourism Development Corp. *Bungalow* is best, 10 rooms. *Inspection Bungalow*, Class 1, 2 suites, apply: Exec. Engineer, P.W.D., Bagalkot.

BANGALORE. The ITDC-run *Ashok Kumara Krupa*, High Grounds, is in first-class superior to deluxe category. 183 rooms, 10 deluxe suites, all airconditioned with bath. Other luxury trimmings include: *Kohinoor Roof Top Restaurant*, *Khedda Bar*, shopping arcade, and open-air swimming pool. Adjoining golf course. Other hotels, in the first-class reasonable category, are: *West End*, at High Grounds, 85 rooms with bath, some airconditioned, in spacious garden; the modern *Bangalore International*, 35 rooms with bath, some airconditioned; *Shilton*, St. Mark's Road, 40 rooms with bath, is very pleasant. Other reasonable Western-style hotels are *Kwality*, Brigade Road, 14 rooms, some airconditioned, *Lakshmi*, 1st Cross, Gandhinagar, 30 rooms, some airconditioned.

Medium priced and clean are *Hotel Harsha*, Venkataswamy Naidu Road, has swimming pool; *Palace*, Ah Askar Road.

Among the Indian-style hotels, the *Madras Woodlands*, Sampangi Tank Road, is excellent, with 113 rooms, some airconditioned, all with bath. Less expensive are: *Broadway*, Kepegowda Road; *Brindavan*, M. Gandhi Road; *Modern Hindu*, Anand Rao Circle; *Tourist*, Race Course Road; *States*, Gundopanth Road.

BELGAUM. *Sanman*, in two sections, old and new, is reasonable; also restaurant. *Green's Hotel*, 164 Camp, is small but comfortable, 12 rooms with bath; room, moderate. *Barton Court*, with 22 rooms, is central and comfortable. MG Road.

BELUR. *Travelers' Bungalow* and an *Inspection Bungalow* with catering facilities. Reservations: P.W.D. Assistant Engineer, Belur. Better to stay at Hassan, 10 miles away.

BIJAPUR. Best in town is the ITDC *Ashok Travelers' Lodge*. Catering provided. *Circuit House* has good rooms, meals available: apply Exec. Engineer, P.W.D., Bijapur. Other inexpensive accommodation consists of KTDC *Tourist's Home*.

HALEBID. The *Travelers' Bungalow* is adjacent to Hoysaleswara Temple and has two double rooms with Indian style bathrooms. Contact Assistant Engineer, Belur or P.W.D. Supervisor, Halebid.

HASSAN. Excellent ITDC *Ashok*. 28 rooms with bath, 12 aireconditioned. Meals available. Travel counter can arrange visits to Halebid and Belur.

HAMPI. Base for visiting Vijayanagar and Tungabhadra Dam Project. P.W.D. *Inspection Bungalow* at Kamalapuram (7 miles northeast from Hospet); *Vaikunt Circuit House*, Tungabhadra, excellent. Also P.W.D. *Bungalow*, a mile from Hospet Station (contact Collector at Bellary). At nearby Munirabad, *Lake View Guest House* and *Indra Rhavan Circuit House*, and at Bellary a *Government Guest House*, Anantapur Road; for both apply to Exec. Engineer P.W.D., Bellary.

KRISHNARAJASAGAR (near Mysore City). Hotel of the same name, beautifully situated, overlooking Versailles-like Brindavan Gardens and fountains; 22 rooms with bath; first class superior.

JOG FALLS. *Woodlands*, 21 rooms. Two *Inspection Bungalows*, for both contact Div. Engineer, Mysore Power Corporation, Jog Falls.

MANGALORE. *Moti Mahal*, 100 rooms, some aireconditioned. *Summer Sands Beach Resort* offers 42 cottages, pool and fine beach. 10 miles out of town, but good.

MYSORE CITY. The 30 room, ITDC-run *Lalitha Mahal Palace*. Once a royal guest house, it now stands like a sugar confection near the Chamundi Hill (see p. 466). The ITC-run *Rajendra Vilas Palace Hotel* on Chamundi Hills is also recommended. Other Western-style hotels include *Hotel Highway*, New Bannimantap extension, 54 rooms. Less good are *Metropole*, Viceroy Road, 19 rooms with bath, some airconditioned; *Ritz*, Bangalore-Nilgiri Road, moderate. Excellent Indian-style hotels: *Dasaprakash* and *Modern Hindu Hotel*.

TUNGABHADRA (see Hampi).



MUSEUMS. The *Government Museum* at Cubbon Park, Bangalore, open daily, 8 a.m.-5 p.m., except Wednesday. Besides relics of the Chandravalli excavations (Neolithic period) there is a good collection of old jewelry. *Sri Chamrajendra Art Gallery* housed in the Jaganmohan Palace, Mysore City, has local, Rajput and Mogul paintings. 8.00-11.30, 3-5 except Thursday.



SHOPPING. The skill of the old Karnataka craftsmen is still flourishing: inlaid furniture and ivory and sandalwood carvings are made in a variety of designs that delight the connoisseur. For hundreds of years Karnataka has been the home of sandalwood. Statuettes and panels, beads and pendants are executed in this delicately scented wood. Carved tables, screens and dinner gongs are made in lovely designs.

In Bangalore the *Government Arts & Crafts Emporium* is at 23 Mahatma Gandhi Road. *Sampagay*, Sampangi Tank Road, for antiques, etc. Commercial Street and Brigade Road in the Cantonment, and Chickpet and City

Market are good shopping areas. In Mysore City the number one general shopping center is Deveraja Market. You might be able to pick up a length of material during your visit to the *Silk Weaving Factory*, or a masterpiece in sandalwood at the *Chamarajendra Technical Institute*; both have show-rooms.

For gifts, clothing and fashion accessories, you will enjoy *The Mirrors*, in Bangalore, a charming boutique run by Princess Geeta Kotda-Sangani, niece of the Maharajah of Mysore. Puppets, belts, bangles and beads in "impeccable taste", according to those in the know.



EXCURSIONS. From Bangalore: The Nandi Hills (4,850 ft.) are about 40 miles away; *Hesaraghatta* is 18 miles from the capital. In its large lake, an exclusive yacht club holds races and other competitions every

year. There is a P W D Inspection Bungalow. The Chamarajasagar water reservoir on the Magadi Road, 22 miles from Bangalore, is a beauty spot and an ideal place for picnics. It has a comfortable Rest House; for reservations contact Executive Engineer, Water Supply Division, Ananda Rao Circle, Bangalore. *Sivaganga Hill*, 38 miles by road, at 4,600 ft. hides several Shaivist temples (cave temples of Gangadhara and Honna Devi)

From Mysore: *Srirangapatna*, only 10 miles by road or rail; *Chamundi Hill*, 2 miles away; *Krishnarajasagar* and its gardens, 12 miles; *Samnathpur's* fabulous Kesava Temple, 30 miles from Mysore; *Bandipur Wild Life Sanctuary* 50 miles on the road to Ootacamund. The Sanctuary has a rich supply of elephants, bison, sambar, spotted deer, panthers, tigers and other wild animals; most of them can be seen at close proximity from *machans* (raised platforms) at drinking time. The best season to see these animals is between May and November. Excursions can be made either on elephant back or in the departmental truck. Two Range Officers take visitors round the Sanctuary; *Nagarhole Sanctuary* in S.E. Coorg. Forest lodges. Riding elephants maintained.



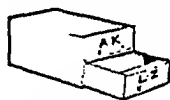
THE HOYSALA TEMPLES. The Belur, Halebid, Somnathpur and other temples built during the reign of the Hoysala dynasty are all squat constructions. Although they share some basic characteristics (like a starshaped plan, highly ornate pillars, ceilings and outer walls) they are not all identical. The Belur and Halebid temples were built during the first half of the 12th century; Somnathpur Temple in the second half of the 13th century. There is therefore an evolutionary process traceable in their construction. The cloistered enclosure forming a courtyard with the shrine in the middle is a unique characteristic of the Somnathpur temple which is considered to be the most highly evolved specimen of Hoysala temple architecture.

Somnathpur - largest in area - is a triple-shrine temple. Belur has a single shrine and Halebid - the biggest - is a twin temple. Erotic carvings are not numerous in any of these sanctuaries. Belur temple contains the maximum number, about a dozen.



VIJAYANAGAR. The desolate landscape dominated by huge boulders seems to merge with the skeletons of this fantastic, early 16th century Hindu city, a vast open-air museum of Dravidian architecture. From the

Inspection Bungalow by car or cycle we come upon the Queen's Bath (in Indo-Saracenic style), part of the Royal Palace, with the richly carved King's Throne nearby. Further on we find the Ramachandra Swami shrine with its handsomely sculptured pillars. A few hundred yards to the left is the court ladies' palace, called Zenana, while almost in front of us we discern the vaulted compartments of the Elephant Stables. (One of them is now being used as a small museum.) Turning west and leaving the fortress we meet the huge granite image of Narasimha, one of Vishnu's (lionheaded) incarnations. The two-storied Lotus Pavilion, with a narrow moat around it, is yet another example of Indo-Saracenic architecture. Enshrined in a small temple you can contemplate Siva's symbol of regeneration, a huge monolithic *lingam* surrounded by water. To the northeast, enclosed by a wall, is the temple of Krishna and next to it a shrine and a temple dedicated to Ganesh. We are now in full sight of the tiered pyramidal *gopuram* of Pampapati Swami, towering over the rest of the ruins. There are more sanctuaries before we reach the temple of Vitthala (1513-21) dedicated to Vishnu. Its 56 columns were richly carved with fantastic beings and rampant animals. The famous stone chariot is next to this shrine. Four *gopurams* enclose 3 more temples of which the largest is also the finest. Extravagant carvings bordering on the grotesque are showing signs of decadence in South-Indian sculpture.



USEFUL ADDRESSES. *Tourist Information and Guide Services:* Government of Karnataka, Directorate of Tourism, Vidhan Soudha, Bangalore; Government of Karnataka Tourist Center, Exhibition Building, Mysore. It

has branch offices at Hassan, Mercara and Bijapur. A Tourist Department approved guide is available at Halebid and Belur c/o Chennakesava Temple, Belur. In Bangalore, Karnataka Tourist Information Office, 1014 Kasturba Road.

Airlines: Indian Airlines, Main Guard Cross Road, Bangalore 1; Green's Hotel, Belgaum; Moti Mahal Hotel, Mangalore. Air-India, Mahatma Gandhi Road, Bangalore 1.

Church Services: Trinity, Methodist and St. Andrews (Protestant) and St. Xavier's Cathedral (RC) in Bangalore; St. Bartholomew's, Church Road (Protestant) and St. Philomena's, Bangalore Road (RC) in Mysore city.



ANDHRA PRADESH

A Land that Breathes History

Andhra Pradesh, a linguistically carved-out State on the Deccan Plateau and the Bay of Bengal, is comprised of what was once the princely State of Hyderabad (roughly the size of Kansas) and the Telugu-speaking areas of the former bilingual State of Madras. Hyderabad (the State, not the city of the same name) consisted mostly of Hindus; its ruling class had been exclusively Moslem for over three centuries, and its last princely ruler, the Nizam, had the reputation of being the richest man in the world.

Andhra Pradesh (population: 43 million) is typically Indian with many of the country's heartbreaking problems, plus a few of its own. Its rural population outnumbers the urban 5 to 1. Hyderabad, its capital, is the fifth largest city in India. The State has very limited natural resources to develop and employs more people in the handloom "cottage industries" than any other Indian State. It has large forests and dry scrubby landscapes with crazy rock formations. Apart from the Islamic glamor of the erstwhile Hyderabad State, now a part of Andhra Pradesh, Andhra's cul-

ture, songs and dances, arts and festivals are representative of what is the oldest and the most traditional in India's rich heritage.

The earliest historical account we have of Andhra as a State dates back to the death of Emperor Ashoka (about 230 BC). A part of the far-flung empire of this great peace-loving Emperor, this southernmost province broke off from the imperial hold under a dynasty of rulers known as the Satavahanas. In the coming centuries these kings were replaced by other dynasties of whom the Chalukyas (7th century) proved most resistant (perhaps due to the constant prayers winging out from the kingdom's hundred and some Buddhist monasteries). They repelled all invaders but finally they were absorbed in the 10th century in the neighboring Chola kingdom (in the south). In the 14th century a new foreign power penetrated the Deccan from the north when the army of Alla-ud-Din Khilji, that insatiable adventurer, stormed its way from Delhi into South India and subdued one after another its mutually warring ancient Hindu kingdoms. Thereafter, for nearly four centuries the Andhra and the adjoining regions became a scene of frequent wars between contending powers, both Hindu and Moslem, until in 1713 Hyderabad passed finally into the hands of one of Emperor Aurangzeb's generals, the ancestor of the last Nizam.

Hyderabad was the biggest and most important of India's princely States until the advent of Independence.

Exploring Andhra Pradesh

The traveler in Andhra can expect variety in the scenery. The Eastern Ghats wind their hilly way along the eastern and northern borders; there are dense forests, especially in the east near the Bay of Bengal and further west near Warangal. To the south is the Deccan plateau which lies across the whole of India at this longitude, and two important rivers flow towards the sea: the northern Godavari and the southern Krishna. Sleepy canals serve as inland waterways and the weather remains warm and humid year-round with relatively little variation in temperature. Coconut palms and mango trees flourish and so do many-hued flowers. Around Hyderabad City huge granite boulders are strewn haphazardly on the bare plain as if by giants playing games.

Before prohibition came there were thousands of toddy tappers in Andhra. A knife in their teeth, a jar round their neck, they would creep up tall palm trees, slit their trunks near the top and let the sap into the vessel. They added sugar to ferment it and the liquid obtained was a brandy-type spirit.

You may be making your way down the coast on the Calcutta - Bhubaneshwar - Madras route. Let us say then that you have just

left Orissa State. The first town of importance you will come to in Andhra is Waltair. You may decide to stop here for a few hours since it is perhaps the most beautifully situated seaside town in all India. A perfect beach, a wooded and hill landscape, and an even climate all make Waltair an ideal spot for relaxing. Andhra University chose it too for its campus situated in the uplands. Just south of Waltair is Visakhapatnam. This town with the jawbreaking name has always been important as a port and is now gaining eminence as an industrial center for shipbuilding and oil refining. There is a beautiful view of the Bay from the "Dolphin's Nose", a nearby point. Six miles north of the town is pleasant Simhachalam hill crowned by a very fine 11th-century temple dedicated to Vishnu.

The rail and road route to Vijayawada crosses the mighty Godavari River at Rajahmundry. The bridge is something of a marvel; one and three quarter miles long, the second longest in India. The town is also a center of Hindu pilgrimage. Vijayawada is an important commercial center but frivolous enough to produce some of the most enchanting toys in the country. Some, not more than a couple of inches high, depict the entire universe and tell the story of its creation. In contrast, the Victoria Museum possesses a colossal black granite Buddha which was found in the nearby hills.

Just west of Vijayawada lie two very ancient centers of Andhra's culture: Amaravati and Nagarjunakonda. The first lies on the right bank of the Krishna, a river inseparably associated with the history and culture of this region. It was once (about first century BC) the ancient capital of the kingdom and a flourishing center of Buddhism whose monasteries and university brought devotees from as far away as China. The ruins of this 2000-year-old Buddhist settlement are highly poetic, and much of this culture is extremely elegant and remarkably well preserved. The Hindu temple here attracts thousands of pilgrims, but it is the more time-worn remains of the great Buddhist Stupa that draw lovers of archeology.

Further upstream on the Krishna is Amaravati's twin city Nagarjunakonda, named after a great Buddhist scholar of the second century AD. It also boasted monasteries, stupas, a university and a palace whose remains in various stages of preservation may still be seen. Handsome sculptures show scenes from the life of Buddha.

It is near this historic spot that the big Nagarjunasagar Dam (a 250 million-dollar project) is coming up to irrigate vast areas of the dry and parched land of Andhra. What the Aswan Dam builders in Egypt propose to do for the great historical remains of Nubia, India's archeologists have done for Nagarjunakonda. The finds from Nagarjunakonda are housed in a museum on a hill designed like a Buddhist vihara. Five miles upstream from the dam are the assembled ruins of Nagarjunakonda. Museum open every day except Fridays. Two daily boat services take you there.

Hyderabad City

Hyderabad, once the Nizam's capital, is now the capital of Andhra Pradesh. Founded in 1591, when Sultan Muhammad Kuli transferred his capital from Golconda, it has long been a center of Moslem culture and learning. It is situated on the banks of the river Musi. Their mid-Eastern origin accounts for the strongly Persian flavor of the city's architecture. It is a sprawling place, laid out in the shape of a trapezoid, and quite modern in design. The inhabitants are proud of Pathergatty, a broad street that splits Hyderabad from north to south (Afzalganj Gate to Aliabad Gate).

Hyderabad's landmark is the Char Minar: a rectangular four-arched monumental gate at the crossroads of two important streets. This handsome white structure - often styled the "Arch of Triumph" of the East - is 180 feet high and crowned at its four corners by graceful minarets. It commemorates a battle won against the plague in 1591. The Nizam's personal palace lies to the south of Char Minar. Hyderabad's principal mosque, the Mecca Masjid, is built entirely of stone, can hold ten thousand worshipers and is richly decorated in colored and polished plaster. It is west of Char Minar and the ex-ruler himself often comes here for evening prayer.

The more modern buildings in Hyderabad include the Faluknuma Palace (to be a hotel). It was built at tremendous cost by a local nabob, who decorated it in a fanciful Oriental style, and commands a fine view of the countryside. The Salar Jung Museum contains many remarkable curiosities plus a good collection of manuscripts, ancient weapons, and costumes. Osmania University, founded in 1918, is worth a visit. It is among the most important centers of learning in the Deccan (the language mainly employed is Urdu) and its architecture pleasingly blends the Hindu and Moslem styles. Also on the banks of the River Musi are the High Court, the City College, and beautifully laid out river gardens. The Public Gardens - very pleasant for strolling - combine the botanical and the zoological house, the Legislative Council, a Museum and Jubilee Hall.

Environs of Hyderabad

As in the city itself, the high plateau air is bracing and provides a pleasant climate for sightseeing around Hyderabad. Secunderabad lies six miles to the north and is separated from the capital by Hussainsagar lake. This town is British-planned and executed as a military garrison which not only protected the Nizam but occasionally kept him "aware" of his protectors. It has modern hotels and makes a good base for sightseeing.

About five miles west of town are the massive Golconda fort and the tombs of the Qutb Shahi kings who ruled the Deccan in the 16th and 17th centuries. The fort, a forbidding pile of granite covering a whole hillside, served the kings as stronghold, administrative capital and market place. Its 76 battered bastions testify to many a battle, yet it was never taken but once (by the ubiquitous Aurangzeb) and then by a Trojan Horse sort of stratagem, after a ten years' siege. Golconda was long famous as the diamond mart for the neighboring mines. Among the best customers: Catherine the Great (Orloff Diamond), the British Crown (Kohinoor), the Shah of Persia (Peacock Throne) and the unhappy owners of the ill-fated Hope Diamond.

The nearby tombs of the Qutb Shahi kings are surrounded by gardens. They follow a certain pattern, embellished by some Hindu-style ornamentation, and the more important ones have their own mosque flanked by minarets on both sides.

Bidar Fort – administratively in Karnataka State but touristically more in Andhra – stronghold of the Bahamanis, an earlier Moslem ruling family (14th and 15th centuries), lies 82 miles north-west of Hyderabad. Its three miles of walls command the landscape and have 37 bastions most of which are still surmounted by cannon of the period. This fort was a constant thorn in the side of the Mogul Emperors of Delhi, and was finally conquered by Aurangzeb in 1656. The founder of Bidar city and fort, rough-tough Ahmed Shah, seemed strong enough to defy even temperance-minded Mohammed. The inscription on his tomb reads: "Should my head ache, my remedy is this: a cup of wine, and life is full of bliss."

Vestiges of Ancient Kingdoms

About 90 miles east of Hyderabad by rail or road is Kazipet around which can be seen a number of very ancient Dravidian temples with pyramidal spires. The most extraordinary is the Thousand Pillared Temple at Hanamkonda four miles west built by the Chalukya kings about 1162. It is adorned by handsome sculpture, the pillars are intricately carved, and the black Nandi (Siva's bull) is remarkable.

Slightly farther down the road is Warangal, the ancient capital of the Kakatiyas, an Andhra dynasty. Marco Polo visited it and left a glowing account of its wealth and said of its gossamer fabrics that any king or queen would be happy to wear them. Rebuilt by the Kakatiyas in the 12th century, Warangal was once surrounded by two walls: traces of the outer one are still visible and the four imposing stone gateways (the Buddhist *torana*-type) of the inner wall must have led to the temple. The other art treasures left intact include ingenious designs and finely chiseled friezes and borders.

Forty miles east of Warangal at Palampet is the great Ramappa temple, unfortunately rarely visited because of its remoteness. Those willing to make the trek will be rewarded by just about the best temple that medieval Deccan architecture has to offer, plus exquisitely sculptured scenes. The temple is similar in style and workmanship to its great prototype, the Thousand Pillared Temple, only more ornamental. The pillars and ceilings are full of scenes from the *Ramayana* and the *Mahabharata*. Long panels of figures of gods and goddesses, warriors and acrobats, musicians and dancing girls in different seductive poses decorate the outer walls. One shows Krishna stealing off with the milkmaidens' clothes as they bathe and handsome polished basalt dancers are used as brackets.

Four Temple Towns

Going south from Hyderabad by rail or road, the first town of any importance is Kurnool, at the confluence of two rivers where the climate is pleasant in winter. It is the gateway to one of the most important Hindu pilgrimages in India, the Shrine of Srisaalam. Although this religious center is accessible only on foot (or for wealthier pilgrims by sedan chair!) thousands of devotees make the long trek to Mallikarjuna temple, housing one of Siva's most famous *lingam* symbols and boasting dramas narrated in sculpture.

In the extreme south of Andhra Pradesh lie three other temple towns. The first, Tirupathi, is the abode of the "Lord of the Seven Hills" and home of one of the richest temples in southern India. Its Tirumalai Hill Temple is picturesquely situated amid sacred waterfalls and tanks, and beyond it lies fine mountain scenery. This shrine is an "essential" pilgrimage and a fine example of early Dravidian art. Several *gopurams* (monumental gates) are visible from below during the ascent. On a 2,500-ft. peak of the rather even range, is the temple, surrounded by mango and sandal trees. In front of it is the Hall of Pillars, from where an attractive stepped way leads to the temple gate. Temple authorities do not object to foreign visitors seeing the temple from the outside if they conform to local usages (going bare-foot; no smoking). The worship inside, which the non-Hindu will not see, is regulated by an elaborate ritual while outside souvenir, crafts, and flower shops do a thriving night and day business.

Forty miles south of Tirupathi lies Tiruttani, a hill shrine of great antiquity. Three hundred and sixty-five steps lead to the top of the hill: one for each day of the year.

Kalahasti, our final town in Andhra Pradesh, is just east of Tirupathi. The temple, here, where thousands of pilgrims gather to honor Lord Siva, stands on the back of a river and looks up to the

hills of the Eastern Ghats. The atmosphere makes one feel that there is little to do in life but to pray and to purify oneself. Yogis and holy men pray or read, holding their tiny god-symbols, sitting around their seemingly eternal flames. It is a fitting place to leave the stage of Andhra Pradesh where traditional India does serve to remind us that in the midst of the world's turmoil, life still can continue in peace and even holiness.

PRACTICAL INFORMATION FOR ANDHRA PRADESH



WHEN TO GO? From November to March. The climate is rather dry (only 30 in. of average rainfall per year) and tends to be excessively hot in summer when the thermometer sometimes soars to 115°F. In winter it oscillates between 60° and 90°F., but evenings are often cool.



WHAT TO SEE? Hyderabad, the state capital, evokes the great days of Oriental glamor. Among its historical monuments, the most famous are the Char Minar, the elegant Mecca Masjid, the city's largest gateway, and other places of Moslem worship, all in the delicate Qutb-Shahi style. Among the more recent buildings the finest are the Falaknuma Palace and Osmania University. The ancient fort of Golconda hides in its shadow a group of *zenana* (harem) palaces. The famous Pillared Temple near Warangal's Fort was built by the last Hindu dynasty in the 12th century. At nearby Palampet (40 miles) is the Ramappa Temple, a gem of Deccan architecture and sculpture. Nagarjunakonda and Amaravati are ancient centers of Buddhist culture. There are many famous temples and pilgrimage centers in Andhra Pradesh: Bhadrachalam, on the banks of the Godavari; Simhachalam Hill near Visakhapatnam; Srisailem in the Kurnool district; Tirupathi and Kalahasti, about 90 miles northwest of Madras.



HOW TO GO? Hyderabad is connected by air with Madras, Bombay, Bangalore, Delhi, Calcutta, Visakhapatnam, Bhubaneswar and Vijayawada, and is a big rail center. Here are some connections: through airconditioned *Grand Trunk Express* from Delhi (journey time 34 hrs.); through coach from Madras (18 hrs.); *Bangalore-Secunderabad Express* (20 hrs.); *Hyderabad-Howrah (Calcutta) Express* (42 hrs.). No airconditioned coaches available. Train service also direct from Aurangabad.

By road: from Aurangabad (Ajanta-Ellora) via Bir — Osmanabad — Naldurg, 350 miles; from Bombay via Poona-Sholapur, 455 miles; from Bangalore via Anantapur-Kurnool, 480 miles; from Madras via Nellore-Vijayawada, 440 miles. All these roads are reasonable, although there are some unmetaled sections.

How to Get to Town from Airport: Coaches available to main hotels. Taxis to Secunderabad or Hyderabad will cost Rs. 20-25.



HOW TO GET ABOUT? The semi-governmental Road Transport Corp. runs buses to all important centers in the State. Train and bus service connect the capital with Warangal, 97 miles away. City and State buses serve all points in Hyderabad and Secunderabad. There are four services a day to Osmansagar and Himayatsagar lakes, departing from City Bus Station. All better hotels have a taxi service. For leisurely sightseeing choose a tonga or cycle-rickshaw.

HOTELS AND OTHER ACCOMMODATION

HYDERABAD (See also *Secunderabad*) The new *Banjara*, run by Welcom Group, 132 rooms, is tops, both for comfort, modernity and range of restaurants, plus pool and health club. A Scottish Castle, the *Ritz*, Hill Fort Palace, is shabby, but still reasonable, 43 rooms with bathroom, most of them airconditioned, tennis, swimming pool; bar. First-class reasonable to superior. Next best is *Nagarjuna*, fully airconditioned, first class, reasonable to superior, 50 rooms with bath, 3 restaurants, 2 bars, swimming pool. *Blue Moon* has 30 airconditioned rooms with showers. *The Rock Castle* is a partly airconditioned colonial-style hotel with garden. It's on Banjara Hill, overlooking the twin cities. Has some attractive cottages. *Ashoka*, Lake Hill Road, 23 airconditioned rooms, is up-to-date, *Ambassador* is inexpensive. *YMCA* has a few rooms, moderate. Good India-style, inexpensive hotels are *Taj Mahal, Hyderabad*, and *Secunderabad*. Commendable restaurants: 3 *Aces*, *Mandarin*, *Blue Diamond*, *Emerald* (vegetarian).

RAJAHMUNDRY, *Panchvati*, 30 rooms with bath, some airconditioned. Inexpensive, *Modern Hindu Hotel*, Main Road.

SECUNDERABAD (see also *Hyderabad*) The *Parklane* is new, has 74 airconditioned rooms, swimming pool, range of restaurants and facilities. The *Secunderabad Club* provides accommodation for tourists who become its temporary members.

VISAKHAPATNAM, *Sun-n-Sea*, modern, 65 airconditioned rooms with bath, near beach; swimming pool, tennis courts, mini golf, bar, etc. First-class reasonable. *Palm Beach* is good, with 32 rooms with bath; some airconditioned. The *Marina*, inexpensive, has 30 rooms, none airconditioned, situated on road facing the sea. *Apsara* is new, 70 rooms with bath, some airconditioned. Restaurant serves Western, Indian and Chinese food. Reasonable to moderate. *Vikram*, new, moderate, 75 Feet Road. (See also Waltair.)

VIJAYAWADA, Rail and road center. *Manorama* has 50 rooms with bath, some airconditioned. Serves only vegetarian food. *Mamaja*, 56 rooms and reasonable restaurant. *Durga Bhavan*, 35 rooms, with bath, some airconditioned. Serves Western food, but Indian food in airconditioned restaurant better. *Nataraj*, 37 rooms with bath, some airconditioned. Vegetarian.

WALT AIR, *Ocean View* has suites in the motel style. Western, Indian and vegetarian cuisine. Five minutes from beach, moderate to inexpensive (See also Visakhapatnam.)

WARANGAL. Only very simple Indian-style hotels. *Ganesh Bhawan*, Chowrashta, is best. Vegetarian food only. *Prince* is opposite station, no meals. Both rock bottom.



MUSEMS. In Hyderabad: *Salar Jang Collection*. Named after a former Prime Minister and great collector who died in 1949, this museum shows everything from walking sticks to Wedgwood ware. The Jade Room contains encrusted daggers and swords of India's historic figures. There is an illuminated Koran — once owned by the Great Moguls — a small collection of miniature paintings and some South Indian bronzes. China and Japan take up nearly a dozen rooms. There is a motley assortment of European *objets d'art*, French furniture and — among the paintings — a couple of Constables. Closed on Fridays.

Archeological Museum, Public Gardens, shows bits and pieces of finds within the State precincts. Closed on Fridays.

Ajanta Pavilion, also Public Gardens, has some plaster casts and reproductions of wallpaintings from the famous caves which, before Independence, were part of Hyderabad State. Closed on Fridays.

Yelleshwaram Museum, Gunfoundry, shows mainly archeology. Closed Sundays.

The collection of detached sculptures in the site-museum at *Nagarjunakonda*, seen along with the remains of the Buddhist structures, provides interesting examples of Indian art flourishing in Andhra in the 3rd-4th century AD.

There are also small local museums in Vijayawada and Rajahmundry.



SHOPPING. Bidriware work, made from a special alloy with its vivid contrast of dull black and lustrous white, is a distinctive craft of Hyderabad. Attractive novelties inlaid with pure silver wire in intricate designs are manufactured from this alloy, which resembles gun-metal in composition. Bangles, buttons, cigarette cases, trays, cuff links, fruit bowls, etc., are also made of this material. Nirmal toys are made of very light wood. Amusing specimens of animals painted with brilliant, metal-like lacquer, are manufactured for the delight of children. Gold filigree work is another popular craft in this area. It is used in a large variety of articles.

Ivory and horn carving is also a cottage industry in Andhra Pradesh. Intricate designs in ivory combined with excellent workmanship go to produce exquisite articles like brooches, powder boxes, earrings, combs, necklaces, etc. Among other handicrafts may be mentioned carpet and rugmaking. Carpets of Warangal are famous and have won prizes in various international exhibitions. These carpets are of three kinds: silk, cotton and woolen. Their design conforms to Persian patterns.

Principal shopping centers are Abid Road and Pathergatty in Hyderabad, Rashtrapathi Road and Gandhi Road in Secunderabad, while at Warangal and Hanamkonda the centers are called Chowrashta. Best addresses: Government Cottage Industries Emporium, Gunfoundry, Hyderabad; Nirmal Industries, Khairatabad, Hyderabad; Weavers Coop. Society in Warangal.



USEFUL ADDRESSES. *Government Tourist Offices* are at Hyderabad, Warangal, Visakhapatnam and Tirupathi, where approved guides at fixed rates are available. Conducted coach tours in and around Hyderabad

Indian Airlines Basheer Bagh Road, Hyderabad, 20/128 Thompson Street, Visakhapatnam, *Shri Niketan*, 27-1-24 Eluru Road, Governorpet, Vijayawada



**EASTERN
REGION**



CALCUTTA

The Vigorous Giant

Calcutta is astonishing. Calcutta is overwhelming. Calcutta is a city that a traveler, whether Indian or foreign, leaves with a sense of bewilderment . . . unless he has become bewitched by its spell.

It is the graft of a European industrial metropolis upon the body of rural Asia. Not only has this graft taken and survived, but it has flourished in a process of runaway growth that no one seems to be able to stop. Don't jump to a hasty conclusion, though: Calcutta is not a cancer eating at the flesh of India. On the contrary, it is a burly, grimy and sweaty giant toiling under a pall of factory smoke to the din of steamer whistles so that the Indian economy may live. It's a Manchester or a Pittsburgh in the days before the welfare state began to soften the rough, cutting edges of the Industrial Revolution. It is the entrepreneur out of Dickens – calculating, apparently blind to suffering and yet indispensable.

Victorian in its outlook, Calcutta is also Victorian in its appearance. Stately office buildings line the rims of huge squares and a vast expanse of park runs through the throbbing heart of the city. But that is only an architectural appearance. This city out of 19th-century Europe is peopled by ageless Asia. Instead of bowlers and umbrellas, the street scene here is composed of dhotis and saris,

penniless peasants and bearded Sikhs, holymen and sacred cows. Calcutta is almost literally covered knee-deep in the fallout of India's population explosion.

It's a huge city. If you arrive by air at Dum Dum airport (the site of the arsenal producing the bullets later outlawed after the Boer War), your bus apparently runs endlessly through nondescript suburbs until it suddenly reaches the formerly elegant heart of the city. Calcutta sprawls and spreads over 270 sq miles. At the last count (but it's growing so fast that a census is outdated in a few months), the population of Greater Calcutta was 8 million people. That makes it the biggest city in India and the second biggest in the Commonwealth, outranked only by London. The capital of India until 1911, Calcutta is still one of the commercial nerve-centers of the country. Much of India's exports are loaded here aboard freighters that feel their way down the treacherous Hooghly River to the Bay of Bengal eighty-six miles away. Here are to be found some of India's biggest industrial plants and its major textile mills (Calcutta is the world's biggest processor of jute).

Calcutta is urban civilization gone awry. Housing is a problem, yet more prospective Calcuttans flock in by the hundreds each day because the city's economic opportunities are far greater than what is available to them elsewhere. It is also still groaning under the burden it inherited with the partition of India and Pakistan in 1947 when Hindus by the millions flooded Calcutta in a human tidal wave, fleeing their homes in the new Moslem state. It is no small wonder that its rehabilitation is on the scale of a world problem. The latest problem is the almost daily power cuts due to the overloading of the system. The same cause affects every service and utility, especially transportation, although a new mass-transit system has been under construction for the past decade.

Yet Calcutta's bigness and turmoil have not produced merely social problems. The city is a dynamo, and you can feel the sparks everywhere. Its inhabitants are the Bengalis . . . emotional and artistic people who have been called the Irish of India. They were among the first to react to the intellectual and political stimulus of the West. Rajah Ram Mohan Roy was a great liberal thinker. The freedom of Calcutta has a heady influence on creative artists. This city produces the most articulate writers in all India, the most stimulating theater and by far the best films. Two of its sons, Ramakrishna and his disciple, Vivekananda, have spread Indian philosophy to the Western world. These Bengalis, followed by the literary Nobel Prize winner Rabindranath Tagore, were the first Indians to blend their ancient culture with the Humanism of Europe. But other Bengalis expressed themselves in actions as well as words. In the early days of nationalism it was the home of terrorists. That is one reason why the British moved their capital from Calcutta to the relative calm of Delhi in 1911.

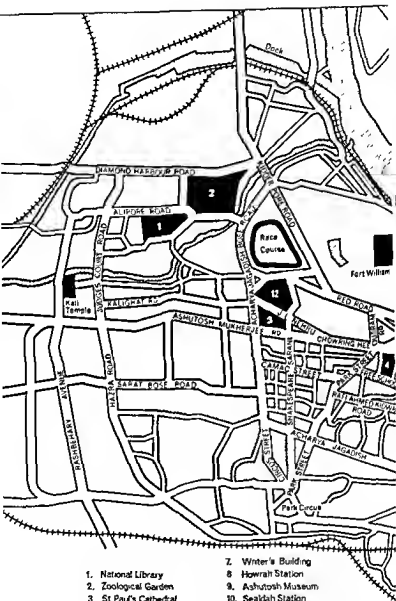
None of this sounds very enticing to a lotus-eating tourist but the fact of the matter is that it is impossible to claim one has visited India without having seen Calcutta. Many Westerners in a hurry visit Calcutta for a few hours and then spend the rest of their lives spreading misconceptions about India on the basis of their short stay. In fact, Calcutta is about the most convenient base for exploring such touristic wonders as the temples of Orissa, the Himalayas or the wilds of Assam. It is well-equipped with the hotels, restaurants, night clubs and shopping centers required by modern explorers in between expeditions.

Exploring Calcutta

If the traveler comes to Calcutta by train, he is in for a unique experience. If you prefer to fly, pay a visit to Howrah Station anyway. The station is at Howrah on the right bank of the Hooghly and it is a city in itself with what appears to be a huge permanent population. Families camp on the platforms, sleeping and cooking and eating until it is their turn to become part of the human grape clusters sprouting from the carriages. They seem oblivious to the station's bedlam composed of water-vendors, newsboys, peddlers of rice and sweetmeats, tea-serving waiters jostling and yelling, bellowing children, shouting porters and whistling locomotives. Here, pandemonium is complete — but the trains run on time.

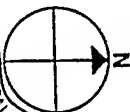
The atmosphere of Howrah Station often seems to spread to Howrah Bridge a few yards away. This is a huge, cantilever bridge, a web of girders stretching 1,500 ft. across the Hooghly and over the masts and funnels of ships hauling fifteen million tons of merchandise a year in this port. Traffic is heavy over the Howrah Bridge, true, but it has nothing in common with traffic anywhere else. It is a ceaseless pageant of cars, bicycles, cows, rickshaws, ox-carts, trucks and human beings. Here, traffic is often so slow that the rickshaw is as fast a way of travel as any other. You will still see rickshaws waiting for fares outside Howrah Station and all hotels: local authorities tried to replace them with the more humane bicycle rickshaws but they failed when they came up against a storm of protest . . . from the wiry rickshaw coolies (who did not want to drive — and buy — new vehicles). Crossing Howrah Bridge, you'll have plenty of time to take in the banks of the river below. The shores of the Hooghly are headquarters for Calcutta's masseurs and barbers who ply their trades by the water's edge.

On the other side of the Howrah Bridge, you set foot in the birthplace of Calcutta. This bank of the river was almost deserted less than three centuries ago. It was the site of three villages of mud huts: Sutanati, Govindpur and Kalikata. Kalikata (which became Anglicized as Calcutta) was a sacred spot, for here dwelt Kali, the consort of the god Siva. A temple was built for her near-



CALCUTTA

0 1000 2000 Yards
0 1000 2000 Meters



by and then, in the beginning of the 19th century, another was erected at Kalighat, not far from the banks of the Hooghly, through which the holy waters of the Ganges flow. This temple, by the way, is one of the few Indian landmarks of Calcutta. The atmosphere of the old market and the neighboring streets, especially in the evening, is rather frightening.

From Job Charnock to Independence

All this changed in 1690 when Job Charnock, an agent for the British East India Company, chose these three tranquil villages as the site of a future port and settlement, renting them from the Mogul emperor Aurangzeb. In 1696, the first Fort William was erected to protect the East India Company's trading post. The British had gained a foothold in what had been a province of the Sultanate of Delhi and thus began the great adventure that led to the foundation of their Empire in India.

It was no easy conquest. In 1756, Calcutta was captured by Siraj-ud-Daula, the Nawab of Murshidabad, and most of its garrison and British residents fled.

The Nawab did not hold Calcutta very long. In December, Clive arrived from Madras and retook the city in January 1757. In 1772 Warren Hastings became the first governor of British India in Calcutta. Cornwallis, the British general defeated at Yorktown, was among the governors to rule from Calcutta.

Bengal was always a tough nut to chew for the British. Lord Curzon partitioned the province – politically the most conscious and least manageable in India – into East and West Bengal in 1905, touching off a series of outbreaks so violent that Bengal reverted to a unified presidency in 1912 with Calcutta as its capital. Today, it is a giant head on a dwarf body: the partition of 1947 gave West Bengal with 28,000 sq. miles to India and East Bengal with 54,000 sq. miles to Bangladesh. To make matters worse, the jute mills of Calcutta were cut off from their East Bengal sources of supply. Seventeen million people were uprooted during this map-drawing operation . . . and this helps to explain some of the problems of Calcutta.

Calcutta's stormy political history, strangely enough, is responsible for the most handsome quarter of the modern city. Right after Clive recovered Calcutta, the British decided to make certain that no further military disasters would occur. So they rebuilt Fort William on a new site, completing it around 1780 at what was then the whopping cost of two million pounds sterling. To give the cannon of the fort a broad field of fire, military engineers cleared a huge expanse of jungle in front of their barrels. Today, this is the

Maidan, Calcutta's pride and joy, a huge park measuring two miles long and a mile wide (twice the size of Hyde Park). Football fields, tennis courts and even a race-course occupy the grounds around "new" Fort William – which has never fired a shot in anger.

Victorian Calcutta grew up around the Maidan and it was quite fitting that the southern end of the park was chosen for the site of the Victoria Memorial which took fifteen years to build before it was inaugurated by the Prince of Wales (the late Duke of Windsor) in 1921. A mammoth pile of white marble in which classical Western influences are married none too happily to Mogul architecture, it is the most impressive monument in this city which, after all, has had only a couple of centuries to build monuments. In this respect, Calcutta is a great deal like American cities in its short history . . . and in its traffic which could be quite similar to that of New York if you substituted cars for cows!

The Victoria Memorial is a treasure-house of relics of British rule in India and its climax is a dignified statue of Queen Victoria herself. The atmosphere inside the gigantic palace is very much that of the India of the Victorian Age.

Calcutta relaxes on Chowringhee Road and the Maidan but it works hard half a mile away on Dalhousie Square (now called B.B.D. Bagh). Here, you have a taste of the past power and glory of British India in the massive Writers' Buildings built in 1780 on one side of the square. The "writers" whom they housed were the clerks of the East India Company and the company's offices were so spacious that the government of West Bengal has fitted most of its "Writers" into them. Flags change and empires fade, but bureaucracy carries on. . . . North of Dalhousie Square, surrounded by busy bazaar streets, stands the Nakhoda Mosque, Calcutta's Moslem place of worship modeled on Akbar's tomb outside Agra. The vast prayer hall can accommodate 10,000 people. As a contrast one can visit the gracious old garrison church of St. Johns, which is full of echoes of the British Raj.

Other Sights

While Calcutta is certainly not an "art city" to be taken in on methodical tour, it has a number of points of interest which are well worth your time during a stay here. Indian architecture, true, is rare but other styles are rife. Somehow, its Palladian and imitation-Gothic buildings do not seem to be out of place under the sky of Bengal. Government House (now known as Raj Bhavan, the residence of the governor of West Bengal) is more or less a copy of Kedleston Hall in Derbyshire. It was finished in 1802, only thirty years after Adam completed the original in England, and it contains some good sculpture and the Throne of Tipu Sultan, that

old nemesis of the British. For a change of scenery, you might look at the near-by High Court: it's a replica of the Town Hall of Ypres! The Ochterlony Monument on the Maidan to a British general does even better than this. Its base is Egyptian, its column is Syrian, and its cupola is Turkish.

Calcutta's commercial wealth has made it a patron of the arts and museums. The Indian Museum houses some priceless treasures of ancient civilizations, fascinating fossil remains and an excellent art gallery as well. The Marble Palace near Chittaranjan Avenue stands inside a dozen acres of peaceful gardens and displays a rich hoard of paintings including works by Rubens and Sir Joshua Reynolds. Further northeast are the Parasnath Jain Temples, one of which is almost Burmese in design with its delicate finials.

Not far from Howrah Bridge is Calcutta University next to Presidency College, the site of Hindu College which was opened in 1827, marking the start of English education in India.

Your curiosity might also lead you to visit the Ashutosh Museum next to the Senate House of Calcutta University with some fine specimens of Indian sculpture, architecture, miniature paintings and textiles quite representative of the region surrounding Calcutta. Then, at Belvedere, a former residence of the British Viceroy, there is the Indian National Library.

Despite its overcrowding, Calcutta is extremely rich in parks. Across the Hooghly at Sibpur lie 270 acres of botanical gardens founded in 1786. Botanists come here for a famed herbarium with more than 30,000 species, but nearly everyone comes here to see the Great Banyan Tree which stands 88 ft. high and covers a circumference of some 1,200 ft. About 50 years ago, the trunk of the tree had to be removed because it was attacked by fungus, but its 600 roots are still doing very well.

This is the landscape and the stage of mercantile Calcutta, but the actors of the city's life often seem to pay no attention to it. They have built their own stage. . . .

Intellectual Metropolis

The ferment of Calcutta has produced a modern Renaissance in Indian culture. At Chitpur is the house where Rabindranath Tagore was born and where he died in 1941. He was the flower of the 19th-century Bengali revival in all the arts. Though a poet, he inspired a new approach to music, dance, drama and prose as well (he was the composer of India's and Bangladesh's national anthems) and he founded a university at Santiniketan. He followed Michael Madhusudan Dutt and Bankim Chandra Chatterjee, the poet and the novelist respectively, who pioneered in the reawakening of Bengal.

Calcutta's writers are still prolific today and the city has adapted itself to progress by taking the lead, in quality if not quantity, in Indian film-making. It now produces sixty feature films a year and with an emphasis on realism rather than on the usual traditional stories of India.

From Calcutta, too, has come a religious reform movement with an impact far beyond the borders of India. Seven miles north of the city on the right bank of Hooghly stands Belur Math, the headquarters of the Ramakrishna Mission. Ramakrishna Paramahansa, who died in 1886, forsook his Brahmin birth to embrace all religions and preached their unity, accepting no differences of caste or color. This saintly philosopher handed his mantle to Vivekananda, the son of a wealthy Calcutta family, who gave up his fortune to become Ramakrishna's wandering disciple. Vivekananda came to the United States in 1893 and made a tremendous impact there. He founded the Ramakrishna Mission in 1897 and died five years later at the youthful age of thirty-eight.

The Belur Math, home of the Ramakrishna Mission, resembles a Hindu temple, a mosque or a church . . . depending from what angle you look at it. This, of course, symbolizes that message of man's unity carried to the West by Vivekananda.

In a way, it's not a bad idea to visit Belur Math and the birthplace of Tagore shortly before you leave Calcutta in order to set your ideas in order. For Calcutta has been able to produce far more than jute and slums and the palaces of merchant princes. Even in its darkest days, the flame of its spiritual and creative life has never spluttered out. This flame will still burn in the new Calcutta India is trying to build.

PRACTICAL INFORMATION FOR CALCUTTA



WHEN TO GO? Like all big Indian cities, Calcutta is best seen between October and March. At an altitude of 20 feet and close to the sea, the capital of West Bengal can be a very humid place indeed at other periods of the year

when the thermometer often reaches bursting point. At all costs, avoid the rainy season, when flooding is common.



WHAT TO SEE? In Calcutta you won't come across those ancient historical monuments which are the heritage of most Indian cities. Calcutta's development begins when a new chapter was being written in the history of the subcontinent: the beginnings of the British Empire in India. In the city itself, the Victoria Memorial is your best introduction to Calcutta. The oldest archeological collection in the country, the Indian Museum has some priceless relics of ancient civilizations. The British left many other marks of their presence; neo-Gothic St. Paul's Cathedral, Fort William, Government House (Raj

Bhavan), the High Court, etc. Next to Calcutta University is the Ashutosh Museum showing Bengali folk art in all its aspects. Among places of worship the Hindu Kali Temple, the Moslem Nakhoda Mosque and the Parasnath Jain Temple merit a visit. The Marble Palace houses a fascinating collection of Victorian art. The original Garrison Church, St. Johns, is the site of Job Charnock's tomb. Crossing ungainly but impressive Howrah Bridge you can visit the Botanical Gardens and farther north, Belur Math, seat of the Ramakrishna Mission.



LOCAL FESTIVALS. The goddess Kali is propitiated during *Durga Puja* (Durga is one of her incarnations) held during Sept/Oct. It continues for another month as *Kali Puja*. Hardly a day passes without a ceremony at a temple or shrine during these two months. Lakshmi, goddess of prosperity, is made welcome by all households during *Diwali* (Oct/Nov.) with small, twinkling oil lamps. At Belur, the Ramakrishna Mission observes *Utsav* during Feb/March the while all of Calcutta's population is drawn into celebrating the Bengali New Year, the *Baisak* (April/May). It is advisable to confirm exact dates locally.



SIGHTSEEING TOURS. The West Bengal Government Tourist Bureau, B B D. Bagh, operates good conducted de luxe coach tours of the city and environs, including an interesting boat excursion on the Ganga I.T.D.C. and several of Calcutta's private travel agents operate daily sightseeing tours by bus or taxi starting from the main hotels.



HOW TO GET THERE? Daily *Indian Airlines* services connect Calcutta and the major cities of India. Calcutta is an international airport served by a number of leading carriers.

Calcutta's Howrah Station — teeming with humanity — is the terminal of such time-honored trains as the *Delhi-Howrah Mail* (22 hrs.), *Airconditioned Express* (covers the same distance in 24 hours) the fastest *Rajdhani Express*, airconditioned, twice a week (16 hrs.), the *Calcutta Mail* (36 hours from Bombay), *Gitanjali Express* (30 hours to Bombay), and the *Caromandel Express* (25 hours to Madras). Most of these trains have airconditioned coaches.

India's historic highway, the Grand Trunk Road, connects Delhi with Calcutta (922 miles). The road distance between Bombay and Calcutta is nearly 1,300 miles; Madras is 900 miles away. Before starting out, consult the regional Automobile Association which will provide you with up-to-date information, state of roads, river crossings, detours, etc.

How to Get to Town from Airport: Coaches available to main hotels, Rs. 8. Taxis from Dum Dum Airport to city will cost about Rs. 35-45, depending on hotel.

HOTELS. Shortage of accommodation, now that the leading hotels have been extended, is less acute than before. Nonetheless, make your reservation well in advance, especially during the tourist season from October to March.

DE LUXE

AIRPORT ASHOK. A new and luxurious 150-room hotel operated by the ITDC group, and located close to the airport. An ideal tourist hotel, but far out of the city center. Reasonable restaurants and good facilities.

OBEROI GRAND. 15 Chowringhee. Certainly the best, overlooking the Maidan; 300 airconditioned rooms with bath; luxurious apartments. Western, Indian, vegetarian and Chinese cuisine. 3 bars; *Moghul* and *Polynesia* are excellent restaurants; night elub, nice pool area. Daily cultural show. Hotel has its own generator, so is safe from ever-present power cuts.

HINDUSTAN INTERNATIONAL. 235/1 Acharya Jagdish Bose Road, is new, airconditioned, has 212 rooms, restaurants and swimming pool.

FIRST CLASS SUPERIOR

GREAT EASTERN. 3 Old Court House Street, 245 rooms, fully airconditioned, 30 suites. Expensive for its quality. Has a rather faded grandeur. Nightly dancing and floorshow; Chinese restaurant. Badly in need of renovation.

PARK. Park Street, with 125 airconditioned rooms with bath. Harbors the *Inn and Out* discothèque for swingers, the 007 bar, and *Sujata* restaurant, for reasonable food and music. Expensive for its plastic quality.

MODERATE

Rutt Deen, 21B Loudon Street.

New Kenilworth, Little Russell Street, 50 airconditioned rooms with bath; on Sudder Street, right beside the Museum and close to the Maidan, are the old style *Fairlawn*, with 21 rooms and considerable character, and *Lytton*, 22 rooms. Both recommended to experienced travelers.

Indian-style hotels: *Minerva*, Ganesh Chandra Avenue and *Shilton*, Sudder Street with a few airconditioned rooms. Also *Purbarag*, *Acharya Prafulla Chandra Road*; *Metropol*, Decares Lane; *Ideal Home*, Surya Sen Street; *Broadway*, Ganesh Chandra Avenue, and *Waverly*, Kyd Street. All inexpensive.

Other accommodations: *International Guest House*, Golpark, Ballygunge (some airconditioned rooms). YMCA has a "de luxe" section on Chowringhee, and a cheaper establishment at Banerjee Road.



RESTAURANTS WITH ENTERTAINMENT. Dining out and having a little fun is easier in Calcutta than some other cities in India. Most of the restaurants are licensed to serve drinks up to 10 p.m., sometimes longer. The fashionable places are all airconditioned. You may enjoy a comparatively inexpensive and gay evening at the spots listed here. They are supposed to function as nightclubs, often have good floorshow numbers, but most close at midnight, some at 1 a.m. Bring your own partner. Main cadre for restaurants is around Park Street area. Prohibition is not in force in Calcutta, but Thursdays are "dry" days.

Moghul and Polynesta are both at the Oberoi Grand Hotel. In same block is excellent **Rang Mahal**. **Maxim's** at the Great Eastern is more sedate, dinner-dance with cabaret numbers. Somewhat scruffy. **Blue Fox**, 15 Park Street, has gained great popularity among the smart set. Dinner dances.

Shah-en-Shah, in Great Eastern Hotel, for Tandoori delicacies — the only restaurant with Indian orchestra and music (1-2.30 p.m. and 5-10 p.m.)

Trinca's 17 Park Street, is fashionable and up-to-date.

Golden Peacock at Hindustan International and **Sujata** at Park. Both have floorshows.

Vineet, Theater Road, good vegetarian food.

Mocambo, 25 B Park Street. Calcutta's Western teenagers congregate here for the 4 p.m. tea dance; dinner dancing commences at 8 p.m.

Amber, 11 Waterloo Street, superb Indian (Punjabi) food, reasonable prices. Big ground-floor bar. Try the prawns tandoori. Recommended for quality and value.

No Music — No License

Magnolia and **Kwahty**, Park Street; **Olympia** at No. 21 of the same street *don't* have a bar license. You can dine in leisure at **Saqui's**, 177 Dharamtolla Street, and the excellent **Skyroom**, 36 Park Mansions. **Flury's**, Park Street, is a tearoom with delectable confectionery. **Avinaudau**, Park Street, is good for vegetarian food.

Chinese Food

There are numerous excellent Chinese restaurants. Leading: *Chinese Restaurant and Bar* at the Great Eastern Hotel; **Chung-Wah**, 7/1 Chittaranjan Avenue, bar; **Peiping**, 1 Park Street; **Waldorf** restaurant, also on Park Street.

Also possible are the **Barbeque**, in Park Street, and **Coley**, Russel Street.



ENTERTAINMENT. There is no permanent English-language theater in Calcutta. English plays are often staged by amateur dramatic clubs in the **Kala Mandir** and **Rabindra Sadan** theaters. There are a number of theaters

regularly staging Bengali dramas: **Star**, **Rungmahal**, **Biswaroopa**, **Minerva** and **Rangene**. Classical Indian dancing can be seen occasionally at the **Academy of Dance and Music**, 5 Dwarkanath Tagore Lane and at the **Academy of Fine Arts**, Chowringhee. Cultural shows regularly presented at **Kala Mandir**. Cinemas showing English-speaking films: **Elise**, **Lighthouse**, **Metro**, **Minerva**, **New Em-**

pire and *Globe*. All-Indian wedding ceremony can be witnessed by contacting the Marwari Federation, 152-B Mahatma Gandhi Road.

Nightly "dances of India" show at Oberoi Grand Hotel, Rs. 9.



MUSEUMS. The *Indian Museum*, Chowringhee, is the oldest in India and one of the largest and most comprehensive in the Orient. It was opened in 1878 in the present impressive building and has six sections: Archeology.

Art, Ethnology, Geology, Industry, and Zoology. The Archeology Section has a large and representative collection of antiquities illustrating the cultural history of India from pre-historic times down to the Moslem period. On the ground floor, this section occupies the entrance hall and half the southern wing which includes the Bharhut and the Gandhara rooms (specimens of Indian art from the second century BC to the 5th century AD), the Gupta and the Medieval gallery hall and the Moslem gallery, in addition to the corridors on the three sides of the central quadrangle.

The coin room of the museum, which can be seen by special permission, contains the largest collection of Indian coins in the world and also a fine collection of gems and jewelry. The Art Section is on the first floor and comprises, among others, a very good collection of Indian textiles, carpets, wood, papier-mâché and lacquer work, objects in metal, ivory and horn, stone and glass, and pottery. A hall on the third floor contains the picture gallery devoted to Persian and Indian paintings and a collection of Tibetan banners. The Anthropological Section on the first floor contains exhibits showing the life and habits of the primitive tribes of India and other aspects of Indian life and customs. The Geological Section is the largest in Asia and one of the most important in the world. Open daily from 10 to 5 (March to November) and 10 to 4.30 p.m. (December to February) except on Mondays. Conducted tours are taken twice daily except Sundays and holidays. First tour between 11-1; second tour between 2.30-4.30 p.m. Entrance free on Fridays.

Victoria Memorial Hall, Chowringhee. The attractive building with traces of Saracenic influence was opened in December 1921 by the Prince of Wales of that time. The collections comprise sculptures, paintings, prints, historical records and objects of art, mainly illustrating Britain's connection with India. It also contains a few Indian miniature paintings and Persian books. Open daily 10-4.30, except Mondays.

Ashutosh Museum of Indian Art, College Street. This small museum, located in the Senate House, is maintained by the University of Calcutta. Collection of architectural bits and pieces, statues, terracotta, paintings and textiles, mostly illustrating the folk art of Bengal and Orissa. Daily from 10.30 to 4.30 (Saturdays to 3 p.m.). Closed on Sundays.

Gurusaday Museum of Bengal Folk Art, at Bratacharigram, off Diamond Harbor Road. 11.30-4.00. Closed on Thursdays.

Nehru Children's Museum, 94/1 Chowringhee, includes history and mythology through models, dolls, etc. Closed Monday.

Birla Planetarium, 96, J.L. Nehru Road, is the finest in India. Closed Monday.

Bungiya Sahitya Parishad, 243/1 Upper Circular Road. A collection of sculptures; painting of the Bengal School and specimens of other schools, a small coin cabinet and a collection of rare manuscripts, mostly in Sanskrit and Bengali.

The Asiatic Society, 1 Park Street, was founded in 1784 and contains a rich and rare collection of Sanskrit manuscripts.

The National Library is now housed at Belvedere, the former residence of the Governor of Bengal. Over a million books, among them manuscripts in European and Oriental languages, old prints, drawings and ancient maps.

Birla Academy of Art and Culture, Southern Avenue, is also good.



LOCAL TRANSPORTATION. Local sightseeing tours in coaches conducted by Tourist Department and I.T.D.C. Contact Tourist Office, 3/2 Dalhousie Square East. If in a hurry, go by taxi. Rs. 2.25 for first 2 km or part thereof

and 80 P for every subsequent km. For leisurely sightseeing or at peak hours when taxis are booked up, hire a rickshaw. Calcutta is the place where the wiry rickshaw wallahs opposed the introduction of cycles so don't have qualms about hiring them. Agree on fare beforehand and tip.

Municipal buses and streetcars are cheap but overcrowded to the point of extreme discomfort. In a pinch take No. 10 bus between Howrah Station and Sealdah Station. To get from Howrah Station to Dum Dum Airport take No. 11A to Shambazar and there change to 30B.



SPORTS. Started in 1892, the Amateur Golf Championship is one of the oldest and the most important annual meetings of golfers in the East. Naturally, participation has been limited mainly to players living in these parts

but the standard has always been high. Many very good amateurs, both Western and Indian, not to mention the challengers that Sri Lanka has sent out in recent years, are taking part. Temporary membership at Royal Calcutta Golf Club, 33 Tollygunge. The Royal Calcutta Turf Club, 11 Russell Street, runs the seasonal horseraces at the Maidan Racecourse. You can play cricket and tennis at the Calcutta Cricket Club (founded in 1792!), Gurusaday Road, Ballygunge, and tennis at the Racket Club on the Maidan (near St. Paul's). Rowing at Lake Club and Bengal Rowing Club, both on Dhakuria Lake; sports flying with Bengal Flying Club, 95 Park Street. Swimming at Saturday Club, 7 Wood Street and Swimming Club, 1 Strand Road.



SHOPPING. The most popular Bengal sari comes from Murshidabad, which has printed designs on plain hand-woven silk. The Hindu weavers from Dacca in Bangladesh, who moved over to Shantipur after Partition,

produce cotton sari material in which continuous design runs all over the material. But most attractive for Western clothing are the plain Tussore silks which sometimes come in rolls. To use these takes a skillful dressmaker back home.

Bengal, thanks to its moist alluvial, clayish soil, is one of India's traditional seats of terracotta craft. Toy animals made in far-flung Bengal villages make unusual and attractive gifts.

The shops listed below sell at controlled prices:

Bengal Government Sales Emporium, 7/1 Lindsay Street. For textiles, visit *Handloom House*, 3 Lindsay Street, and *Khadi Gramodyog Bhavan*, 24 Chit-

taranja Avenue. Best products of Bengal's cottage industries and handicrafts. Same for *Bengal Home Industries Association*, 57 Chowringhee. *Assam Government Emporium*, 8 Russell Street, for Naga and Manipuri handicrafts. *Tripura Administration Sales Emporium*, P21 Old Ballingunge Road. Fascinating articles in bamboo and leather. *Refugee Handicrafts*, 9B Esplanade East, sells silks and cottons made by weavers who left East Pakistan. If you are not going to Kashmir you can shop for carpets, furs, shawls, papier-mâché items at the *Kashmir Government Arts Emporium*, 12 Chowringhee. *Central Cottage Industries Emporium*, 9 Jawaharlal Nehru Road.

If bargaining is your passion (and it is expected of you), pay a visit to the Burrabazar area (around Harrison Road) and the Hogg Market, (New Market).



TOURIST INFORMATION AND HOSPITALITY SCHEME.

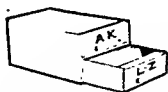
The Government of India Tourist Office, 4, Shakespeare Serani, will help you in planning your excursions to Darjeeling, Bhubaneswar and other places. It has a list of approved local guides who are available at short notice. Through the Tourist Office "hospitality scheme" you can meet Indians of your trade or profession informally. Government Tourist Officers are in attendance round the clock at Dum Dum Airport to help clear your baggage through Customs and to assist you in any other way. The West Bengal Tourist Bureau at B.B.D. Marg (ex-Dalhousie Square) is very helpful. Also at airport and Howrah Station.



MEDICAL SERVICES. *S.S.K.M. Hospital* at Acharya Jagadish Bose Road. *Calcutta Medical Research Institute* at Diamond Harbor Road. All leading hotels have English speaking doctors on call.



CHURCH SERVICES. *Anglican*, St. Paul's Cathedral, Chowringhee; *Roman Catholic*, Church of Christ the King, 5 Amir Ali Avenue; *Baptist*, Carey Church, 31 Bowbazar Street; *Congregational & Presbyterian*, Union Chapel, Dharamtalla Street; *American Methodist*, Methodist Church, Sudder Street; *Church of Scotland* (Presbyterian), St. Andrew's, Dalhousie Square. St. John's Church, *Roman Catholic*, Government Place North; *Jewish Synagogue*, Synagogue Street.



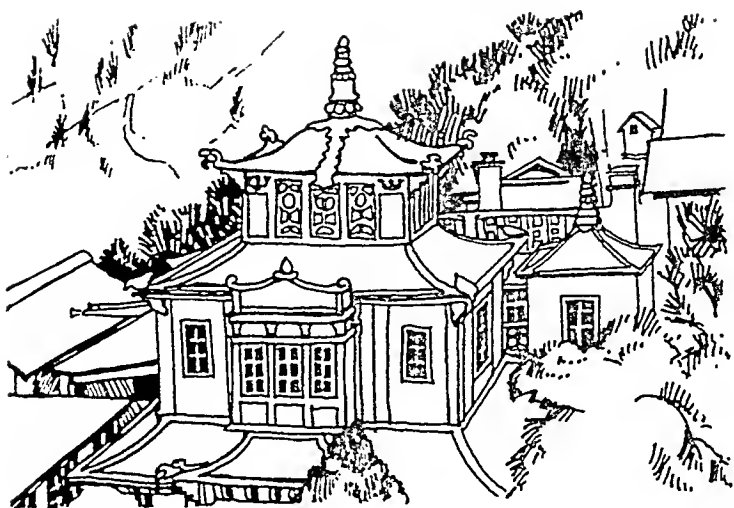
USEFUL ADDRESSES. *Tourist Information:* Government of India Tourist Office, Embassy Building, 4 Shakespeare Sarani, and Dum Dum Airport. Government of West Bengal Tourist Office, B.B.D. Bag. *Rail*, Howrah

Station, Sealdah Station. A Railway Tourist Guide is available at the Eastern Railway Booking Office, Fairly Place. He will assist you in your railway reservations. For visitors to Sikkim, an information office has been opened at 3b Camac Street.

Travel Agents (recognized by Department of Tourism): American Express International, 21 Old Court House Street, Larkm Lane; Everett Travel Service, 4 Government Place North, SITA World Travel, 27B Camae Street; Mercury Travels (India) Ltd., J.L. Nehru Road, Trade Wings (Calcutta) Ltd., J.L. Nehru Road, Travel Corporation India, 46C Chowringhee

Airlines Indian Airlines Corporation, 39 Chittaranjan Avenue; Air-India International, 50 Jawaharlal Nehru Road, BA & Qantas, 41 Chowringhee; Royal Nepal Airlines, 42 Chowringhee, Thai International, 18 Park Street.

Consulates USA, 5/1 Ho-Chi-Minh Serani, UK High Commissioner, 1 Ho-Chi-Minh Serani, Nepal (visa section), 19 Woodlands, Sterndale Road, Alipore, Bangladesh High Commission, 9 Circus Avenue.



BENGAL AND BIHAR

Cradle of Great Movements

The States of West Bengal and Bihar have a lot in common geographically and culturally. West Bengal is as populous as the northeastern United States from New York to Maine, but with so much less land that the density per square mile is well over 800 people. Bihar is the size of Oklahoma with a population close to 57,000,000, most of whom eke out a living raising rice. The sowing, growing and harvesting takes from four to six months, and for the rest of the year the peasants have very little to do. Yet Bihar possesses handsome quantities of mica, high-grade iron ore, coal, bauxite, chromite and kyanite, which are being steadily exploited. The Central Government is not idle here and vast projects like the dams and hydro-electric installations in the Damodar valley are slowly changing the face of this province.

The landscape in both States is flat – hardly so much as a bump from border to border. Bihar is mostly a stony plain, and West Bengal, with exception of the far northern Himalaya country, is a vast delta. Bengal is crisscrossed by rivers whose life-giving waters save the scene from monotony. Lush green lines the rivers and the bamboo and mango groves are idyllic.

The people seem to have absorbed the easy-going feeling of their surroundings; they are the poets of India, emotional and sensitive, and not very resistant physically. Many of the people live in high gabled huts pitched to shed the rain; the house rooms do not connect; even the poorest have a separate kitchen, for the Hindus are religiously careful about the preparation of food. The wealthy live in "bungalows" which is really a corruption of "Bengali house" – a chalet with a porch all around it and set in a spacious compound. Such houses were found by the British when they settled in the province and they were quick to adopt the name and the style.

In spite of Calcutta's lack of real antiquity (or at least of monuments testifying to it) and all that remains to be done to make it "modern", Bengal has a great deal to offer. The Himalayas and their fascinating look-out post, Darjeeling, a lot of the tea and all the jute in the country, perhaps the world's most unusual university, and for those who take time to feel and see, the poetry of India. Bihar has the Buddhist Mecca, Buddh-Gaya, other fine Moslem and Buddhist monuments, and for the motorist, some of the best roads in the country.

Historical Outline

Like all great river deltas, Bengal is unquestionably one of the cradles of civilization, but little mention of it is found before Alexander the Great invaded India. The most glorious period of its history is also the history of the Pala dynasty (8th to 12th centuries). They were great patrons of art and learning, and as their artists moved south to set the pattern of architecture and sculpture as far off as Indonesia and Indo-China, their religious scholars and missionaries carried the Buddhist gospel north to Nepal and Tibet. During the Mogul period Akbar added Bengal to his conquests but the province later became virtually separate from the Delhi Sultanate under a popular and independent Moslem ruler, Siraj-ud-Daula. He was defeated by the British at Plassey in 1757 through the treachery of his own jealous kinsmen. After Clive's departure a period of misgovernment set in, culminating in the terrible famine of 1770. Warren Hastings, the first and probably the greatest of the English Governors-General, took office in 1772 and set Bengal's and Bihar's houses in order with a series of reforms. Bengal, which had both Hindu and Moslem populations, was split in 1947 into

West and East Bengal, the former becoming a State of the Republic of India and the latter constituting the eastern wing of Pakistan which, apart from religion, had little in common with far distant West Pakistan, nearly a thousand miles away.

The capital of Bihar, Patna, is the lineal descendant of a great ancient capital, Pataliputra, once the seat of the Magadha Empire. No Rome or Athens can boast such a long period of uninterrupted glory – a thousand years from 500 BC to AD 500 which made the metropolis the envy of the ancient world. It was from here that Chandragupta Maurya (contemporary of Alexander of Macedonia) laid out and ruled his empire and that the emperor Asoka, his grandson, evangelized the Eastern world of Buddhism. All that reminds the modern inhabitants of Patna of their proud heritage are some of the place names of their city: geography is history's history.

After these very ancient times, Bihar's story is mingled with Bengal's. The Palas reigned here too and were overthrown by the Moslems at the end of the 12th century: in a single stroke the flame of Buddhism was extinguished and the religion's important pilgrimages in Bihar languished. The Moslems were great builders and have left their monuments all over the state. One of them, Sher Shan Suri of Sasaram (try that one as a tongue-twister), seized power from Delhi and ruled Bihar for about 15 years. Even such a short period left a lasting impression on the province's architectural aspect, for Sher Shah, an accomplished Afghan adventurer, but also a constructive genius and a great ruler, had definite ideas of his own! After centuries of ups and downs, the Moslem kingdom of Bihar with its then weak-kneed *nawabs*, fell to the East India Company.

Exploring West Bengal

Bishnupur, the "terracotta capital" of Bengal, has long been famous for terracotta works. The finest specimens are seen in the temples at Bishnupur. The temples, many of which no longer contain deities, are adorned with magnificent terracotta work, and have an overwhelming impact on any visitor irrespective of his knowledge of art or sculpture. Bishnupur is only 91 miles from Calcutta and a portion of the drive is through quiet rural areas.

Gour is Malda was the ancient and early medieval capital of Bengal. There are large numbers of relics. Particularly remarkable are the remains of the Adina mosque at Pandua. It has been said that Adina in its heyday was second only to the mosques at Damascus and could accommodate ten thousand worshipers at a time. The architectural style, especially the avenues of tall columns, is impressive.

137 miles north of Calcutta, the historic town of Murshidabad can be reached by rail or road. Here Nawab Siraj-ud-daula lost a major battle against Clive, the architect of the British Empire in India. Things to be seen at Murshidabad are Katra Mosque and Hazarduan Arsenal, with the muskets, cannons etc. used by the Nawabs.

135 miles northwest of Calcutta, connected by road and rail, Santiniketan, or the "abode of peace", is a world-famous seat of learning. Poet Rabindranath Tagore founded an international university, Visva Bharati. The university has been serving as a goodwill mission for the country all over the world. To be seen here: Vichitra and Rabindra Bhavan – where are shown the poet's personal belongings, his manuscripts, paintings and the various editions of his works are kept, and Uttarayan Complex, where the poet spent the later years of his life.

Two miles from Santiniketan is Sriniketan, which was founded with the object of rural reconstruction as a sister concern of Vish-Varati. The leatherwork, pottery and textiles of Sriniketan have found a world-wide market for their originality in design.

Festivals

Vasantotsava (spring festival) is held in March on the day of *holi*. It is one of the most colorful occasions in the region. The festival of Bouls: Not far from Santiniketan is Kenduli, birthplace of the lyric poet of Gita-Govinda, Joydev. On the closing day of the month of Paus (mid January) a big fair is observed by the famous Boul singers, a community of Bengal's wandering minstrels with their characteristic songs. Durgapuja: The biggest and most colorful festival of Bengal is Durgapuja, when the Bengali Hindus worship Durga, the goddess of Sakti (energy) and the universal mother. Important cultural shows are presented on December 23-25 at Tagore's University, Santiniketan.

A Himalayan Lookout

We may now travel even farther north in the narrow zigzag corridor which is north of West Bengal toward the mysterious Himalayas and a real jewel of a town. Darjeeling and its surroundings make Switzerland look dull by comparison. There is no finer place in the world to steep yourself in the grandeur and the beauty of towering snow-capped mountains. Mighty Mount Everest, although now conquered, retains its aloofness and rarely deigns to come out from behind the clouds. Besides, it is about 140 miles

away and thus looks smaller than some of the other peaks. The real king of the mountains is here, the Kanehenjunga which flaunts its incredible beauty to the continuous delight of the beholder. You may contemplate it any time (the people of Darjeeling themselves never grow tired of the view) but the best time is at sunrise. Even if you do have to rise at 4 a.m. and be driven by jeep to Tiger Hill about 7 miles away, the panorama is worth it. The somber, snowy sentinels, obscure in the dawn light, little by little grow pink, then mauve and orange, then seem to catch fire at the very moment the sun pierces the horizon. This is Indra's abode – it must be, for no one but a god could create such a matchless spectacle.

On the way back from Tiger Hill be sure to stop at Ghoom: site of a Tibetan Buddhist monastery which is as close to Tibet as the Westerner is likely to get in this unhappy epoch. The monks here, who are of the yellow sect, worship a 15-ft. image of the Coming Buddha and fly prayer flags in the Tibetan tradition. Foreigners may enter the monastery which is gaily painted in reds and blues. Ghoom is also purported to be the highest railroad station in the world.

And what a railroad! If we have spoken of the mountains first, it is only in deference to these kings of Nature. Getting to Darjeeling is really half the fun if you take the toy train (of Cinerama fame). The 52-mile journey begins at Siliguri, a stone's throw from Bagdogra, which is in turn only 55 minutes from Calcutta by air. The trip takes about six hours, but this is no place on your itinerary to save time by going by bus or taxi! The train looks like something any small boy (preferably with rich parents) would like for Christmas – usually three coaches and a baby locomotive huffing and puffing along a two-foot gauge track. For the first few miles the train winds its way through dense jungle with solid walls of vegetation hemming in the track. Then the toy engine begins to pant, grumble and slacken speed (from a racy 12-m.p.h.) as the steep climb begins. Soon palm trees and jungle are replaced by a deep-green landscape of tea plantations clinging to the steep mountain sides in narrow terraces like hundreds of giant steps.

Suddenly the traveler is in Kurseong where the train's track seems to be Main Street as well. You are so close to the shops that you can bargain for whatever strikes you without even getting up. It is here that Mount Kanchenjunga first leaps into view. A ten-minute stop hardly seems enough in this clean, well-kept town known as the "land of the white orchid".

From then on the road runs beside the track most of the way which provokes many a friendly race between cars and engine (but the latter never wins!). Children love to jump on the running boards of the coaches and make faces at the passengers, and at less than 10-m.p.h. they are quite safe. Kurseong is only halfway up the

ladder in altitude and the train continues to climb through ever varied scenery. It reaches 8,000 ft. at Ghoom.

Darjeeling lies four miles further north about 1,000 ft. lower.

Sights in and around Darjeeling

But if one plans to see Darjeeling one should get used to climbing! The town is built like a series of landings joined by flights of steps and almost vertical lanes. The "top floor" is mainly for visitors - along the Mall or Main Street are the large hotels, cafés, handsome villas and attractive shops. The middle floor is very Indian in flavor: the smaller hotels, Indian restaurants and more shops are here. The "ground floor" is the most fascinating since it is here that Darjeeling's working population lives. Nepalese, Tibetans, Bhutias, Lepchas (probably the original natives of Darjeeling) all in colorful tribal costumes throng the bazaars and market places. Some of the women wear nose ornaments, almost all have huge necklaces, and the men's costumes are nearly as vivid. Just as pleasant is the fact that the city is spotlessly clean, far more so than any other in India. You will want to join the tribesmen in the brisk trading at the exotic bazaars.

The nucleus of the present town (called Chaurastha) is Observatory Hill: site of the Mahakala Cave sacred to Siva and also of a Bhutia shrine. The view of the twin peaks of Kanchenjunga from here is marvelous. Birch Hill is Darjeeling's residential section where the handsome blue domed Raj Bhavan (Governor's Palace) stands amid green lawns. The flora and fauna of the region are displayed at the Natural History Museum, and also on Birch Hill is the Himalayan Mountaineering Institute. Teaching there is Sherpa Tenzing Norkay, who reached the summit of Mount Everest with Sir Edmund Hillary on May 29, 1953, and prior to that had climbed higher than any other man in the world. The Mountaineering Institute, which trains climbers of any nation, and its Museum are open to visitors. Finally, Singla Bazar, connecting with Darjeeling by cable car.

Other points of interest in Darjeeling include the Lepong race-track which unpretentiously boasts being the smallest and highest in the world; the colorful Lloyd Botanical Gardens devoted to the flowers of the Himalayas - and the two Buddhist monasteries in the town proper: the Bhutia Busty Tibetan monastery below Chaurastha and the Aloobari about 1½ miles along Tenzing Norkay Road. Senchal Lake near Tiger Hill is another beauty spot. A visit to the Happy Valley Tea Estate to watch tea processing is interesting.

Kalimpong, about 32 miles east of Darjeeling, can be reached from the latter or from Siliguri. It is much lower and quite colorful in its small way. Bhutias and Tibetans trade their wares at the central market square - and it used to be the starting-point for the

trade route to Lhasa. Kalimpong is also noted for its good schools and cultural institutions and for its Tibetan monastery on Tirpai Hill. Cooch Behar, southeast of Darjeeling, is a former princely state. Its major tourist attractions are the fabulous forests alive with big game (Jaldapara Wild Life Sanctuary).

Mirik is a new hill resort being developed between Darjeeling and Siliguri. A lake, tea estates and superb views, including Kanchenjunga, are the main attractions.

Places of Pilgrimage in Bihar

First stop in Bihar, just across the border from Bengal, is the sacred hill of Parasnath. This is the eastern center of Jain worship and Parasnath, a *tirthankara* or perfect soul, is said to have attained Nirvana on this hill. His temple, surrounded by 23 others, though Jain, is a blend of Hindu and Moslem styles – and the climb up to it is arduous. Not steep enough however to daunt the thousands of pilgrims who come here every year. Devout Jains wear masks over their mouths – not for protection but to avoid inadvertently swallowing so much as a gnat; for to them all life is sacred.

About 50 miles east or southwest of here are Bihar's two resorts, Hazaribagh and Ranchi, on opposite sides of the Damodar Valley. Both are fine if you really want to get away from it all, for no one can promise you that anything spectacular will happen! Hazaribagh lies in the midst of low hills and attractive jungle scenery where game is plentiful and the climate is good. Ranchi is the larger of the two and the countryside around it boasts many beautiful waterfalls. The center of the town is Ranchi Hill – a surprising bare black outcropping in the midst of flat land. It is crowned by a Siva temple and at the foot of the hill spreads an artificial lake flanked by two temples and a pillared bathing ghat. The most conspicuous building is the semi-classical Government Palace.

Six miles southwest of Ranchi is Jagannathpur village whose Jagannath temple is a sort of rough miniature equivalent of the great temple in Puri. The car festival is also celebrated here though obviously not with Puri's crushing pageantry.

Hundru Falls, one of the world's highest, is 27 miles northeast of Ranchi and when the Subarnarekha River is in flood it is violent and spectacular. There is a magnificent view of the river from the top of the falls and a pool below them for swimming. (The last half mile to the falls must be covered on foot.) Other falls in the area include the Jonha (25 miles); Dasom, near Hundru; and the wide placid Gautamdihara where there is also a temple dedicated to Lord Buddha.

South of Ranchi, near the Bengal border, is the Pittsburgh of India – Jamshedpur, the steel town. Owned by the Tata group, the mills cover almost 5 sq. miles and many accessory industries are

situated here; quite naturally since this is the area of Bihar's rich iron ore and coal deposits.

Neterahat is the prize beauty spot of the Ranchi area, but its isolation (95 miles west) makes it an attraction only for the tourist with plenty of time. The place itself and the road leading to it are surrounded by dense forests and – a gentle warning – some tigers here seem to prefer people to other prey.

Cradle of a Great Religion

Side by side about 80 miles northwest of Hazaribagh on a main railroad line lie two of India's most sacred shrines: the first to the Buddhists, the second to the Hindus.

Buddh-Gaya is the cradle of one of the world's great religions – the Mecca of Buddhism. In this sacred spot Gautama sat beneath the Bo tree and attained Enlightenment. Twenty-five centuries ago a once-worldly prince here vanquished all worldly desires; since then the place has been a center of worship. Does not that in itself prove that Buddh-Gaya also has something to say to men of any religion on vanity and pride?

In the first centuries after the Buddha's death, stately shrines were elevated all around Buddh-Gaya: relatively few remain and many have been restored, but the great temple was probably in its present form over a thousand years ago.

The whole setting of Buddh-Gaya prepares the visitor for a feeling of other-worldliness. It is a spot of wooded solitude on the banks of the Niranjana River silhouetted against a range of low hills. Entrance to the shrine is through the East Gate, a typical Buddhist carved *torana*. Then the great Mahabodhi looms up – harmonious and peaceful like the teachings of the Master. The temple is really a high (170 ft.) pyramidal tower, level at the top and crowned by a bell-like *stupa*. Surrounding the tower at its base is a two-tiered colonnaded structure supporting four smaller turrets exactly like their majestic central counterpart. The regular, abstract carved decoration which relieves the faces of the tower without turning the eye away from the essential contributes to an overall impression of poise and balance. The Mahabodhi has been faithfully restored and is substantially the same temple that existed in the 7th century if not earlier.

Inside the temple is a colossal gilded image of the seated Buddha, his niche hung with garlands. In an upper chamber is the statue of the Master's mother Maya Devi. In the temple courtyard are graceful stupas which are the Buddhist equivalent of Christian reliquaries.

The north side is flanked by the "jewel shrine of the Walk", a raised platform with its carved lotus flowers. Passing from this

promenade to the western façade you reach the sacred Bo tree, where the Lord Buddha first attained enlightenment. All the trees which have been planted here during twenty-five centuries are supposed to have come from saplings of the first. Beneath it is the sacred seat. To the south and west of the temple are 8-ft. high railings ascribed to Asoka, the great emperor who was for Buddhism what Constantine was for Christianity. The carvings on the Asokan railings tell Buddhist stories and add fabulous creatures and scenes from everyday life for good measure. These railings rank as one of the most ancient remains in India. Also to the south is the tranquil lotus pond where the Teacher bathed.

Buddh-Gaya is sacred to Buddhist and Hindus alike (the latter worship the Buddha as an incarnation of Vishnu) who manage the temple jointly. A typical pilgrimage here is an unforgettable experience. Thousands of tiny yellow lamps give the Mahabodhi a new dimension as cymbals and drums sound and the monks chant their litanies. The message of Buddha comes echoing through time's long corridor to us: "If thou wouldst worship in the noblest way, bring flowers in thy hand. Their names are these: Contentment, Peace, and Justice."

Gaya and Nalanda

Gaya, just seven miles north of Buddh-Gaya, is second only to Varanasi in sanctity to the Hindus. It is here that the devout practise the equivalent of "Honor thy father and thy mother"; but after parents' death. Pilgrims come from all over India to offer *pindas* (funeral cakes) for the peace of the departed souls. This offering is essential – the ritual is complicated as in most Hindu worship – to relieve the dead of all earthly bondage and send them free to heaven. The center of the pilgrimage is the Vishnupada temple (18th century) in whose sanctum, sunk into a silver basin in the pavement, are Vishnu's footprints. Half a mile to the west is Bramanjuni Hill which is climbed by a flight of 1,000 stone steps. If you can take the climb to the temple at the top you will have a good view of Gaya and the top of Buddh-Gaya's spire peeping over the treetops.

This part of Bihar is full of Buddhist associations and remains, but unfortunately Rajgir, northeast of Buddh-Gaya, has more associations than remains! It is known that the first Buddhist Council was held here after the Master's death, but for the traveler who wants more than a few scanty stones, Rajgir is not the place. Meanwhile, Indians concerned with the health of their bodies as well as their souls come here for the soothing hot mineral water baths.

Nalanda, north of Rajgir, is far more impressive. If Buddh-Gaya

was the beginning. Nalanda was the continuation and the intellectual nerve center of Buddhism. Ten thousand monks and students once lived in this vast monastic complex and many of the teachers were famous throughout the eastern world. The scholars who obtained the degree "fellow of Nalanda" had far more prestige than any Oxford don or Harvard professor!

Moslem marauders who, not very brightly, mistook the school for a fort, killed all the residents, and burned the library. The vast remains do however give a good idea of this past glory although even the large uncovered area is only a part of what was once Nalanda. The biggest monument is the Great Stupa flanked by flights of steps and terraces. A few of the votive stupas are almost intact. The nearby museum houses many sculpture pieces found on the site. The new building is that of the Nalanda Institute, an international center of post-graduate studies in Buddhology founded in 1951.

Patna and Environs

To go from this region northwest to Bihar's capital is to leave the contentment and peace of the Buddhists for the fire and dash of the Moslem conquerors. Although, as has been mentioned, the original Patna was an imperial city and once a center for Buddhists and Jains, little remains of this proud epoch and the flavor is now Moslem or just plain modern.

The city itself (490,000 inhabitants) stretches eight miles along the banks of the Ganges, and the visitor would do well to start in the western extension called Bankipore, largely a product of the British era. Starting from the Governor's Palace - spacious, undistinguished neo-classical - you may walk down broad avenues radiating in a semicircle from here. In the same axis as the Palace are the major government buildings, the High Court, and the vast Patna Museum with its remains of the site of the ancient capital. Then comes the bizarre Golghar, a 90-ft. tall beehive which looks designed for some strange form of worship, but isn't. After the terrible famines of 1770, Warren Hastings decided that the best remedy would be granaries and he deputized a Captain Garstin to have one built. The Golghar was the result. A sweeping flight of steps leads to a hole at the top through which grain could be poured. The only catch was that the doors at the bottom opened inward, i.e. could not be used when the granary was full. Still, it is the best vantage point for the city and an extraordinary whispering gallery where the well-known pin dropped at one end can be heard at the other.

Gulzaribagh is the site of the opium factory where the East India Company turned out the heady stuff and a fancy profit through

trade with China. Progress is progress and the massive white buildings now prosaically house Bihar's government printing offices.

Patna seems to be a place where nothing lasts very long – at least not since the far-off days of the Empire. An earthquake in 1934 destroyed many of the handsomest English 18th-century buildings and the Moslems who preceded them fared little better. Unreal as it may seem, their golden domes and minarets once shone along the banks of the Ganges. The Afghan ruler, Sher Shah, did much to embellish the city in his 15-year reign, and the noblemen of the Mogul court who came after him followed suit. The oldest mosque in Patna is Sher Shahi (1545), a heavily-built domed structure with four smaller domes at the corners. Two others are the later Pather Ki Masjid which can only be described as squat, and the Madrassah whose gilt-spired domes rise on the high bank of the Ganges. Patna is also a center for the Sikhs. The tenth *guru* Gobind Singh was born here in 1660 and the Sikh temple has grown up around his house.

From Patna you may go in a Buddhist or Moslem direction: i.e. north to Vaisali or west to Maner. Vaisali is especially for those with deep archeological interests – preferably with their own shovels – for the once great city is still almost totally underground! This is not to demean the Buddhist and secular relics which have been found, or the Asokan pillar crowned by a stylized lion.

Two interesting Moslem tombs at Maner are the Daulat Shah and the Bari Dargah. The first looks something like a small fort; the second is a stately colonnaded and domed structure, flanked by four twelvesided towers each with its own dome. The veranda running all round the central chamber of the tomb is finely carved with floral and geometric designs and inscribed with verses from the Koran.

But the best Moslem tombs in Bihar are at Sasaram, once Sher Shah's seat, at the junction of the Great Trunk Road with the road leading to Patna. The most impressive is Sher Shah's own – a handsome five-tiered structure: a hexagon ornamented with arches, latticework, cupolas and finally the great dome, 150 ft. high.

PRACTICAL INFORMATION FOR BENGAL AND BIHAR



WHEN TO GO? While you can visit the Darjeeling region all year round, the rest of Bengal-Bihar should be seen between October and March when the weather is dry and sunny. Average temperatures in the plains: minimum 50°F.–maximum 85°F. Astonishingly, in and around Darjeeling the thermometer is usually above freezing point even in January–February, while in summer the weather is delightful.



WHAT TO SEE? The Himalayas, those "natural temples of rock and ice" and the teagardens in the foothills. Once you manage to take your eyes off the mountains, explore Darjeeling and Kalimpong, both colorful towns with a fascinating mixture of ethnic groups – Lepchas, Nepalese, Bhutias, Sherpas and other mountain tribes. For nature lovers a visit to the forest reserves of Jaldapara will be a rewarding experience. A hundred miles from Calcutta is Santiniketan, where Tagore, India's great poet and thinker, started a new experiment in education. Those interested in India's material progress should visit the new townships created around Chittaranjan's locomotive works, Sindri's fertilizer factory – one of the largest in the world – Asansol's and Jamshedpur's steelworks and the dams of the Damodar Valley Project. Buddhism is still very much alive at Buddh-Gaya: where the Gautama attained supreme enlightenment 25 centuries ago. Here you will see pilgrims from all parts of Asia offering their prayers to the accompaniment of the resident monks' cymbals and horns. Patna, Bihar's capital, is the starting point of excursions to the ruins of ancient Pataliputra, to the Buddhist centers of Nalanda and Rajgir and to Sasaram, where some of the finest examples of Afghan architecture have survived the ravages of time.



HOW TO GET ABOUT? There are flights every day from Calcutta to Bagdogra, nearest airport to Darjeeling. Flight time is 45 minutes. Patna can be reached daily from Delhi (Varanasi) and Calcutta. The latter is linked several times a week with Rourkela and Jamshedpur.

Whether you arrive by air or rail (416 miles from Calcutta) you ought to board the famous toy train at Siliguri which brings you in 7 hours to Darjeeling. You can, of course, cover these 56 miles by taxi. The taxi rates in Darjeeling for Tiger Hill, Ghoom Monastery or to Gangtok (in Sikkim) are fixed by the authorities (enquire at Government Tourist Office). Alternatively a coach meets all flights. The trip takes 3½ hours and costs 25 rupees. Siliguri is the transit base for visiting Darjeeling, Kalimpong, Gangtok, Bhutan, Assam and the far northeast regions.

Darjeeling is 435 miles from Calcutta by road. You continue via Malda – Bansihari – Dalkhola and Siliguri. Coming from Delhi (1,080 miles) – Varanasi, you continue via Sasaram – Patna – Bihar – Bhagalpur – Sahibganj – ferry before Malda-Siliguri.

Taxis (cars, jeeps or landrovers) from Bagdogra to Siliguri to Darjeeling to Kalimpong or to Gangtok; there is a bus from Siliguri to Gangtok and to Kalimpong. A collective landrover connects Darjeeling to Gangtok (62 miles) via Ghoom – Tista – Rangpoo. Landrover service from Darjeeling to Kalimpong and Darjeeling to Gangtok. Also, Calcutta is connected by train with Siliguri.

It takes 8 hours for the train to reach Patna from Calcutta, 13 from Delhi, while by road it's one of the most congested in India (370 miles from Calcutta; 620 from Delhi), most of it on the Great Trunk Road. Buddh-Gaya is quite close to Patna by rail (2 hours) and only 312 miles from Calcutta by a good road via Asansol-Dhobi. Asansol is the turntable for visits to the region (Santiniketan, etc) and there are local bus and train services galore in the two states.



FESTIVALS AND FOLK DANCING. Hindus all over Bengal and Bihar celebrate the *Durga Puja* (September–October), the most spectacular of all festival occasions in this region. The Santhals, attractive tribal people who live

in remote villages of both states, have some interesting community dances, but the highlight in this respect are the dances you can see performed in and around Darjeeling by the various ethnic groups. Here is a timetable of their festivities: New Year of the Lepchas and Bhutias, 1st week of January, Makar Sankranti: Fairs all along the Tista River. Benimela: 2 miles from Tista Bazaar, biggest fair held in the 2nd week of January (folk dances, etc.). Tibetan New Year (mid-February–Mid-March) — folk dances in the monasteries. Pedong near Kalimpong (February): agricultural fair. Sikkim New Year — Gangtok (December–January): Lama and Devil Dances. Birthday of Dalai Lama (mid-June): Processions from the monasteries.

ACCOMMODATION

ASANSOL (Bengal). *Dak Bungalow* with catering.

BUDDH-GAYA (Bihar). No hotels. Best in town is ITDC's *Ashok Travelers' Lodge*, 12 rooms with bath. Good catering service. One might be able to get into the Bihar State Government's *Tourist Bungalow*. Reserve through W.B. Tourism Office in Calcutta.

BURNPUR (Bengal). Near Asansol, *Burnpur Hotel*, Western style, most moderate. 32 rooms.

COOCH BEHAR (Bengal). If visiting the Jaldapara Wild Life Sanctuary, comfortable *Hollong Forest Rest Home* is best. It is possible by previous arrangement to stay at the *Palace* of the former Maharajah of Cooch Behar. The small *Madarihat Tourist Lodge* is also possible.

DARJEELING (Bengal). *Oberoi Mount Everest*, Gandhi Road, is the best establishment here. Glorious view of the Kanchenjunga range; 78 rooms with bath; riding; occasional Tibetan and Nepali dances; bar; 1st class superior. Also good is *Tiger Hill Transit Lodge*. On Observatory Hill, *Windmere*, 29 rooms with bath, is next best. The old Raj-style *Planters Club* allows outside guests, 18 rooms and good atmosphere. *Swiss*, Gandhi Road; *Alliceville*, H. D. Lama Road; *New Elgin*, H. D. Lama Road; *Central*, Robertson Road; and *Everest Luxury*, Gandhi Road; are all Western-style hotels ranging from first-class reasonable to moderate.

There are numerous Indian-style hotels: the *Lewis Jubilee Sanatorium*, *Tiffany's*, Ashby Road, *Nirula's Embassy*, Gandhi Road, and *Kundus*, Rock Villa Road all inexpensive.

There is also the *Tourist Lodge*, Mall Road, run by the West Bengal Government. Moderate comfort.

GANGTOK (Sikkim). Best is the *Tashi Delek*, M. G. Morg, 60 rooms, all with bath, bar, restaurant. Outside the city (but transports provided) the *Tourist Lodge* has nice garden. Inexpensive. The *Norkhil*, has 30 rooms with bath. Several small and simple hotels in town such as the *Paradise* and *Kanchen View*.

GAYA (Bihar). A comfortable *Circuit House* is at your disposal by permission of the District Magistrate. *New Rest House*, 16 beds, near the bus stand.

HAZARIBAGH (Bihar). *District Board* and *P.W.D. Dak Bungalow* are best bets. *Standard, Magadh, Ashok, Paying Guest House*, all moderate.

JAMSHEDPUR (Bihar). The steel city has a works hotel, the *Tisco*, in 7B Road, 26 rooms with bath, open to visitors (not on business) only if there is a vacancy. Charming furnished airconditioned new wing, restaurant. From moderate to first-class reasonable.

Inexpensive Western-style hotels, with minimum comforts are *Nataraj* and *Boulevard*, both on Main Road.

KALIMPONG (Bengal). The *Himalayan Hotel* one mile south, 11 rooms, is in good Western style, moderate to first-class reasonable.

Decent *Tourist Lodge* of the West Bengal Government. Comfort at moderate rates. One car attached to Lodge for use of tourists at extra charge. Catering facilities. Apply Manager, Tourist Lodge, Kalimpong. Less expensive is the *Shangrila Tourist Lodge*.

KURSEONG (Bengal). *Inspection Bungalow* (for reservations see Kalimpong) or the *Clarendon Hotel*. Also *Plain's View*, inexpensive.

KULTI (Bengal). Near Burnpur, on Grand Trunk Road, 147 miles from Calcutta. Motel-style *Kulti* is moderate.

MIRIK (Bengal). Simple *Lake View Hotel* is possible, only alternatives being P.W.D. and Dak bungalows.

MURSHIDABAD (Bengal). *Dak Bungalow*. Seven miles outside the town is the good Bengal Govt. *Tourist Bungalow*, 20 rooms and limited facilities.

NALANDA (Bihar). No hotels. Other accommodations, of the inexpensive type, are. *Inspection Bungalow*, apply: Superintendent Archeological Survey of India, Eastern Circle, Patna, *Nalanda Rest House*, apply Divisional Officer, P.W.D. Cooks attached to both the above. Other rock bottom accommodation. *Youth Hostel*, Pali Institute, 6 rooms rent free, *Rashbehari Vidyalyaya Hostel*, rent free.

PARASNATH (Bihar). *Dak Bungalow* (no catering) on mountaintop (contact Deputy Commissioner, Hazaribagh) can be reached on foot (3 hours). Another *Dak Bungalow* near Grand Trunk Road is 3 miles from Parasnath.

PATNA (Bihar). Western-style hotels: *Pataliputra Ashok*. A new ITDC hotel of 56 comfortable, airconditioned rooms. Reasonable food and limited facilities are probably the best available. Tours from here can be arranged easily to visit the Buddhist pilgrimage centers; *Maurya Patna*, 80 room hotel of ITC Group. Restaurants and full services, shopping arcade, swimming pool; the *Republic*, Lawlys Building, Exhibition Road; 37 rooms with bath, most of them airconditioned. *Hotel Satkar International*, Frazer Road, 50 airconditioned rooms; bar and restaurant. First-class moderate to reasonable *Palace*, Gandhi Maidan.

Also *Grand*, Frazer Road; *Natraj*, Ashok Rajpath; *Prince Frazer Road*. Indian-style hotels: *Rajasthan* and *Marwari*, both Frazer Road, both inexpensive.

Restaurants: *Balazar*, *New Delhi Royal Cafe*, *Gaylords* and *3 Aces*, air-conditioned.

RAJGIR (Bihar). *Tourist Bungalow*, Government of Bihar. Accommodation ranges from double rooms with bath, to 10-bedded dormitory; catering available. Apply: Manager. *Circuit House*, with 8 double rooms, is essentially meant for Government officials on duty, but you can always try your luck; apply: S.D.O., P.W.D., Rajgir.

RANCHI (Bihar). Western-style *South Eastern Railway Hotel*; 22 rooms with baths, tennis; moderate. Also on Government-approved list is *Yuvraj*, Western-style, with some of its 20 rooms airconditioned. Trimmings include an airconditioned bar and restaurant. *Mount* is another Western-style hotel, with some rooms airconditioned. Several rock-bottom Indian-style hotels, *Sangam* is perhaps the best.

SANTINIKETAN (Bengal). A delightful *Tourist Bungalow*, 20 rooms and reasonable food, is run by the West Bengal Govt. *University Guest House*, 28 beds. For reservation, apply at least 7 days in advance to the Registrar, Visva Bharati, Santiniketan. *Tata Guest House (Ratna Kuti)*: Exclusively for persons connected with educational institutions. 6 rooms. Permission: Registrar, Visva Bharati, Santiniketan.

SASARAM (Bihar). *Dak Bungalow*, no catering.

SILIGURI (Bengal). *Hotel Sinclairs*, P.O. Pardhan Nagar, 36 rooms, 12 km. from Bagdogra airport. Also West Bengal Govt. *Tourist Lodge*.

THIMPU (Bhutan). *Motithang Hotel* and *Bhutan Hotel* are only possible accommodation, each having 30 rooms, simple and basic, but this must, anyway, be considered an adventure destination. If hotels are full one might obtain permission to stay at the *State Guest House*, by application to the Director of Tourism, Bhutan, Thimpu.

VAISALI (Bihar). *Inspection Bungalow* and *Youth Hostel*.



MUSEUMS. *Patna Museum* (closed Mondays) has a fine collection of Mauryan relics, bronze images, coins, Tibetan banners and paintings, Indian paintings of various schools, Persian manuscripts, etc.

Nalanda Museum contains bronze and stone images, clay seals and miscellaneous objects recovered on the site of the famous Buddhist University. Also a few items from neighboring Rajgir.

There is a new museum at Vaisali (Muzzafarpur District) with Buddhist and Jain relics.

Buddh-Gaya's museum contains relics of the old temple and various items excavated at the site.

Darjeeling's *Natural History Museum* has a comprehensive collection of Hi-

malayan fauna. Plants can be seen at Lloyds Botanical Gardens. The *Mountaineering Institute's Museum* is worth a visit (closed Tuesdays).

A short glossary to help the visitor in the maze of complicated names at Buddh-Gaya

The Bodhi tree or Bo tree under which the Buddha sat

Vajrasan Venerated as the holy seat under the tree where Buddha attained Enlightenment

Animeshalochana Stupa A 55-ft tapering brick temple marking the spot from where Buddha stood gazing at the Bo tree in gratitude for giving him shelter

Chankramana the holy walk where the great teacher spent seven days walking up and down in meditation. Along the northern side of the main temple a narrow platform marks the spot. The stone lotus flowers commemorate the real ones which are said to have sprung up under his feet.

Ratnagar A small roofless shrine marking the meditation during which blue, yellow, red, white and orange rays emanated from the Buddha's body. The Buddhist flags of India and Ceylon are designed with these colors.

The Mahabodi Temple the great temple dominating all the rest.

Asokan Railings The carved stone railings on the south and west of the temple are among the oldest monuments in India.



HIKING AND OTHER SPORTS. Your travel agent can arrange for you a *shooting* and/or *angling* expedition to the lush forests of Cooch Behar. The District Forest Officer in Darjeeling grants permits for fishing (October-

December and March) in the Tista and Rangeet rivers. *Horse racing* can be enjoyed at the world's highest (and probably smallest) racecourse in Darjeeling. *Mountain climbing* can be undertaken with experienced *sherpas* (guide-porters) from Darjeeling. There is, of course, a wide selection of short *walking* or *pony riding* excursions: Tiger Hill (7 miles); Senchal Lakes (6 miles).

There are two *hiking* seasons: April and May for flowers and mid-October to end of December for views of snow and glaciers. February and March tend to be misty and from June to September the monsoon will ruin the enjoyment of even the most intrepid trekker. Brief details of a few routes (refer to hiking map):

1. Darjeeling to Phalut, 50 miles via Jorpokhri-Tangu-Sandakphur. Easy, alpine flowers in profusion; alternative return journeys; 8-10 days for round trip.

2. Darjeeling to Gangtok, Sikkim's capital, via Badamtam-Namchi-Temi-Sang. Dak bungalows at all stages. Time required for both journeys: 10-12 days.

3. Three-four day treks from Darjeeling are also possible — consult Tourist Office. Permits may be needed (see p. 527) for longer stay; apply 6-8 weeks in advance to Ministry of Home Affairs, North Block, New Delhi.

SIKKIM AND BHUTAN. The isolated Himalayan kingdoms of Sikkim and Bhutan are open for tourist visitors now, but permits are needed for the trip, and negotiations for these must be arranged well in advance. One should apply to the Home Ministry, Indian Government, New Delhi, at least eight weeks in

advance. One may be required to pay in full in advance, at a very high rate, for accommodation. Travel and accommodation are still not easy. Several Indian travel agents (Travel Corporation of India, for example) claim to be able to arrange tours for individuals or parties, but these operators are dependent on the changeable local attitudes of officials in Gangtok and Thimpu, the capital towns of Sikkim and Bhutan. Unless you have a great deal of time available, it is best to rely on a local agent to attempt the arrangements on your behalf.

Bhutan is estimated to have a population of around 12,000, although no census has ever been done. The valleys of this spectacular but barren mountain state are between 6,000 and 8,000 ft.; the peaks tower up to 15,000 ft. Travel is not practical during the winter because of heavy snow, but it can be quite hot in summer. The best seasons for visits are March or September–November. Bagdogra is the nearest airport, served by daily flights from Calcutta. From Bagdogra there is no direct bus for the road journey of almost 250 miles along sometimes very primitive roads to Thimpu. One travels from Bagdogra to Siligiri by bus or taxi (9½ miles), then connects by car, jeep or public bus for the tough mountain journey. There is no rail access to Bhutan, the nearest railhead being Hashimara, 131 miles away. Limited accommodation is available. Enquiries to Director of Tourism, Ministry of Finance, Tachichho Dzang, Thimpu, Bhutan.

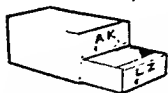
Sikkim is also approached by road, to Gangtok, the capital, from Bagdogra, via Siligiri and Kalimpong.

DARJEELING. Foreign nationals who travel to Darjeeling by air and whose period of stay does not exceed 15 days are exempted from permit formality, but their passports should be endorsed at Bagdogra airport on arrival and departure. When going by train, a road permit is needed. For visiting Kalimpong or Jaldapara separate permits must be taken from Darjeeling. General tourists traveling by road must have a permit before entering Darjeeling – either from the Foreigner's Registration Office, 237 Acharya J.C. Bose Road, Calcutta, or from the Ministry of Home Affairs, Govt. of India, North Block, New Delhi 110001, or from the respective Indian High Commission abroad.



SHOPPING. Nepalese and Tibetan brasswork, curios and jewelry in Darjeeling; carpets and embroidery in Kalimpong; silks in Murshidabad; Santiniketan cottage industry products. Best places for shopping in Patna: Bihar

Cottage Industries Emporium, D.B. Road, Guhzarbagh; Market Square in Darjeeling is the ideal spot to test your bargaining talents.



USEFUL ADDRESSES. Tourist Information: Government of West Bengal Tourist Office, 1 Nehru Road, Darjeeling, or in B.B.D. Bag, Calcutta; Public Relations Officer, Government of Bihar, Patna 1.

Indian Airlines: at Bagdogra (Siligiri), Hillcart Road; at Darjeeling, Chowrasta, Velview Avenue; at Patna, South Gandhi Maidan.



ASSAM AND NAGALAND

Call of the Wilderness

Assam, as remote and exotic as the Himalayas which border it and the colorful tribes who inhabit it, is one of the rarely visited states of India. Lying in the extreme northeast corner, it is the size of Idaho and is joined to the mother-country only by a narrow strip of land winding its way between Bhutan, Bangladesh, and Nepal. And yet, however distant, it is one of the most beautiful regions of India and certainly one of the most fascinating. Attractive to any traveler, it is a real paradise for the wild-life enthusiast, hunter, fisherman, or naturalist. Further to the east, adjoining Burma, is Nagaland, with its capital at Kohima.

The ancestors of the world's food crops still grow here, the last of the one-horned rhinoceros live here and so did an occasional head-hunter till a generation ago. Assam is a place where (highly infrequent) earthquakes have been known to level 15,000-ft. mountains, where men may earn ten cents a day but where the rhino horn sells for \$300 a pound, and where some tribes are known to do such strange things as kissing king cobras! Just in case all this frightens the would-be traveler, let us hasten to say that he will be

perfectly safe in Assam, and that if he goes he will have discovered one of the few relatively unexplored wonderlands left in the world.

In the air age, Assam has become easily accessible, but for hundreds of years its geographical position kept it far from the mainstream of Indian history. The Moslems tried here as elsewhere to gain control, but Aurangzeb's expedition in 1662 failed to subdue the Assamese. They remained independent until the end of the 18th century when the Burmese crossed the border mountains to occupy the country. These invaders were in turn evicted by the British in 1825, who attached Assam along with Manipur to Bengal. Soon many European tea planters began to exploit this one great Assamese natural resource. In 1937, Assam was one of the eight provinces in which the Indian National Congress obtained a majority in the elections held under a new British-made Constitution.

In more recent times, the brave Naga Hill tribes were partly responsible for stopping the Japanese invasion from Burma in 1944 and subsequently gave great aid to the Allies as runners and guerrillas. Assam was a link on the famous "Hump" flights to Nationalist China.

Exploring Assam

Before starting our trek in Assam, let us simply caution the traveler to be, in the best Boy Scout tradition, prepared. Parts of the State qualify as the wettest places in the world (spectacular compensation: waterfalls six times as high as Niagara Falls) and the temperature can easily drop from 90 degrees to 50 in one hour of ascending into the hills. You might very well find yourself riding an elephant, so dress accordingly.

Although Assam may be qualified as India's "Wild East", its capital, Gauhati, is not exactly an "exciting" place, though a very pleasant one. The air here is exhilarating due to the 5,000 ft. altitude and the pine forests and meadows make this one of India's favorite resort towns. Many sports are available including very fine golf. For sheer scenic grandeur, try a day's excursion from Shillong to Cherrapunji (in Meghalaya), the wettest place in the world. (Average annual rain fall: 426 inches.) Itself a flat and rather deserted plateau, Cherrapunji is surrounded by hills rent by enormous gorges. During the rains waterfalls thunder down a thousand feet through the gigantic chasms.

The people living around Shillong belong mostly to the Khasi tribe, one of the few societies in the world where power and land are inherited only through the women. The Christian missionaries who have converted many Assamese, notably among the Nagas, have not gotten very far with the Khasis — they still erect mono-

lithic stones to their ancestors, tell the future by breaking eggs, and their principal festival is the Great Sacrifice. Khasi dancing and tribal rites, celebrated with much color and pageantry, can be seen as close as six miles from Shillong at Smits village and at nearby Nongkrem.

North of Shillong is Assam's airline center, Guahati, only one hour by air from Calcutta. It is the gateway to the Brahmaputra River valley and dates from centuries before the Christian era. Just a short way from Gauhati on Nilachal Hill stands the wellknown Kamakhya Temple dedicated to the goddess Kali. As her destructive powers are only reserved for exterminating evil, the landscape around the temple continues to remain pleasant and adorned by palms.

Gauhati lies on the bank of the river many think of as Assam's prime attraction: the Brahmaputra. The river's name means "son of Brahma" and in its own way it is the Lord of the Universe of the Assamese, for like a god it dispenses life and death. During the rains it may rise 40 ft. above its natural level and flood hundreds of square miles. Sometimes this natural irrigation may leave lush harvests of jute, rice and mustard, but just as often it leaves only death and destruction in its wake. At Gauhati you may embark for a steamer trip up river to Dibrugarh (some 300 miles away) which leaves an abiding impression of Assam's lifestream and life. But cheek in advance as this service may not still be operation.

Moving eastward from Gauhati to the Kaziranga sanctuary, the traveler will see the makings of the "cup that cheers but not inebriates". India is the world's largest exporter of tea and consumes herself some 200 million pounds annually, and Assam's variety is one of the most highly prized. The thick green plants, about three feet tall, lie in neat rows shaded by tall trees. At harvest time, Assamese girls, with wicker baskets strapped to their heads, move among the plants plucking the leaves. Life on these plantations - centered around Tezpur - is interesting and the visitor can expect a warm welcome. These communities are self-sufficient; the managerial staff have their own clubs and sports and most of the workers are Tribals. They retain their own customs and festivals which have as much "tang" and "bouquet" as the tea they help produce.

Kaziranga Wild Life Sanctuary

Kaziranga Wild Life Sanctuary, bounded by the Brahmaputra River and the Mikir Hills, is the home of some superb game, including Indian one-horned rhino. Once almost extinct, the rhino now is thriving in this protected environment. When Marco Polo saw this beast, he thought it was the legendary unicorn and called it "hideous." One

has to admit he was right: the rhinos are not only ugly, but they have terrible tempers as well. They are so nearsighted they have had to develop their own "early-warning system." Almost every rhino carries a white egret around on his back as he munches. When the bird flies off, he recognizes it as a danger signal.

Getting to Kaziranga involves some rather complicated transportation, but the most unique form is still to come: in fact, the only way to see the sanctuary and the rhino themselves is on elephant back. We'd like to see anything else get through 16-ft. tall, and justly named, elephant grass. The reserve isn't a jungle but a marshy, grassy plain, which is just what the herbivorous beast likes best. A comfortably saddled elephant and his *mahout* (driver) take you through the fields to the sanctuary itself where soon a rumbling noise warns you that you are in the presence of a rhino. The pachydermic "rock and roll" stops as the elephant stands stock-still waiting. His movement might provoke an angry rhino to charge although they are used to each other. But then, rhino aren't very sociable even with their own kind, except during mating season when the males engage in furious, often fatal fights over the fair females. The victor then lords it over everyone else and the carcass of the victim is left as a reminder. Mother rhino let their offspring tag along for about five years, then leave them to fend for themselves.

Kaziranga also protects several species of deer, abundant bird life, wild boars, jackals, buffaloes, elephants, and tigers. These last do not come out in the daytime, but sometimes there is grim evidence of their presence: it is not exceptional to find the carcass of a full-grown water buffalo which the immensely strong tiger has dragged hundreds of yards after the kill.

The Nagas

We come now to Jorhat, northeast of Kaziranga. (You can also fly here from Calcutta to visit the sanctuary but you miss many sights.) Jorhat is the gateway to north Assam and a pleasant drive from here takes you to the town of Sibsagar and the massive temples of Jay Sagar. The *sagar* is an enormous man-made tank, but seems more like a lake. The early 18th-century temples which skirt it reflect the strength and virility of their builders. The carvings outside are interesting and represent traditional Hindu deities.

The towns in the far north are for the really adventurous. They are remote and primitive, but the people are surprisingly intelligent and deal very well with their environment. Here and there, swinging across the mighty Brahmaputra are cane bridges constructed

by native "engineers". The most spectacular is also the farthest distant: 100 miles from Dibrugarh. Made of tubular cane and woven like a spider web, it spans the river, 600 ft. long and 50 ft. above the water. Gales can swing it 30 ft. from side to side but the Abor tribesmen continue to cross it unconcerned.

South of Jorhat, running parallel to the eastern border of Assam, lie the Naga Hills, home of about 200,000 tribesmen. They are handsome, healthy and friendly people and consist of twelve tribes (a practiced eye can tell the various tribes apart by their physical differences). Some of the tribes have the reputation of having been head-hunters until a few generations ago, but they have eagerly taken to modern education. Nagaland is one of the smallest of the twenty-one states which make up the Indian Union.

The Nagas, whose culture is protected by the Government, are gentle, attractive people. They have high cheek bones, almond eyes, brilliant white teeth and bronzed skin. The men have little hair on their faces or bodies, and women let their hair grow only when married — maidens wear crewcuts. It you want to make a compliment to a Naga girl, don't say anything about her face; but tell her she has beautiful calf muscles! Some of the tribes are scantily dressed but others are brilliantly decked out. They love bright-colored cloaks, the warriors' shields are bamboo sheathed in bearskin, and their spears are decorated too. The number of bone necklaces a Naga wears shows the wealth and social position of his family. On ceremonial occasions the costumes attain real magnificence: the men wear feather-tipped sunburst crowns and a profusion of jewelry.

Kohima is the main Naga town, situated at the southern extremity of their hills. It lies on a bare, almost treeless ridge, in rugged mountainous country. High up the mountain are the little Naga villages with miles of terraced fields stretching below them. Overlooking the valley to the north is Kohima — about one thousand high-pitched houses with sloping roofs scattered over the hillside. On the way up to the village one passes under the original gate to Kohima: a large wooden arch carved with human heads and *mithun* horns — two favorite motifs with all the Naga tribes.

The tennis court of the Deputy Commissioner's bungalow at Kohima was the scene of a grim struggle during World War II when an heroic Allied garrison, including American soldiers, halted the advance of the Japanese army at tremendous cost to themselves. The tennis court is now lined with scores of white crosses in memory of those who, as the inscription says, "gave our today for your tomorrow". The school and hospital at Kohima were constructed after the war by the British in compensation for the Nagas' losses and in gratitude for the aid these tribesmen gave to the Allied cause.

You may want to take home a decorated spear or a bamboo mug from a visit to the Nagas, but even so your best souvenirs will probably be photos of the tribal dances. Indeed, dancing is Assam's major art form, and the Naga tribesmen excel at it. Each tribe has its own, but the best among them are the war dances. Painted, befeathered, and bejeweled, the warriors brandish their spears and hurl them at invisible enemies. Then they thrust them at their own legs while adroitly dodging the weapons. Other dances imitate animals whose powers the Nagas admire. The women dance here less than the men but they do have their own: more abstract and less energetic than those of their male companions. Often a row of women dances "against" a row of men, as in the "cock-fight" dance where a mock battle is staged. There are also many special occasion festival dances, for marriages or for harvest; the sword dance to invoke God – or simply dancing for joy because everyone is in a good mood.

Manipur

Manipur to the south of Assam on the Burmese border was once a distant princely state with a distinct life of its own, but is now happily merged with the rest of India. Manipuri faces are themselves a study in the obscure origins of the place – some look Burmese, some Mongolian, and others pure Aryan. Most of them are Hindus, but no one knows exactly since when or how. These natural aristocrats seem to know instinctively how life should be lived. Without having either the money or the outlook of the Western "playboy" they are enthusiastic polo players, and women here have a social position unknown in many parts of India. The main purpose of life in Manipur, and a very pretty purpose it is, seems to be dancing. All women must dance, and most of the men join in. The beauty of the costumes and the grace of the dancers, schooled by centuries, is irresistible. Nature provides its own exquisite décor for these performances. Imphal, the valley capital, is surrounded by wooded hills and several lakes.

The forests of Assam, noted for excellent hunting, abound in leopard, tiger, black bear and other big game. However, it may not be possible to acquire a government permit for hunting there, firstly, because most of the big game is now protected, especially the tiger and leopard, and secondly because permits to visit the border regions are restricted.

PRACTICAL INFORMATION FOR ASSAM AND NAGALAND



WHEN TO GO? Between October and April when temperatures oscillate between 50°F. in the hills and 75°F. in the plains. Best time to visit the Kaziranga Wild Life Sanctuary is February–March when the weather is cool and dry, offering a pleasant elephant ride through the clear burnt grassland, enabling the rhinos to be viewed at close range.



WHAT TO SEE? The "museum of nationalities"; there is greater diversity in race, language and culture in Assam than in any other state of India. Arunchal alone (formerly North-East Frontier Agency, the mountainous country bounded by Tibet and – to the south – by the Brahmaputra Valley) is inhabited by at least 25 distinct tribes in different stages of civilization with widely differing customs, dress ritual and language. The capital of Meghalaya State, Shillong, is one of the outstanding hill stations of India. At Gauhati you'll be fascinated by the sunset on the Brahmaputra River with the rising peaks of the Himalayan range as a backdrop. Nearly 430 inches of rainfall at Cherrapunji (the world's rainiest place) don't have to stop you from going there: the Khasi villagers have to go far out in search of water during the dry months! From Jorhat in Upper Assam you can visit the monasteries on Majuli river-island where great kindness is shown to visitors.

Assam has at present four wild life sanctuaries, of which Kaziranga (166 sq miles) – showplace of northeast India and stronghold of the one-homed rhino – is the best known. On your way there you will see tens of thousands of acres under tea. Most of the world drinks it, but few take the time to see the infinite pains taken to produce it. It will taste better back home after you have seen it grown around the picturesque town of Tezpur. A steamer trip upstream to Dibrugarh along the Brahmaputra – if you can spare the time – gives an over-all impression of life in Assam.

As you approach Kohima, the capital of Nagaland, you will notice terraced cultivations where the spring water is made to flow down the valley over the paddy beds. The charm of Manipuri dancing makes an excursion to its capital, Imphal (86 miles from Kohima), worth your while.

Note: To enter Assam, foreign tourists require a permit which may be obtained from Trade Commissioner, Government of Assam, 8 Russell Street, Calcutta. To obtain a permit to visit the Naga Hills and Manipur, you have to ask the Ministry of Foreign Affairs, New Delhi, or Government of Assam, Passport Department, Shillong. Permits for Kaziranga from Deputy Commissioner of Police, 237 Lower Circular Road, Calcutta.



HOW TO GET THERE? There are several daily flights from Calcutta to Gauhati (one hr.) Four-seater State Transport Cars take you from the airport to Shillong, 75 miles away. Gauhati is also one of Assam's princi-

pal railroad stations, 630 mountainous miles and 40 hours from Calcutta (you make a detour around Bangladesh). By road you'll have to cover 840 miles via Krishnagar - Berampur - Siligiri (detour to Darjeeling) - Cooch Behar - Amingaon and Gauhati Ferry. There are eight river-crossings en route.

How to Get to Town from Airport: Airline coaches are available from airports to the towns. In Gauhati, taxis available; the fare will be around Rs. 35.



HOW TO GET ABOUT? The North-Eastern Railway meter-gauge system connects Jorhat with Sibsagar and Dibrugarh to the east, and Dimapur (Kohima) to the south. A good airline network connects the more

important localities with the state. There are two circuits, both fanning out from Calcutta and touching down at such places as Gauhati, Tezpur, Jorhat, Mohanbari, Agartala, Silchar and Imphal, to mention only a few. But there is nothing more enjoyable than a motor tour over the National Highway which runs along the valley of the Brahmaputra. Through forests, fields and tea-estates and across bridges, some of which date from the Ahom Period (13th-18th century), the trunk road runs well beyond Dibrugarh up to the oil refineries of Digboi. A road running along the Naga Hills connects Sibsagar with Imphal, Manipur's chief city.

Some distances: Gauhati - Nowgong - Jorhat - Sibsagar, 340 miles; Shillong - Gauhati - Kaziranga, 200 miles. There are ferry-crossings at several river ports along the Brahmaputra, and a huge bridge to carry rail and road traffic is under construction at Amingaon/Pandu. Steamer services operate up and down the river.

Excursions. From Gauhati: Kamakhya Temple, on the Nilachal hill; 6 miles on Pandu road, fine view. Assam State Zoo, 3 miles east. Across the Brahmaputra, 14 miles away, lies Sualkuchi, where every household weaves the famous Assam silk; nearby, Hayagrib Madhab Temple, a place of pilgrimage, believed to be the spot where Buddha attained Nirvana. From Shillong: Cherrapunji, 33 miles of spectacular road to the world's wettest place. Nongkrem (8 miles) to be visited in May/June when Smits village comes to life during the harvest festival.



FESTIVALS AND FOLK DANCING. The *bihus* are the festivals of the Assamese people. There are three *bihus* in a year. Of these the Bohag Bihu is the main festival. It is celebrated with due éclat with the advent of the

Assamese New Year which is in mid-April. Folk dances, folk songs, instrumental music and community feasting are integral parts of the Bihu festival. The tribal people, both of the hills and plains, have a large number of festivals in which their distinctive folkdances and folksongs predominate to the accompaniment of their indigenous musical instruments. The "Kherai Puja" of the Bodos, the "Nongkrem Puja" of the Khasis (in June); the "Wangala" of the Garos, the "Sekreni Genna" of the Nagas are but a few of such festivals.

In Manipur, "Rash Lila" is celebrated in great pomp and the Manipur dancers enact scenes from Lord Krishna's life from mid-October to mid-November. Manipur, a small newly-formed state to the southeast of Assam, thrives on dancing. Since it is obligatory here for all women to dance, and since most of the men join in, these highly developed art forms are discussed amply in the chapter on dancing.

The "Laho" folkdance of the Jantias and the "Shad Nongkrem" of the Khasis are colorful dances done to the music provided by a kind of reed-pipe. The "Kuallam" and "Chiraw" are the distinctive folkdances of the Mizos, while the famous annual dance of "Wangala" performed to the tune of *damas* (a long drum) and flutes is the principal folkdance of the Garos. The festival (Wangala) lasts for seven days and is held in June, after the harvesting is over.

Elsewhere in Assam, dancing is also an essential part of the people's everyday life. Five hundred years ago came a revival of purely religious dancing which has been preserved to this day in pure and beautiful form. The Khasi tribes near Shillong are not so exuberant as the Nagas, but their rhythm is perfect and the footwork beautifully synchronized with the drumbeat. Although the Khasi society is matriarchal the women may not lift their eyes during the dance.



KAZIRANGA WILD LIFE SANCTUARY. Kaziranga is a sanctuary both for the flora and the fauna of Assam. With its primeval vegetation it shows what the Brahmaputra Valley must have been like before it opened up for human habitation. At one time Kaziranga used to be a favorite hunting ground for sportsmen — and poachers (rhino horns were reputed to have aphrodisiac properties). In 1908, when there were hardly a dozen rhinos left in the place, the area was closed and declared a forest reserve. In 1953 the Government of Assam created a buffer zone all round the Wild Life Sanctuary where shooting is prohibited. Today Kaziranga covers about 166 square miles on the south bank of the Brahmaputra.

Those who wish to visit the Sanctuary should apply to the Divisional Forest Officer, Sibsagar Division, Jorhat, 2-3 weeks ahead so that reservations can be made for rooms and elephants. Leading travel agents in India can also arrange permits for the traveler; but still allow plenty of time. When previous notice is not possible, the officer in charge of the Tourist Lodge should be contacted by phone at Kohara.

It's a four-hour flight from Calcutta to Jorhat, where the Forest Department car meets visitors to take them to Kaziranga, a matter of 60 miles. In addition to the Tourist Lodge, there is accommodation at Baguri and at Arimora (no electricity, no catering arrangements). By road, it's 135 tough miles from Gauhati.

The Forest Range Officer, whose office is next to the Tourist Lodge, makes all arrangements for visitors. Don't wear bright colors or white — they scare the animals. Near Baguri there are several good places for seeing wild life. North of Kathari village there are three *bils* (ponds) where buffaloes and pelicans may be seen. A jeepable road from Baguri runs right up to Diphlu River. Near

Halulpat there is wild elephant country and further north a treetop observation hut. There is another one half-a-mile west of the Arimora Rest House where rhino, deer, hog and buffalo can be seen. You can hire a boat to take you down to Diphlu, returning by elephant. A few photographic "hides" and treetop huts are made available on application to the Range Officer.

The rhinos — now over 900 — are gradually becoming accustomed to visitors riding on elephants. Those who roam around the Tourist Lodge can be approached quite close without danger: the *mahout* knows how near he can get without danger of being charged. There are about 800 wild elephants — split up in herds — in the northern part of the sanctuary. The buffalo population is estimated at 700, but only a few *gaurs* (Indian bison) can be seen. There are several varieties of deer, a few Himalayan bears, and jungle cats. Tigers and leopards cannot be seen in daytime. Of reptiles, the two most frequently encountered are pythons and monitor lizards — both harmless. The *bils* abound in all sorts of water birds..

ACCOMMODATION

DIBRUGARH. The *Paradise Boarding House*; also *Circuit House* and *Dak Bungalow* (apply Deputy Commissioner, Dibrugarh); several Indian-style hotels.

GAUHATI. North Eastern, new, central, 48 beds, airconditioned; has *Kani* restaurant. *Stadium Guest House* is Western-style with some of its 50 rooms airconditioned. There are two other hotels in town bordering on the Western-style: the *Ambassador* at Palton Bazaar, and the *Nova* at Fanev Bazaar; both inexpensive. The *Belle View* offers Western-style accommodation with good views over the Brahmaputra River and reasonable food.

IMPHAL. Moderate, Manipur, 20 beds. *Dak Bungalow*, *Circuit House*, apply District Magistrate, Imphal. Inexpensive *Tourist Home*, apply Publicity Officer, Manipur Government.

JORHAT. The small *Paradise Hotel* is reasonable. Also *Circuit House* with catering (contact Deputy Commissioner, Jorhat).

KAZIRANGA WILD LIFE SANCTUARY. The ITDC's *Kaziranga Forest Lodge* is best, 24 rooms, some airconditioned, balconies overlooking Mikir Hills, restaurant and bar. The *Tourist Lodges* 1 and 2 at Kohora (13 rooms) are near the 135th milestone from Gauhati on the National Highway to Dibrugarh. Apply Tourist Officer.

KOHIMA. In all of Nagaland, one *Tourist Lodge* in Dimapur, where is also the only airport. *Inspection Bungalows* in district headquarters, being improved for tourists.

MANAS. Contact Divisional Forest Officer (Wild Life Division) Bokakhat P.O. Assam for reservation of rooms in forest bungalow. No catering.

NOWGONG. In addition to the Indian-style *Broadway* hotel there is a *Circuit House* and a *Dak Bungalow* (Permission Deputy Commissioner, Nowgong.)

SHILLONG. The best Western-style hotel in Assam is the *Pinewood*, 60 rooms all with bath or shower, bar, first class reasonable. Less expensive is the *Peak Hotel*, 21 rooms, while the *Earle Sanatorium* is moderate to inexpensive. Among the rock-bottom hotels we shall mention *Sunny*, Keatinge Road, and the *Grand*, G S Road.

Shillong Bhawan and the *Assembly Members Hotel* are normally meant for members of the Legislature but may be allotted to the public when the Assembly is not in session, contact Secretary/Superintendent.

SIBSAGAR. *Tourist Bungalow*, 7 rooms (Contact In-charge, Tourist Bungalow) Also *Circuit House* and a *Dak Bungalow* (apply Sub-Divisional Officer, Sibsagar)

TEZPUR. *Circuit House* and *Dak Bungalow* (contact local Deputy Commissioner). You can always expect a warm welcome at one of the tea estates



MUSEUMS. The *Assam State Museum* in Gauhati comprises images, inscriptions and carved stones, arms, pottery, metalwork, coins, costumes of Ahom kings and some prehistoric antiquities. *Cottage Industries Museum* is also good. Both closed Monday.



SHOPPING. Among basic cottage industries, handloom silk weaving, carpentry, bell-metal and brasswares and manufacture of cane and bamboo articles are prominent. Handloom is the oldest and most important industry in the state. Naturally gold-color *muga* and rough *endu* silks are unique to Assam. Also a light, thick blanket woven of staple cotton.

Thrice a week a *hat* or bazaar is held at Shillong where vegetables, fruits, etc. are sold by Khasi women from the neighboring villages. The biggest of these is at *Burra Bazaar* where most of the buying and selling is done by these women who bring their wares in conical-shaped, finely woven cane baskets. The safest spot for shopping is the *Assam Government Emporium* at Shillong (opposite Civil Secretariat) and at Gauhati.



USEFUL ADDRESSES. *Tourist Information* contact Directorate of Tourism, Morello Building, Shillong, Government Tourist Information Office, Paltan Bazaar, and *Stadium Guest House*, Gauhati.

Indian Airlines at Agartala, Central Road; at Gauhati, Paltan Bazaar; at Imphal, Gandhi Avenue; at Jorhat, Rupahiali Road; at Tezpur, opposite Academy School; at Mohider Road.

Clubs: Rotary Club and Shillong Golf Club.



ORISSA

The Artist's Busy Chisel

If you know Orissa, you can say that you know India. From the India lost in the depths of history before the birth of Christ, to one of the tribes still living in the hunting stage of civilization, through the golden age of the Hindu temple builders, and finally the modern country coming to grips with its own industrial revolution — all are here in capsule form. Put them in a setting of fertile green plains, blue mountains, game-filled forests, perfect sea-bathing beaches, water-falls and mighty rivers, and you will begin to have a picture of Orissa. Then imagine some of the holiest Hindu cities in India with their tens of thousands of pilgrims, colorful festivals, priests and monks, and thousand-year-old temples covered with sculptured forms.

The state lies on the shores of the Bay of Bengal and has an area of about 60,000 sq. miles. In the west are the tablelands of the Eastern Ghats, part of the central plateau, and in their midst are the green valleys of the five big rivers which flow into the Bay of Bengal. In the upland regions and upper slopes are the forests abounding in wild elephants, Bengal tigers, and several small and rare species.

The province has only four cities of more than 100,000 people and is predominantly rural; but it is for just this reason that the visitor has a feeling of the timelessness of India. Moreover, distance is unimportant – no time need be wasted in traveling monotonous roads since, in the first place, most of the “musts” on an Orissan tour are very close together; and second, the distance that does separate them witnesses some of the most pleasant scenery in the whole country. For instance, between Bhubaneswar and Konarak, the white mud villages are set in rich green paddies where the egrets fly and the water hyacinths grow; and even a trip from the capital to the primeval forests of the interior for a river hunt involves less than one hundred miles.

The Oriyans (Orissan people) – about 21 million of them – are simple and friendly to strangers, and even the fascinating primitive Adivasi hill tribes are gentle, though reserved. They follow the traditional craftsmanship of their forefathers and have a child’s love of bright colors, in their handloom silks and stunning children’s toys (which any adult would like too!). They also make exquisite silver filigree jewelry, intricate woodcarvings, soapstone carvings of Hindu deities, and colorful votive paintings on canvas.

Even those who have no special interest in the fine points of art and architecture cannot help but be fascinated by the profusion of temples and exotic (and often erotic) sculptures that decorate them. Entry to two of the most outstanding temples (in Bhubaneswar and Puri) is restricted to Hindus only, but there are good vantage points. Orissa is a place to have field glasses as well as the usual camera! It is also a place to go with an open mind and a lively curiosity, for little about it is “Western”. In fact, Orissa is the image in your mind when you say, “India”!

Looking Backwards

The origins of Orissa are hidden in the dawn of history though it is spoken of in some of the most ancient Indian epics. Legend has it that Kalinga, one of the five sons of a sage, traveled as far as the hills of the Eastern Ghat and, looking down on the lovely countryside below him, decided to settle with his people here “Where Nature abounds in wanton profusion”. Part of the province is still called Kalinga by the local people.

But outside of this hazy past, the recorded history of Orissa begins in 260 BC with the edicts of the Emperor Asoka carved in rock in Dhauli, only five miles from Bhubaneswar, the present capital. These tablets, impervious to the suns and rains of 23 centuries, seem to symbolize the lasting influence of Asoka on Indian thought and life. Having fought a bloody war of conquest for Kalinga he repented and became converted to the Buddhist way of

non-violence. The Orissans he had conquered were already Buddhist, and by their gentleness and passivity contributed to his new philosophical outlook. But though the fire of Buddhism spread far beyond the frontiers of Orissa following the emperor's conversion, strangely enough it did not last in the province itself. Only 100 years after his death, the country came under Jain influence and rose to new heights under the Jain King Kharavela who extended his empire from Mathura, near Agra, in the north to as far as Cape Comorin in the south. After Kharavela the Kalinga dynasty declined, and in about the second century AD Jainism was again replaced by Buddhism which flourished until around 640.

The zenith of Orissan civilization was reached between the 4th and 13th centuries under the great builders – the Kesari and the Ganga kings. During their reigns literally thousands of temples and monuments rose up all over the land. Fortunately for the Oriyans, their country lay for many centuries outside the main stream of Indian history. Even while the Moslem Sultans reigned from Delhi over much of India, Orissa was ruled by the Ganga kings. But the ambitious Moslems could not be held back forever and they badly wanted the province (with its important supply of battle elephants) to continue their conquests. They finally succeeded in subduing the country in the 16th century – and with typical bigotry destroyed as many of the temples of the "idol-worshippers" as they could. Of the 7,000 temples that once lined the banks of the sacred lake at Bhubaneswar some 500 remain in various stages of preservation.

The final conquerors – of a more peaceful kind – were the British who appeared on the scene in 1803, but because Orissa's strategic position in India was not very important to them, they did little to improve the economic condition of the country or of the people. After Indian independence, Orissa at last achieved a politically coherent shape by encompassing some 26 vest-pocket rajahdoms. It is now undertaking vast industrial development programs to tap its equally vast potential of water power and natural resources.

Exploring Orissa

The first town of any importance in the north is Baripada. The town and its environs boast remnants from the Stone Age and some interesting Hindu cult images in the town museum. From there, one may drive 91 miles east to Khiching where stand the ruins of a group of temples. Three of them are intact, and the Chamunda Temple, dating from the 10th century, is a particularly fine specimen of the local style of Orissan architecture. There is a fast developing industrial belt in the north where Rourkela is the site of the one-million-ton *Hindustan Steel Factory*, recently com-

pleted. Near the western border in the north stands the monumental Hirakud Dam and power plant harnessing the mighty Mahanadi, once India's problem river. It will provide flood control and irrigation for rural Orissa and cheap power for the new industries.

Continuing south from Baripada through Baleswar takes you to Chandipur, a pleasant resort on the sea-coast where the climate is mild. Driving south is like driving from the present to the past, for the traveler's next stop drops him into the 7th and 8th centuries of Buddhist Orissa. Three isolated hillocks called Lalitagiri, Udayagiri and Ranagiri shelter the remains of Buddhist monasteries (*Viharas*). At Lalitagiri is some of the best sculpture of the post-Gupta period in Orissa. These religious images were uncovered by accident during some diggings for bricks and the best of them is now housed in the National Museum, Delhi.

To return to the 20th century, you need only continue south into the valley of the powerful Mahanadi River to Chaudwar and Cuttack on the Calcutta-Madras National Highway.

The Tribals

Since Cuttack is the gateway to the western territories, we shall now explore the fascinating world of the Adivasi tribes. The center of Orissa is one of the few places in the world where men literally in the state of nature can still be found, and even here things are slowly changing.

The Adivasis are descendants of the people who lived in Orissa before the Aryan invasions from the north over 3,000 years ago and they have gradually been pushed into the least fertile places. They are now protected by the Indian Government from the greed of the more developed people around them – for instance, they own the valley lands and may not sell without the permission of the government which looks out for the best interests of the aborigines whenever possible. But with the new industrialization (especially in the northern part of their territory) many have left their traditional hunting and agriculture to become workers in the iron fields.

To the west of the Adivasi territories are several towns in lovely woodland settings. Going south from the Hirakud Dam they are: Sambalpur, site of the Samaleswari Temple and known for its textiles; Sonapur, famed for its hand-loomed tussore silks; Bolangir, near which are found several temples and images; and Ranipur Jharial, home of the unique brick-built temples.

Bhubaneswar, Metropolis of Temples

Returning from your hunting trip or anthropological explorations

you will reach Cuttack and then turn south towards the new capital – fabulous Bhubaneswar. The capital has two aspects. The 20th-century garden city and the one more travelers will prefer – the picturesque township with its innumerable temples. What is more, the city and its environs within a radius of six miles present a panorama of Orissan art and history from the 3rd century BC to the 16th century AD. Bhubaneswar, with its literally hundreds of temples, truly merits the name "Cathedral City of India". The Bindu Sagar, or sacred lake in the center of old Bhubaneswar, once boasted 7,000 temples circling its shores. Now some 500 remain in varying stages of preservation, enough for the average tourist.

Before making the rounds of the most important temples, a few general remarks on the sculpture and architecture are in order. The golden age of temple building in Orissa stretched from the 8th to the 13th centuries and the zenith was reached during the 10th and 11th. Taken together, the shrines of Orissa, and especially of Bhubaneswar, represent a coherent development of the "Nagara" style of Indo-Aryan architecture.

To the unaccustomed Western eye the general outline may at first appear bizarre – like some strange vegetable growth, or as one Westerner has said, like gray-stone "cylindrical fungi". Closer inspection will reveal the rational plan and inner significance of the temples. Travelers who have seen Khajuraho will recall the temples' sturdy platforms and the high replica turrets crowding up to the central spire (*shikhara*) which give vertical balance to the structure. The Orissan temple, on the other hand, seems to consist almost entirely of a vaulting spire thrusting upward in a pinnae among much lower replica turrets which are reduced to a role of mere surface wall decoration. The plan of the temple itself is relatively simple. First comes the *jagamohan* or porch which is usually square with a pyramidal roof. Immediately following is the *deul*, the cubicle inner apartment which enshrines the deity and which is surmounted by the soaring tower. Sometimes one or two more halls (*natmandir* and *bhogmandir*) are set in front of the porch.

The sculpture on these temples defies description and even an attempt to study it exhaustively would be fruitless! Not only are there statues representing everything from the sacred to the profane – but every individual stone which entered into the temples' construction was carved. Birds and animals, flowers and foliage, human beings alone and often in amorous postures – all are here in finely chiseled detail. The Indian poet Tagore says of Bhubaneswar: "At all places where the eye rests, and also at places where the eye does not rest, the busy chisel of the artist has worked incessantly. The abode of God has been enveloped by a variety of figures depicting the good and the evil, the great as well as the insignificant, the daily occurrences of human life. . . (Their mes-

sage is that) . . . God is enshrined within our hearts. He stands in silence in the midst of life and death, of joy and sorrows, of sins and blessings, and in the heart of separation and union. This life is His Eternal Temple."

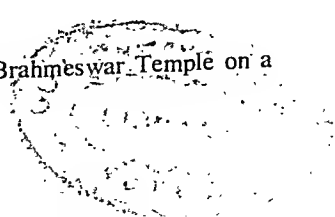
The Great Lingaraj Temple

The Great Lingaraj Temple has been acclaimed as the very finest Hindu temple in all India and its tower can be seen for miles around, dominating the entire landscape. It is set in a huge walled-in compound with dozens of smaller votive shrines and really forms a world in itself. Entrance is limited to Hindus only, but there is an excellent vantage point platform erected at the time for the archeologist Viceroy, Lord Curzon (take field glasses). Pilgrims flock here to beg blessings from the gods and also to make their ablutions in the neighboring Bindu Sagar Lake which is supposed to be filled with water from every sacred stream and tank in India, and which should consequently possess full powers to wash away all sins! Lord Lingaraj, the idol himself, is brought here once a year from the temple for a bath. In the center of Bindu Sagar is a tiny island with several shrines which is a must for Hindu pilgrims. Near the central ghat of the tank stands the fine Ananta Vasudeva Temple.

The Lingaraj dates from about the year 1000 and originally consisted only of the porch and shrine, the dancing hall and the hall of offering being added some hundred years later. The compound measures 520 by 465 ft., and its curvilinear tower (*vimana*) built entirely without mortar rises to a height of 127 ft. The tower is divided into vertical sections and at the top just below the lineal spire are the figures of a lion crushing an elephant. The tower is hollow and one can reach its top by an interior staircase hewn out of the 7-ft.-thick walls. The inner walls of the shrine are without any adornment at all and house the lingam symbol of Siva. But outside the sculpture is profuse and lavish and represents a high point of Hindu decorative art. Here are gods and goddesses, nymphs and dryads and some of the *mithuna* couples whose amorous poses seem sometimes to shock Western visitors to India. In the northeast corner of the compound (among some sixty other votive shrines) is a temple dedicated to Parvati which would shine as a small jewel in its own right if it were not in the shadow of the majestic Lingaraj. Along the eastern side of Bindu Sagar are several minor temples of the same shape as the great Lingaraj.

Other Gems of Orissan Art

About half a mile to the east is the Brahmeswar Temple on a



high terraced mound. It is sumptuously carved in the same style as the great temple and was built about the same time. Four smaller shrines stand at each corner of its compound. Close to its terrace on the western side is the Brahma Kunda. To the northeast is a basalt shrine, partly in ruins, but whose tower is second only to the great temple's.

One of the most endearing temples, built on a more human scale, is the Rajarani - standing by itself in the green rice fields. It is perhaps the most harmoniously proportioned temple in the city and so enchanting is its decoration that it has been suggested that some long dead Orissan king built it as a pleasure dome, not a prayer retreat. The naked, smiling nymphs and the embracing couples sculptured on its walls give some support to this idea. It is the latest in date and the most refined in its detail.

Going from the last to the first-built of the temples, we find ourselves in a mango grove - "The Grove of the Perfect Being" which lies about half a mile to the east of the northeast corner of the Great Lingaraj. More than twenty temples remain here intact of which the most important are the Mukteswar, Siddheswar, Parasurameswar, and Kedareswar.

The oldest of all the temples in Bhubaneswar is the Parasurameswar in the classical style whose sculpture is executed with great dash and vigor. The porch is decorated with latticed windows and dancing dwarfs, and the sanctuary with scenes of the gods.

Two hundred yards to the east lies the tiny Mukteswar which had been called a "dream realized in sandstone". The sculpture is the finest in this group: among the themes represented are a lady riding a rearing elephant, a skin-and-bones hermit teaching, cobras darting their heads, and lions fighting. Here, too, are celestial nymphs under cobra-headed hoods and languorous dancing girls. All the figures are full of life and beautifully draped. This temple's most distinctive feature is its *torana* or arch gateway showing the influence of Buddhist architecture and displaying an intricacy of carved detail unlike anything of its kind at Bhubaneswar.

Close by a tank behind the Mukteswar stands the Kedareswar Temple whose ground plan is almost circular. It boasts an 8-ft. statue of Hanuman, the Monkey God, and another of the Goddess Durga standing on a lion. The Siddheswar (northwest of Mukteswar) is like it in that it is of the five-division type. One other temple of interest at Bhubaneswar is the Vaital whose roof, unlike that of any of its sisters, is double-storied and barrel-shaped showing the influence of Buddhist rock architecture.

Excursions around Bhubaneswar

Six miles west of Bhubaneswar on the hills of Udayagiri and

Khandagiri are a number of caves which were occupied by Buddhist monks as early as the 2nd century BC. These sixty some caves bear such picturesque names as Heaven, Elephant, Victory, Tiger, and Queen's Bower: their highly detailed sculpture and great antiquity mark them as among the most important in India.

From the architectural point of view, the Queen's Cave, which really was inhabited by a penitence-minded queen, and the Ganesh Gumpha (both in Udayagiri) are the most interesting. The Rani Nahar (Queen's) has two stories of cells – quite a palace as caves go! – and is guarded by two sculptured armed men. Next to it is the Tiger Cave showing the beast's jaws wide open. Elephant Cave is reached by a path winding upward and back from the Queen's Cave.

Only a few minutes' walk away is the thickly wooded Khandagiri hill. Its special pride is Ananta cave with its veranda and decorated pilasters. From here to the top of the hill passing by the caves sculptured in high relief with fine, if slightly stiff-looking, Jain images, you will have a short but steep climb. But the view from the 18th-century shrine at the top which looks down on Bhubaneswar temples scattered haphazardly on the plain is worth it.

About four miles southeast of Bhubaneswar at *Dhuli hill* are found the Asokan rock edicts carved (and beautifully preserved) about 260 BC. They narrate the horrors of the Kalinga war and Asoka's conversion to the path of non-violence.

Extensive ruins, still under excavation, are found at Sishupal Garh, about two miles from the Capital. They represent the remains of a fortified city, in all probability the seat of Asoka's Viceroy and the only one of its kind in India.

Konarak's Black Pagoda

No traveler to Orissa can afford to miss Konarak. Go by car or bus, bullock cart or airplane – but go! Here stand the impressive remains of the Sun Temple, better known as the "Black Pagoda" because of the black tint that the structure has acquired over centuries of exposure. Sailors at sea called it thus to distinguish it from the white temples of Puri.

Many things about Konarak seem shrouded in mystery. Why was it built? It is, of course, a religious shrine and even long before the temple was built, sometime in the 13th century, Konarak was one of the five holiest places in Orissa. But here there also seems to be a great emphasis on purely human grandeur. King Narasimha probably had it built as much as a memorial to himself as he did in honor of Surya, the Sun-God. The king had reason to be proud, for his was the only state in this part of India which was able to resist the Moslem invasions, and he even managed to conquer part of

neighboring West Bengal. The temple can be thought of as a monument to the glory of the god, but also to the grandeur of man.

It was once even more regally splendid than it is today since it originally consisted of a dancing room, an audience hall and a tremendous tower which must have been 227 ft. high if it conformed to traditional Indian temple proportions. Now only the great hall attests to the past glory of the whole. There is some speculation as to whether the tower was ever really completed or proved to be too much even for the indefatigable builders. Part of the tower was still standing in 1837 when the English archeologist Fergusson visited it but it had fallen by 1869, and today even the Audience Hall has had to be filled up with stone slabs and sealed off to prevent its collapse. The fact that much of the temple lies in ruins is probably due to the sea's proximity and the softness of the ground.

Even the architect was baffled by the problems of Konarak's construction. Sibai Santra directed his 1,200 workmen in laying the vast foundations and then tried to elevate the structure itself – without success. Crestfallen and heartsick, he wandered on the beach trying to find a way out of his dilemma and finally fell into a fitful sleep. When he awoke, he found an old woman beside him offering him a plate of hot food. Seizing the plate, he dipped his fingers into the center of the steaming porridge – and burned them. Chiding him, the old woman said, "My son, your manner of eating is like Sibai Santra's manner of building the temple. You must start from the edge and not in the center, as he throws his stones into the middle!" A wiser man, Sibai Santra started the temple afresh.

And here is what he did. With tremendous originality, he conceived Surya's temple as the Sun-God's own chariot. It stands on 24 enormous wheels and is pulled by seven straining horses. Seeing it in its lonely splendor on the sand dunes, one really has the impression that it will take flight toward the sea heard in the distance. Each structural feature of the temple has a hidden meaning. The seven horses of the chariot represent the seven days of the week, the 24 wheels are the 24 fortnights of the Indian year, and the eight spokes of each wheel are the eight *pahars* into which the ancients divided the day and night. The three-tiered pyramidal roof crowned by its *amalaka* finial spire makes you think of the progressive ascent to heaven.

As was usual with temples of this period, both the spire which was supported by the half-ruined structure (near the pagoda), and the audience hall, which remains, stood on a high plinth. Now that the hall has been blocked off the entrance to the shrine is inaccessible. Three flights of steps lead up to it from east, north and south, and the main door on the west leads to the principal temple. The three-tiered roof, with space between each tier for closer inspection, is covered with elaborate carvings offering a vast play of light

and shade. The walls rise to a height of about 45 ft. before they begin to contract inward toward the flat stone ceiling crowned with its amalaka.

Sensuality Portrayed with Serenity

But now we must talk about the sculpture. Some say that if Konarak had not lain in almost total neglect and obscurity until 1902 it would have taken the Taj Mahal's place as one of the Seven Wonders of the World. Of the thousands of figures only the three bronzes of the Sun-God himself are in repose. The sun makes his body glitter when it strikes his image at those appropriate times when he is at the height of his glory: sunrise, noon, and sunset. The other statues are like a living, vivid panorama of the Indian mind itself. From abstract designs to foliage to animals and human and mythical beings and ranging in technique from tiny cameo-like precision to powerfully modeled groups of colossal proportions, everything is present at Konarak. The doorways are guarded by fierce beasts: on the east by rampant lions resting on the backs of elephants; on the north by majestic elephants, and on the south by the famous "Impetuous Horses with Attendants" trampling down men – this group is a masterwork by itself. The intricate carvings of the wheels and spokes are fine examples of pierced Jalli work on stone.

As yet we have said nothing about one feature the sightseer has undoubtedly already noticed – that is, the erotic nature of the carvings. Sensual figures can be seen in the niches and even on the wheel spokes, but there is a sort of mystical aura about even the frankest carvings. Those who have already seen Khajuraho will be used to this kind of sculpture, but while Khajuraho's erotic groups are rarely higher than two feet and often require binoculars for detailed study, Konarak presents (in addition to friezes of a rather daring nature) bigger than life-size couples in amorous poses which would be qualified by modern censors as sheer pornography. Yet here, young and innocent Indian girls inspect them with serenity and detachment and with none of the whispering or giggling one might expect. Though the influence of the Tantric doctrines and rituals (involving eating, drinking, and sexual union) is evident in these sculptures, the best interpretation of them is probably this: the sun itself warms all life and thus everything is sacred from the most carnal to the most refined. As the building mounts, the sculptures become more and more serene, to end with the heavenly musicians so charming and graceful you will want to photograph them from every angle. Konarak, you will agree, was worth the twelve years that 1,200 sculptors spent on it!

A Temple without Caste Distinctions

Forty miles by road south of Bhubaneswar lies Puri, one of the four holiest places in all India. For the pious Hindu, a pilgrimage to Puri is an obligation and it is said that if one stays here for three days and nights he will gain freedom from the cycle of births and rebirths. The city is always full of pilgrims and the temple which draws them there is the enormous Jagannath - Shrine of the "Lord of the Universe". The 12th-century temple, set in a compound on the Nilgiri Hill, is not open to non-Hindus, but a good observation post will be found on top of the Raghunandan library. From here you may see not only the goings-on in the temple compound, but also some of the courtyards of the surrounding religious boarding houses where *sadhus* perform their rites and sacred ablutions.

If Puri seems to be teeming most of the time, that is nothing compared to the seething mass of humanity which arrives during the month of June for the Rath Yatra, or Car Festival. Lord Jagannath leaves his temple on an enormous canopied ear 45 ft. high, 35 ft. square and supported by 16 wheels, seven feet in diameter, pulled by thousands of pilgrims who vie with one another for this honor. This journey down the only broad avenue of Puri to Gundicha Mandir, the God's Garden House, is spectacle of the kind only India can provide. Some 200,000 pilgrims flock here to participate in the festival which commemorates Lord Krishna's journey from Gokul to Mathura. The deity is followed, on two smaller chariots, by his sister Subhadra and his brother Balabhadra. Our word "juggernaut" is certainly a corruption of Jagannath and it seems that occasionally some fanatical pilgrims did throw themselves under the wheel of his car, for to die in the god's sight is a "blessing". Such practices have been prevented during this century. The god's return journey to the temple after seven days in his summer house is equally spectacular.

The Jagannath Temple is an extraordinary world. More than 6,000 male adults serve here as priests, warders of the temple, or pilgrim guides, and some 20,000 people altogether are dependent on the temple whose vast riches and seemingly inexhaustible pilgrims' offerings are sufficient to support them. This hierarchical world of priests is divided into 36 orders and 97 classes with the Rajah of Puri presiding over all: he is the "moving deity" and alone has the right to carry Lord Jagannath's umbrella and other paraphernalia. The others divide among themselves such tasks as preparing the god's bed, attending to his bath, etc. Every minute detail of the temple's life is strictly ordered according to prescription.

The temple stands in a compound 652 by 630 ft. surrounded by a 20-ft.-high wall. It is composed of the traditional porch and shrine.

surmounted by a conical tower 192 ft. high. The hall of offerings and the pillared hall of dance were added several centuries after the original temple was built in about 1030. Just as in Bhubaneswar, the compound is covered with smaller votive shrines. The outstanding feature of the temple is that since its early beginnings all castes here were equal.

At the far end of the Grand Road is the deity's summer temple, the Gundicha Mandir which stands in a walled garden. On one side stands the plain throne on which the images are placed during their week's sojourn here. Outside, many of the carvings have been plastered. When the delicate operation of removing the plaster is completed we shall know all: in the meantime, both here and elsewhere, try not to give too many opportunities to the temple priests to demonstrate their skill in obtaining offerings for Lord Jagannath!

Sea and Lake

Puri offers a fine beach, but polluted by the nearby fishing community.

Southwest of Puri lies beautiful Chilka Lake, an estuary of the Bay of Bengal, whose scenery includes the jungle-clad hills of the Eastern Ghats on the west while the lake itself is dotted with islands. It is 45 miles long and averages ten miles in width, and the hunting, fishing, and boating are all excellent. Game birds are particularly prolific.

Rambha is picturesquely situated to the south of Chilka Lake. The large house on the shore belongs to the Rajah of Khallikote. At Jangarh is yet another Asokan rock edict. Chatrapur stands on high ground above the sea and its pine groves make attractive scenery. Still going south, Berhampur is the road junction for our next halt, Gopalpur. It is noted for its tussore silks and gold-embroidered turbans.

Eight miles from Berhampur is Gopalpur-on-Sea, a quiet and enchanting seaside resort nestled at the foot of the cliffs. The village is quaint but it also boasts a modern European-style hotel. Surf swimming and sailing are especially good here.

North of Gopalpur lies Bhanjanagar beyond which are wild forests inhabited by the equally wild Khonds, an Adivasi tribe.

Northwest of Gopalpur is Taptapani, site of a sulphur spring. The southernmost districts of Orissa, Koraput and Ganjam (in which the preceding villages are located) have beautiful hilly hinterlands and will be especially interesting to students of anthropology and tribal art.

PRACTICAL INFORMATION FOR ORISSA



WHEN TO GO? From end of September to middle of March is the best season for visiting Orissa. In places like Puri or Gopalpur-on-Sea, in the western hilly tracts, this period can be extended by another month.

Nights in the uplands are cool and thick evening mists often drench your garments. Orissa being a gateway between North and South India, you will find here a blend of Aryan and Dravidian religious customs. *Holi*, early in March, is celebrated all over Orissa as elsewhere in India – by people throwing colored water at each other. Puri is a town of continuous festivals, one of which is *Chandan Yatra* in May–June, lasting three weeks. The most important event is the *Ratha Yatra* (Car Festival) which is held in June–July when three huge chariots are drawn through the streets and perform the return journey a week later. The largest of them carries the image of Jagannath, the presiding deity.



WHAT TO SEE? Several archeological and architectural highlights are located in Orissa: the temple city of Bhubaneswar and the remarkable cave-carvings in near-by Udayagiri and Khandagiri hills; the 12th-century temple of Jagannath in the center of Puri, hub of religious activity in this city of pilgrimage; the Black Pagoda of Konarak, one of the marvels of India, decorated with exquisite erotic carvings. Non-Hindus, with the exception of Buddhists and Jains, are not permitted to enter the precincts of the living temples in Bhubaneswar and Puri. *In Bhubaneswar:* Along the East-Western wall of Lingaraj Temple there is a raised platform about 20 feet high, specially erected for the purpose: for here visitors can get a fair view of the temple-architecture and carvings. In other temples visitors can move freely but must not enter the sanctum. *In Puri:* Opposite the Eastern Gate of Jagannath Temple, across the road, from the roof of *Raghunandan Library* – a three-storied building from where a good view of the temple can be obtained. In other temples no entry restrictions exist.

One of the most vast development projects undertaken in India since Independence is the Hirakud Dam, thrown across the Mahanadi River. In the Koraput high plateau area live the colorful tribal people.



HOW TO GET ABOUT? Indian Airlines have flights between Calcutta, Varanasi, or Delhi and Bhubaneswar (1 hr.), from where you can reach Konarak (40 miles) by car or bus, and Puri (39 miles) by train or by road. Daily

Indian Airlines flight also connects Bhubaneswar to Hyderabad, via Visakhapatnam, in approximately 4 hours.

The railroad that runs from Calcutta (Howrah) to Madras touches all places of tourist interest along the coast, and the line connecting Howrah with Bombay (via Nagpur) crosses the northern industrial belt of the state. The Vizianagaram-Raipur line leads to Bhubaneswar. There are airconditioned coaches on these runs, as well as on the Howrah-Puri Express. Buses of the State Transport and Orissa Road Transport Company ply between all parts of the state. Private taxis are also available, and the Tourist Information Office in Bhubaneswar has comfortable cars at visitors' disposal. Conducted sight-seeing tours are operated

by bus in all the major tourist destinations. The Orissa Tourist Department runs a number of conducted tours in and around major destinations in the state.

How to Get to Town from Airport: Airlinc coaches and taxis are available for getting to city.



MOTORING. The Calcutta-Madras National Highway enters Orissa at Lakshmannath and passes through Jaleswar, Balasore, Bhadrak, Jaipur Road to Cuttack. The

intervening rivers are not bridged except those at Balasore and at Bhadrak. In the tourist season between November and April there are fair-weather road bridges over the Brahmani, the Baitarani, the Birupa and the Mahanadi. Except the Birupa and the Mahanadi bridges which are of the causeway type, the remaining bridges are temporary constructions and a toll is collected.

Cuttack to Sambalpur National Highway: The road starts from Jobra across the Mahanadi (ferry across the river during the rainy season) and goes through Dhenkanal and Angul to Sambalpur. Nine miles upstream from Sambalpur, the Mahanadi has been dammed through an enormous system of concrete and masonry known as the Hirakud Project.

Some Distances: Bhubaneswar to Gopalpur-on-Sea, 108 miles (via Kurda — Rambha — Chatarpur). Bhubaneswar to Puri (via Pipli) 39 miles. Bhubaneswar to Konarak (via Pipli) 41 miles. There is also a road along the coast between Puri and Konarak, via Pipli, using a new bridge.



SPORTS. Chilka Lake is famous for its waterfowl (wild-geon). (Shooting permits for feathered game: District Magistrate, Puri, or Sub-Division Officer, Khurda.) Orissa provides numerous camping sites surrounded by

mango and banana orchards (Chandikhale in Cuttack district, etc.). Excellent boating and fishing on Chilka Lake. The beaches of Puri and Gopalpur are ideal for swimming. Monitor buoys for help in case of sudden currents are available at a very low charge.



HOTELS. There are Western-style hotels in Puri, Gopalpur and Bhubareshwar. Some of the State guest and circuit houses are also very good. A minimum of 7 days' notice should be given to the executive officers running

these places, but most of the time one can find accommodations on arrival.

BHUBANESWAR. The new ITDC *Kalinga Ashok* hotel is best, 30 rooms, simple but modern. Restaurant. Also good is *Hotel Prachi*, 20 rooms, pleasant atmosphere and reasonable dining room. The comfortable ITDC *Travelers' Lodge*, at Gautam Nagar, offers 12 rooms with baths, some airconditioned, and Western-style food. Next best is the *State Guest House*, 25 rooms, poorly run and serving mediocre Western food. A 10-room *Tourist Bungalow* is run by the State Government. Rock bottom.

CHILKA LAKE. Most convenient railstop to Balugaon. *Dak Bungalow*. Class II, apply Manager, Rambha, Government of Orissa. P.W.D. *Inspection Bun-*

galow, at Barkul, three miles north of Balugaon. Apply Executive Engineer, Puri Division, Bhubaneswar.

CUTTACK. Your best bet is the *Circuit House* (apply District Magistrate, Cuttack). There are some rock-bottom Indian-style hotels (*Chuttack Hotel*, *Eastern Hotel*).

GOPALPUR-on-SEA. (Rail Station Berhampur) *Obero's Palm Beach Hotel*, a bungalow-style hotel right on the beach, 21 rooms and bath, tennis, surfing, good restaurants and bar, first class reasonable. A few rock bottom Indian-style hotels capable of serving Western-style-food.

HIRAKUD DAM. Railroad Sambalpur *Ashok Nivas*, guest house at Burla; contact Information Officer, Hirakud Dam *Guest House*, 6 suites; apply Chief Engineer, Hirakud Dam Project.

KONARAK. The ITDC *Travelers' Lodge* has 4 comfortable rooms with bath, and provides Western-style catering. *Tourist Bungalow*, Class II., provides double rooms and beds in dormitory at rock bottom prices.

PURI. *South Eastern Railway Hotel*, 32 rooms with bath, charmingly situated, 200 yards from beach, tennis, first class reasonable. There is a *Circuit House* (apply to Collector, Puri). A number of Indian-style hotels among which *The Lodge* provides Western food. *Sea View Hotel*, *Puri Hotel* and *Baron's* have rooms with private baths. *Tourist Bungalow* (Class II) (apply Tourist Officer, Puri), has 20 rooms. Catering available.

ROURKELA. Small *Dak Bungalow* and *Guest House*; apply Executive Engineer, Sundargarh. Try and get into *Rourkela House*, the excellent steelplant hotel. Fairly expensive. Several *Guest Houses* at half its rates. Contact PRO, Hindustan Steel, Rourkela. *Rourkela Hotel*, Sector 4, 30 rooms, apply Manager.



MUSEUMS. In Bhubaneswar: *Orissa State Museum* boasts palm leaf manuscripts and a few sculptures from ruined temples. Open 10-5 excluding Monday. *Tribal Research Museum* ornaments, weapons, and dresses.

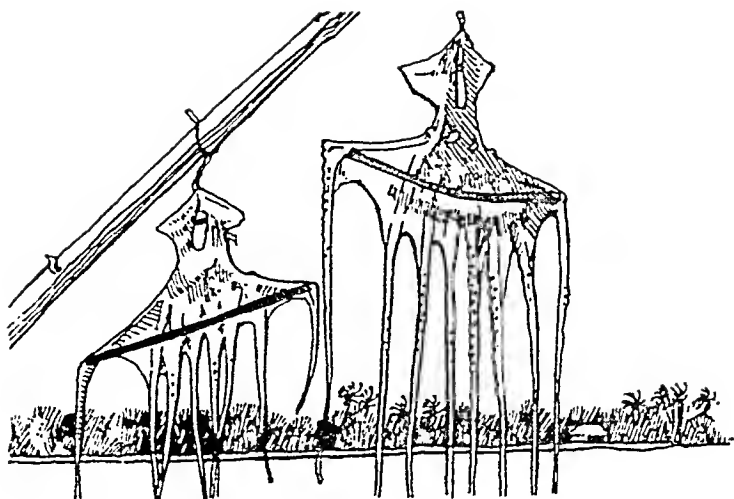


SHOPPING. The local arts and crafts of Puri make very pleasant and inexpensive souvenirs if you know how to bargain. Local sculptors make soapstone copies of some of the statuary at Konarak and Puri and there is elegant

footwear made of tiger and deer skin. Most colorful are the enchanting children's animal toys or masks and images of the gods, all painted in the traditional style. Best addresses (fixed prices): in Puri: *Orissa Art & Craft Emporium*. In Bhubaneswar: *Cottage Industries Emporium*, Market Building.



USEFUL ADDRESSES. *Orissa Government Tourist Office* (guide service), Phanta Nibas, Bhubaneswar, at Puri. *Indian Airlines* at Bhubaneswar: Rajpath, Bapuji Nagar; at Rourkela. B/25, Sector III.



THE ANDAMAN AND NICOBAR ISLANDS

Away from it All

One of the signs of the real travel snob is the claim to have found *the* place which is still unspoiled and untrampled, that area of virgin territory all his own. If he had any sense he would keep his mouth shut about it and pray that no one else sets foot there. If you really want to be one-up on every travel snob there is, you should try the Andaman and Nicobar Islands. Not that it will be easy to get there. Visiting is severely restricted, but if you can get through the curtain of regulations then you are top of the travel-snob tree and the proud possessor of one of the loveliest travel experiences still available in this shrinking world.

Seen on a map, the islands hardly look as if they would belong to India at all, for they are far off its coast in the Bay of Bengal, forming a long crescent to the south of Burma. There are 223 of them, stretching over 500 miles of sea, and you can fly by twice-a-week air service to Port Blair or embark on one of the two ships that ply the 700 and some miles from the Indian mainland. If the idea of being one of the very few Westerners to go there isn't a

sufficient enticement, think of the climate, which is tropical but tempered by cool sea breezes, the fascinating aboriginal tribes, and the hunting – which is unusual to say the least, since turtles and crocodiles are among the species pursued.

So, armed with your health certificate, you are ready to embark. By air it takes a little more than eight hours and sailing takes about four days. Be prepared to cope with an Everest of official regulations and book your passage well in advance, because many Indians from the mainland are emigrating to these islands where land is plentiful and “the livin’ is easy”.

Exploring the Archipelago

Time was when you would have met no one there – with the exception of the aborigines – but convicts, their guardians and a few Burmese settlers. For many years the remoteness of these islands made them the ideal penal colony, but now the Central Government is encouraging immigration and at least 3,000 farming families have arrived in the last few years. Conservative estimates hold that they could support ten times the population of the present fifty-some thousand.

The capital of the archipelago, and the landing point, is Port Blair. The only place to stay is the Government Guest House which is poised on the brink of a hill. Most of the houses in Port Blair are rambling affairs set on poles. This will be your point of departure for any excursions in the Andamans, and said excursion will be by boat, a most delightful way since the archipelago is a maze of backwaters and sandy coves fringed with palms. A mystery in these islands is that in spite of heavy rainfall – between May and October – there is not a single lake or river in the whole of the archipelago.

If you can get permission, obtainable (rarely) from local authorities, one of the most fascinating side trips you can make is to the southernmost island of the group – Little Andaman – to meet the Onghies. They are one of the few tribes in the world to give some support to the theory of the Noble Savage so dear to the eighteenth century. They really live as mankind did thousands of years ago and manage to do it cleanly and gracefully. They eat what Nature gives them – fruit and fish. They even smell agreeably and paint their nearly-naked bodies gaily with a mixture of colored clay and water.

At the opposite end of the sociability scale are the Jarwas who live on the west coast of South Andaman and are real savages. They are the only group of the whole of the archipelago to give the police any trouble since they would rather raid other people's communities than work for themselves. They resist overtures from

any outsider and resent it if any of their members accepts a favor from the administration.

The Nicobars

It is now very difficult to get permits to visit this group of islands which is much smaller than the Andamans farther to the north: 19 islands of which twelve are inhabited by about 12,000 aboriginal tribesmen. Most of them live on Car Nicobar, the northernmost of this archipelago. You can understand why, if you are allowed to see it – the island is a real beauty spot, a shining emerald in the limitless blue water. The people hardly bother to earn their living since the island itself gives fruit and the sea gives fish. They are only just beginning to understand the meaning of the word "work" and now only because over-population is making things a little more difficult. The Nicobaris, like the Onghies, are delightful. They never quarrel and never fight – when someone gets mad he just goes away and sulks quietly until he feels better. South of this island paradise is the barren Chowra where the people also work because they have to – they supply the pottery and canoes for everyone else.

Nancowry, farther to the south is the most developed (radio and police station, hospital) of three neighboring islands and the seven-mile channel they enclose makes the place one of the world's finest natural harbors. The extreme southerly islands, including the largest of the group, Great Nicobar, are virtually uninhabited, and, at the present time, unreachable.

PRACTICAL INFORMATION FOR ANDAMAN AND NICOBAR ISLANDS

FACTS AND FIGURES. The Andaman and Nicobar Islands comprise 223 islands, stretching over 500 miles of sea in the Bay of Bengal. Distance from Port Blair to Calcutta is 780 miles, and to Madras 740 miles. The islands are in two groups, the Andamans and the Nicobars, with a 10-mile channel separating the two. Andamans cover an area of 2,580 sq. miles and the Nicobars 635 sq. miles. Estimated population figures: Andamans 35,000; Nicobars 15,000, of whom nearly two-thirds live in Car Nicobar. While the Andaman population is "cosmopolite" consisting of Indians, Burmese and aboriginal tribes, almost the entire population of the Nicobars is tribal.



WHEN TO GO? The climate is tropical but tempered by pleasant breezes. December–February between 75° and 85°F.; March to April 78°–95°F.; rainy period May–October.



HOW TO GO? *Indian Airlines* has introduced twice weekly Boeing 737 jet flights between Calcutta and Port Blair on Tuesday and Friday, bringing this remote island group to within just over two hours from the mainland. A

private airline, *Hunsair*, operates twice-weekly flights to Port Blair from Madras. The ships *Andamans* and *Harsha Vardhana* ply between Port Blair and Calcutta and Madras at present. The service runs every two weeks. The voyage from either port to the Andamans takes about 2-3 days, and the ships normally stay about 5 days in Port Blair. Dates of sailings of these vessels could be ascertained from The Shipping Corporation of India, 229-232 Madame Cama Road, Bombay, 13 Strand Road, Calcutta, or 37/39 Lime Street, London EC3, England.

Important note! Special permission for foreigners to visit the islands must be requested from the Ministry of Home Affairs, New Delhi. Applications should state name, address and nationality of the applicant, purpose of visit, likely duration of stay, approximate date on which one wishes to sail, and must be given a fortnight in advance.

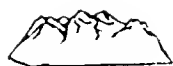
Several leading Indian travel agents offer inclusive tours to the Andamans, including T.C.I., which has its own small resort hotel.



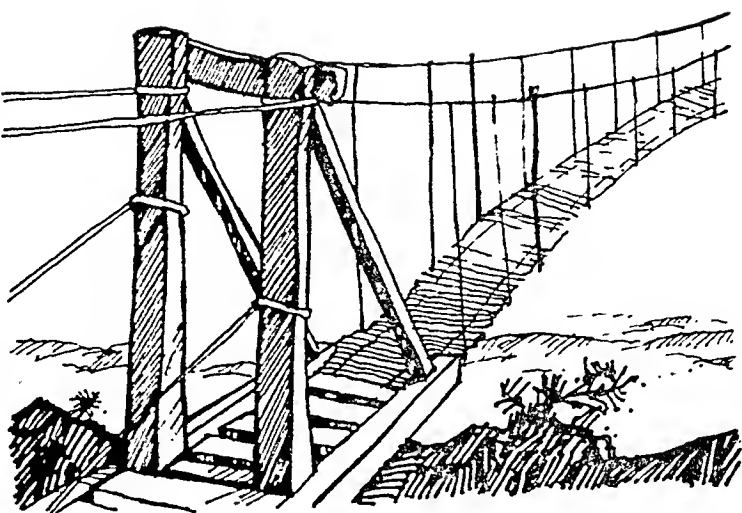
STAYING AT THE ISLANDS. A 32-room Centaur Beach Resort, Corbyn's Cove, Port Blair, has recently been opened as a joint venture of the Hotel Corporation of India and the Travel Corporation India, which runs inclu-

sive tours to the Andamans. Good bathing can be enjoyed and there is some yachting and fishing. There is a *Tourist Home* and a *Government Guest House* where the daily charge is very reasonable. Accommodation, which is very limited, should be booked through the Executive Engineer, Port Blair, in advance of sailing or flying.

You won't be entirely cut off from the world: telegraph facilities exist in most of the islands' 15 post offices. In the Nicobar group, only 12 out of 19 islands are inhabited; the largest among them, Great Nicobar, is almost deserted. For going to the Nicobars, a permit has to be obtained from the Deputy Commissioner, Andaman and Nicobar Islands, Port Blair. There is a regular boat service for these Islands. Usually the ships of the Shipping Corporation of India touch Car Nicobar on their voyage between Port Blair and Madras.



NEPAL



NEPAL

The All-Seeing Presence

BY

ROBIN DANNHORN

There are only a few unique travel experiences left in the world and Nepal must surely be one of them.

A visit to Nepal is like taking a trip in a time machine, back to a land which, in so many ways, has yet to emerge from the Middle Ages. Nepal has art and craftsmanship to equal any of that in Asia; a handsome highland people who are reserved, yet friendly; and the mountains – the awesome Himalayas – which have the power to overwhelm the hearts of all who see them. This is a land of superlatives, which has only been open to foreigners for the last few decades. It has inspired the minds, the pens, of some of history's greatest explorers and adventurers, and it still has the power to impress even the most blasé traveler of today. Above all, Nepal

is a land of contrasts – the unconquerable mountain peaks are in contrast with the controlled and hand-sculptured landscape of the valley farms, and the compact and tiny houses of the people offer comfort in the vastness of the barren glaciers and boundless high-land vistas.

The lowland, or Terai, region is a mere 200 ft. above sea level at its lowest point, yet the country's highest mountain, Everest, towers up to over 29,000 ft. – less than a hundred miles separate these two extremes. The lowlands extend along the full length of the southern border, and there are 50 peaks of over 25,000 ft. in the north, many of which have never been climbed by man. Nepal is a land-locked country of 54,362 sq. miles, 500 miles long by 100 miles at its widest point. Roughly the size of England, or Florida, it has a population of around 13 million, some 399,000 of whom live in the capital, Kathmandu.

The country shares borders with India in the south and west, China, and what used to be Tibet, in the north and the former state of Sikkim, in the east. The land can be divided into three distinct regions. Along the southern border is a strip of fertile lowland, the Terai, with a tropical climate, rich vegetation and diverse wild life. North of this are the Himalayan foothills and the most heavily populated valleys, which have a more temperate climate. North again are the high mountains, range upon range of permanently snow-covered peaks and glaciers with a severe climate and only a few high passes which once allowed a perilous passage for trade caravans. This is the home of the "Yeti" (Abominable Snowman), which some say is myth, yet many still believe exists, even in this age of modern scientific methods. The Himalayas stretch for over 1,500 miles, from Afghanistan in the west to Burma in the east.

Historical Outline

Little is known about the early history of the country, but it is generally believed that the first inhabitants were of Mongoloid or Tibetan stock, who migrated south into the richer valleys. They were mainly Buddhists. Around the 2nd or 3rd century BC, Aryans also started migrating into Nepal from northern India. These people were Hindus and gradually took over control of the major valley settlements. A tribal group known as Lichavis, from northern India were next to assume major power, but, unfortunately, few records have been handed down as to how these groups lived.

It was the combination of these two basic ethnic types, Mongoloid from the north and Indo-Aryan from the south and the two religions, Buddhism and Hinduism, which produced the charac-

teristics and social patterns of the present-day Nepalese. The country did not become a single nation until 1768. Throughout the Middle Ages it was made up of small, independent kingdoms and principalities. The influence of these varied, sometimes a particularly strong or ambitious king would assume greater control over a wider area through treaty or conquest, but would then go into eclipse and have his lands subdivided again. The geophysical nature of the land prevented the growth of any major empires in those early days and it wasn't until the arrival of the Mallas, in yet another migration from India during the 13th century, that Nepal was launched into its first great flowering of social and artistic creativity. The dynasty gradually assumed control over much of what is now Tibet, as well as Nepal, but the pattern of small, relatively independent kingdoms continued.

By the 17th century, when the Mallas' love of art and architecture was at its height, the small valley of Kathmandu was itself split into three separate kingdoms, with their capitals in Kathmandu (then known as Kantipur), Patan, (Lalitpur), and Bhadgaon (Bhaktapur). From this time onwards the history of the country is better documented, mostly from stone inscriptions found in the temples and carved into the bases of statues. The Mallas became gradually weaker due to internal and family conflicts and were slowly replaced by another ruling group, the Shahs. It was during the reign of King Prithvi Narayan Shah (1730-75) that Nepal gradually became unified. He came from the Gurkha region and was one of the first to make full use of the tough fighters of that tribe, who were subsequently to play such an important part as mercenary troops in, first the British, then the Indian armies. Prithvi Narayan Shah was also responsible for the exclusion of European traders from the country, whom he mistrusted.

It was not until the Shah dynasty became weak and another clan, the Ranas, took over, in 1846, that European influence began to be felt in the country. The Ranas became virtual dictators of Nepal for over a hundred years, until 1951, when a revolution, led by one of the hereditary Shah rulers, King Tribuwan, and backed by Indian influence and practical support, ousted them from power. While in power, the Ranas sought to continue the isolationist policy against foreigners, but the pressure of the British takeover in India, and the loss of a war against British armies in 1817 forced them to show at least a nominal allegiance to the Raj. Nepalese hill people, collectively known as Gurkhas, were recruited into the British armies in large numbers and helped to fight many of England's battles – always with distinction. As a result of the loyalty of Gurkha troops during the Indian Mutiny, the British restored much of Nepal's traditional territory and, in 1858, borders were settled at approximately their present limits.

Modern Nepal

King Tribuwan died in 1955 and was succeeded by his son, who became King Mahendra, father of the present King, Birendra Bir Bikram Shah Deva. Today Nepal is an independent kingdom, led by a monarch who was educated in England and in the US. He is supported by a nominal or partial democratic system of government, but there is considerable political pressure to evolve a fully representative system of democracy. It also has problems in maintaining the balance of power and in resisting the natural desire of its two huge neighbors, China and India, to assume a greater level of control over the country's internal and external affairs.

It was not until after the 1951 revolution that Nepal at last started to take notice of the outside world and to seek to develop its trade, industry and social services. The country has changed enormously since that time and has assumed a much more international role. Nepal joined the United Nations in 1955 and, also in 1955, the first road was constructed through the mountains to link India with Kathmandu. Previously, everything from outside, including the pianos and chandeliers imported from Europe for the Rana palaces, had to be carried on human backs up a crude mountain track. It was this new road which has had the greatest single impact on the Nepalese, and their commercial and social relations with the outside world. Almost as traumatic was the opening of an airfield in Kathmandu, for it was this development which enabled tourism to become the country's biggest single source of foreign exchange.

Hardly any tourists traveled to Nepal before 1968, when Thai International launched the first jet flights to Kathmandu and started a worldwide promotional campaign to advise travelers that this remote and desirable tourist destination was now open for business. The growth of tourism has been dramatic over the past decade, but numbers are still small by international standards, due partly to the slowness in development of essential facilities, such as hotel accommodation.

The economy of Nepal is still at a comparatively undeveloped stage. The country is fortunate in having a food surplus, one of the few Asian countries in this position, so exports include rice, wheat and millet, which are produced mainly in the Terai region and which go mostly to India. Jute and timber are also major items of export. There are excellent long-term prospects for the export to India of hydro-electric power. This power will also enable large-scale irrigation to be employed to improve agricultural productivity in the higher regions. Industries are few in Nepal, and not likely to develop substantially until power and building materials are available in much greater quantities. The United Nations agencies and a

number of foreign aid projects have been engaged in various activities in Nepal aimed at widening the base of agricultural production, which would produce the greatest single benefit to the people who are overwhelmingly engaged in this livelihood. Another area of activity for the foreign aid projects is in the field of creating import substitution industries, but many of these efforts are still only at village level.

There are some mineral resources in the north, but their development and exploitation are hindered by poor communications and transportation. Other major contributions to the economy have come from the pay and pensions of the Gurkha soldiers recruited into the British and Indian armies and, increasingly, by the army of foreign tourists who are arriving in ever-growing numbers.

The current objectives of the Government are aimed at improving communications, especially roads; the development of better education (the illiteracy rate is still over 80%); land reform to create a wider base of farm ownership and the establishment of better medical facilities and other social services. One problem faced by Nepal since 1950, when the Chinese re-occupied Tibet, has been the widespread influx of refugees. There are now many thousands of these Tibetans, living mainly in special camps around Kathmandu and Pokhara, but successful efforts have been made to develop craft industries in which they can work and their arrival has certainly added an extra dimension to the tourist attractions of the country.

The visitor is likely to be both shocked and enchanted during a visit to Nepal. The element of culture shock experienced by the foreigner varies according to whether they have traveled elsewhere in Asia, or to such places as Africa or South America. For those who have, the sight of poverty, crumbling old houses, dirty streets littered with piles of garbage, or cows wandering loose through the narrow streets will not be too shocking, but less experienced travelers can be upset by these sights. It might seem as if we are seeking to put you off from visiting Nepal, but this is certainly not so, for there are so many wonderful sights to see and experiences to enjoy in this enchanting land. The enchantment comes with the sight of the Himalayan peaks at dawn, or the vivid green of young rice growing in tiny fields which have been painstakingly carved, step-like, into every hillside. The enquiring mind will find much with which to be fascinated – art, culture, architecture and craftsmanship of the highest order and a warm and friendly people who will seem interested in the traveler, but not pushy.

The inexperienced visitor must be cautious when traveling in Nepal. Observe the guidelines suggested in this chapter, but do go. Nepal is not an experience which should be missed, and it is

inevitable that it will change in the future as Western standards of materialism begin to corrode the old-fashioned authenticity, which still exists here in delightfully full measure.

Exploring Nepal

The major center in Nepal for sightseeing is the Kathmandu valley, which contains not only the capital, but also a number of other ancient towns and attractions likely to be of interest to the visitor. The valley is not high – 4,500 ft – giving it an excellent climate for most of the year. It is ringed by mountains, which are mostly not visible from the valley itself. They are best viewed from the foothills around Kathmandu, providing other opportunities for excursions out of the capital.

To the west, half an hour's flight out of Kathmandu, lies the exquisite valley of Pokhara, whilst at the same distance to the southwest, in the Terai region close to the Indian border, is Chitwan National Park game reserve and the Tiger Tops lodge. Other major attractions in Nepal include trekking, the chance to visit a high altitude hotel in the foothills of Mount Everest and the excursion, or pilgrimage, to Lumbini, birthplace of The Buddha.

The lowland, Terai, region, which is semi tropical and both physically and ethnically closer to India in character, contains less of interest than the higher levels and mountain areas.

Kathmandu

The commercial, administrative and social capital of Nepal, Kathmandu has a population of about 399,000. One of the most picturesque capitals in the world, it is said to have over 2,000 temples and shrines and was developed to its present shape in AD 723 by King Gunakama Deva. The word Kathmandu derives from "Kasthmandap", a pagoda near Durbar Square, which was the heart and center of the city in ancient times. The original name for the city, by which it was known until the 17th century, was Kantipur.

Most of the interesting things to see in Kathmandu are found in the old city center, between New Road and the former main market place, on the far side of Durbar Square. This square is still the focal point of the old city area. Here are some of the finest temples, palaces and old public buildings of the city.

Hanuman Dhoka is the historic palace and temple complex. In this large compound are many different courtyards and buildings, both religious and secular. Telaju Temple is a fine three-tiered temple built in the 16th century. Being the Royal Chapel, it is closed to foreigners and only opened to Nepalese once a year.

Along one outside wall of the palace is a stone inscription in 18 languages ordered by King Pratap Malla in the 17th century. This King's statue can be seen close by on a pillar facing the palace, seated with folded hands and surrounded by his four sons. By the main entrance to the palace complex is a statue of Hanuman, the famous Monkey God who features in the *Ramayana* epic. The figure is shielded by a golden umbrella and his face has been covered with red paste by devotees so that the features are now completely obscured. The gilded carving on the doorway guarded by this figure is particularly fine.

In front of the entrance to the palace, opposite the statue of Hanuman, is the Jagannath, which is famous for the erotic carvings on the roof struts. Another temple noted for its erotic art is the nine-tiered platform of the Maju Deval, on the opposite side of Durbar Square. In the same area is a huge carving of the sinister Kal "Black" Bhairav, which is one of the most frightening figures of Nepalese mythology. Near to this is the carving of Sweta "White" Bhairav, built in 1794 and protected by a grille which is only opened on special festive occasions. Huge ceremonial drums and bells are housed in an open-fronted building opposite this.

The central court of the palace, Nasal Chowk, was built in the 17th century by Pratap Malla and is said to hold up to 10,000 people. It is still, used for ritual gatherings and religious ceremonies. In the center of this court is a platform used in royal coronations and on one side is a seven-tiered temple devoted to Hanuman. Here one can climb to the top of the nine-storied Basantapur Tower overlooking both the courtyard and the city.

Looking out over Durbar Square is a three-story building with beautifully carved windows, its door flanked by stone lions. This is the house of Kumari Devi, the "Living Goddess", a small girl who is selected from a particular clan of craftsmen after extensive ritual. This girl is declared a goddess and lives in the house until puberty, after which she is given a life pension and a new goddess is found. She takes part in several festivals every year, the most elaborate of which takes place in September, when she is paraded through the streets in a huge chariot, which is kept behind a big gate seen beside the house. The central courtyard of the house is superbly crafted, with extensive carving on windows and balconies and an elaborate shrine. One can often see the child goddess herself, sitting at an upstairs window, but do not attempt to photograph her.

The Kasthmandap, an intricate wooden temple carved from the timber of a single tree, was built by King Laxmi Narsingh Malla, in 1596 and is located just off Durbar Square. Also in the Square is a small numismatic museum.

The three-tiered roof of the adjacent Trailokya Mohan temple,

with a statue of a kneeling Garuda facing it, is dedicated to Shiva. Close by is another temple dedicated to Shiva and his consort Parvati, statues of both of whom can be seen on the balcony overlooking the crowded street. Of especial note are the intricately carved windows of this temple, made, unusually, of stone.

This is a fascinating area in which to simply browse. Lining the streets are open-fronted shops, sacred shrines to various Hindu gods, with superb silver-worked images and decoration. Street vendors lay out their wares and tribal folk, down from the high mountain areas and still wearing their traditional costumes, come to buy. Through these narrow streets flows the constant traffic of cycle rickshaws, hawkers, flute sellers, Tibetan monks and holy men mixed with housewives, foreign travelers and the occasional wandering cow. In the early morning and late afternoon it is a scene of almost medieval activity.

There are many other interesting sights in the bazaar area. Machendra Nath temple has a three-tiered pagoda style roof and is set in a courtyard full of secondary stupas and shrines. In the main market street, Indra Chowk, is another major temple, the three-tiered Akash Bhairav. The image from this temple is paraded in the annual festival to Indra.

Also look for Singha Durbar close to the parade ground area an impressive stucco palace of huge dimensions built in the European style. Before its extensive damage by fire several years ago, it housed most of Nepal's government offices. The impressive main façade and reception room area survived, however.

Close by is the Martyr's Memorial, an archway containing statues of key participants in the 1950-51 revolution against the then ruling Rana clan, which was led by the late King Tribhuvan Bir Bikram Shah Deva. The present Royal Palace, located at the end of Durbar Marg, is a modern building.

Patan

Three miles southwest of Kathmandu, lies the second largest city in the valley - Patan, also known as Lalitpur. Patan was once an independent principedom, and its origins are said to date back 2,000 years, but most of the finest buildings now to be seen date from the 13th to 17th centuries. It is still the major center for craftsmanship in Nepal and while its buildings can be said to be a virtual museum to Newari artistry, the modern visitor will find superb souvenirs in paintings, bronze and brasswork, stone and wood carving, created in the countless small shops around the city. Here, there is a greater proportion of Buddhist art than in any of the other valley towns.

Close to the central Durbar Square, one can see a 12th-century

Buddhist Monastery, Hiranya Varna Mahabihar, which is among the finest in the country. Its gold-plated roof, courtyard with many prayer wheels and richly decorated three-storied temple are superb. Nearby is a five-tiered temple devoted to Shiva, known as Kumbeshwar. The elaborately-decorated buildings, statues, temples, palaces and shrines found in Durbar Square mostly date from the 17th century, when the artistic patronage of the Mallas kings was at its most inspired. As one wanders around, one might well marvel at how such an incredible quantity of magnificent art could be produced by this small and remote community.

Here one can see statues or shrines devoted to many Hindu gods and characters from both the great epics of India, the *Ramayana* and *Mahabharata*. A Shiva temple, guarded by two huge elephants and a bull, is famous for its erotic carving on every roof strut. The Krishna Mandir is of unusual style, having been influenced by Indian forms of architecture. It is reckoned to be one of the finest examples of Nepalese craftsmanship. The mythical Garuda kneels atop a pillar facing the temple. Also set on a high pillar is the statue of King Yoganaendra Mallas, who ruled early in the 18th century. Above his head is a large bird. The Royal Palace, with its golden gates, delicate wood carvings and bronze castings on the windows is another highlight of the square. Note specially the magnificent carved stonework of the royal bathing place, located in the courtyard behind the police post. A small museum devoted to bronzes is also to be found in the palace. Away from the Durbar Square is Maha Buddha, a temple of terracotta, where every brick has an image of The Buddha, and the Machendra Nath temple, where both Hindus and Buddhists worship side by side, is fine indeed.

Bhatgaon

Bhatgaon, formerly known as Bhaktapur, is nine miles to the east of Kathmandu and was the earliest of the three major cities of the valley to achieve great levels of art. Its narrow streets are dirty and littered with garbage, but there is no questioning the quality of the art and craftsmanship to be seen here. Founded about AD 900, it is now like a great museum of fine sculpture, woodcarving, art and medieval architecture, dedicated to different gods and goddesses.

On arrival at Bhatgaon, your bus or taxi will pass through the wooded cantonment area past a large stone tank and will probably deposit you right at the entrance to Durbar Square.

The Durbar Square in Bhatgaon is a complex of temples in pagoda and Shikari styles grouped around the palace. Some experts believe that it contains the finest architectural showpieces of the valley, and it certainly demonstrates the nation's highest art forms. The golden effigies of kings and mythical figures, perched

on pillars and roofs, deities looking out from their shrines and the rich decoration in carved and painted wood on every surface are most memorable.

The Royal palace of Bhatgaon was built of brick and wood in the 15th century and renovated in the 17th. It also contains 55 windows and part of one wing has been converted into an art gallery containing many rare paintings and manuscripts. Also part of the palace is the Golden Gate, richly gilded and topped by a statue of Demone being ridden by the Goddess Durga. A statue of King Bhupatindra Malla, who created much of Bhadgaon, is seen on top of a pillar facing the gate. Another gate, dating from 1696, is guarded by two huge lion statues. Alongside this are two superb statues, images of Shiva's incarnation as Bhairava and his consort Ugrachandi. Here one can see the largest pagoda in Nepal, the Nyatapola, built in 1708 by King Bhupatindra Malla. It is a pagoda of five tiers, standing on a pyramid base of five levels. Monumental statues of men and animals flank the main stairway and the wood-carving is some of the best to be seen anywhere in Nepal.

Beyond the Durbar Square one proceeds to the Dattatreya temple, with its adjacent Pujari Math (priest's house), famous for its rich woodcarving and, in particular, its peacock windows. This area is of especial interest since it has been recently restored as part of a West German aid project. The work has been carried out with great care and attention to esthetic values.

On the old road back from Bhatgaon it is possible to visit the village of Sano Thimi, famous for its pottery and colorful dance masks.

Kathmandu Valley

Among other interesting excursion attractions in the Kathmandu valley are the following.

The National Museum, containing a good general collection representative of the art, culture and history of the valley people. It also houses a collection of weapons and uniforms. About two miles west of the city, it is open from 10.15 to 3.30 in winter and 10.30 to 4.30 in summer; closed on Tuesday.

Close to the National Museum is Swayambhu, a superb Buddhist stupa set on a hill, 250 ft. above the valley bed. The approach is up steep stairs from the east, or a more gradual climb from the west. The base of the stupa is a huge hemisphere of brick and earth, edged by dozens of prayer wheels. The present structure probably dates from the 13th century. A spire rises above the base, capped by a gilded pinnacle. Painted on the four sides of the spire are huge eyes, the all-seeing presence of the Lord Buddha. The stupa is surrounded by other, smaller shrines and pagodas, some

dedicated to the Buddha, and some to other deities, such as Harati, the goddess said to be responsible for smallpox. From Swayambhu there are wonderful views out across the countryside.

Boddhnath, some four miles northeast of the city, is one of the world's largest Buddhist stupas. It is said to contain the bones of one of the Buddhas who preceded Gautama Buddha. The shrine is a hemisphere on a four-stage plinth, with eighty recesses containing beautiful images of the Buddha. Above this the faces of the four-sided spire are painted with huge pairs of eyes, gazing out over the countryside and reminding the faithful of the ever present influence of the Lord Buddha. The temple compound is full of smaller stupas, images and carvings. This is the center for the country's Tibetan Buddhists and in the houses which surround the temple many monks live and study. Among them are a number of Tibetan monks who came as refugees from monasteries in Tibet after the Chinese takeover.

On the same trip to see Boddhnath one can also visit Nepal's holiest Hindu temple, Pashupatinath. Situated on the banks of the sacred Baghmati River and dedicated to the guardian spirit of Nepal, it attracts pilgrims from all over the country. In the temple are golden-roofed shrines, entered through huge doors sheathed in heavy-worked silver, and a gigantic gilded image of the bull Nandi, steed for the God Shiva. Non-Hindus may not enter the temple compound, but one can get a good view into the whole complex from high above on the other side of the river. Hindus close to death often come here to be cremated on the banks of the Baghmati, as they believe that it is a spot that is closer to Heaven. In February/March an important festival, Shivaratri, takes place here. Just beyond the Pushupatinath temple, also on the banks of the Baghmati, lies the temple of Guheshwari, dedicated to the Goddess Parvati, consort of Shiva. The structure is designed on the principles of tantric yantra, the geometric triangle, signifying the spirit of female procreation.

The royal game sanctuary of Gorkarnaban, situated on the banks of the Baghmati five miles east of the capital, contains many animals, including herds of spotted deer.

Changu Narayan, a hilltop pagoda temple surrounded by exceedingly fine examples of stone carvings, steles and images, can be approached either from the road beyond the game sanctuary, or from Bhadgaon. In either case the approach involves a cross country walk and climb, but for those who want to see the finest Nepalese art in stone the journey will certainly be worthwhile. This is one of the least visited, yet most important, repositories of art in the whole of Nepal.

Kirtipur is a small and ancient hilltop town four miles southwest of Kathmandu, well worth a visit for its authentic and unspoilt

atmosphere, buildings, shrines and temples. These are not on the same grand scale as the major cities, but belong to a more provincial inspiration. This is a center for cloth weaving, by handloom, and at the foot of the same hill lie the buildings of Nepal's main university.

Just past Kirtipur is Chovar Gorge, a picturesque spot said to have been cut by the gods to drain the water from Kathmandu valley when it was still a lake. On a hilltop here is the Buddhist temple of Adinath.

20 minutes drive beyond Chovar, at the Dashinkali Temple, rather gory blood sacrifices are made, every Tuesday and Saturday, to Kali one of the major Mother Goddess deities of the Hindu faith. Not for the squeamish.

Also worthy of a stop in this area is the Sesh Narayan pagoda, built in the shadow of the limestone cliff.

The world's largest "sleeping Vishnu" image is the attraction at Budhanilkantha, six miles north of Kathmandu. Probably dating from the 11th century, no one seems to know who carved the figure, which is said to have been miraculously discovered by a farmer when plowing his field. The Vishnu is seen sleeping in a bed of intricately carved snakes and it lies in a stone-lined pool. Each November a lavish festival takes place here to celebrate the time when Vishnu is supposed to awake in spirit. Every morning prayers are said at the shrine and offerings of flowers made.

Of rather less interest, Balaju Water Garden is located three miles northwest of Kathmandu city. A park has been laid out here with trees, flowers, fish ponds and 22 gushing water sprouts carved as crocodiles, dating from the mid-18th century. A smaller copy of the sleeping Vishnu image at Budhanilkantha is also to be seen here, with shrines dedicated to both Buddhist and Hindu deities.

Mountain Viewing

There are a number of excursions out of Kathmandu which enable one to get a good view of the Himalayas, which are not properly visible from the valley itself. The most popular dawn excursion spot is Nagarkot, offering fine views from Dhaulagiri in the west, to Kanchenjunga in the east. On a fine day one can even see the tip of Everest from here. Most travel agents offer sunrise excursions for about NRs. 80, which leave the city hotels at about 4.00 a.m. Nagarkot is a small township 22 miles east of Kathmandu, set at about 7,500 ft. altitude. There are several small tourist lodges at Nagarkot offering very basic accommodation. Dhulikhel is another small township, 20 miles east of Kathmandu along the Chinese-built road which leads to Nepal's northern border. Here is another reasonably good Nepalese-style lodge offering

cheap accommodation. It is at 6,000 ft. altitude and offers superb dawn views of Cho Oyu in the east to Himalchuli in the west. On the way to Dhulikhel one can stop at Bhiaktapur and also at a small village, Thimi, well known for its pottery and for the manufacture of masks.

About 60 miles southwest of Kathmandu, along the main road down to the Indian border, is the 8,000 ft. pass of Simbhanjyang, or Daman. Although it is further away than the other major mountain watching spots, it is believed by many to be the best. The view, on a fine day, includes Dhaulagiri, Annapurna, and Sagarmatha (the local name for Mount Everest). Another popular mountain viewing excursion out of Kathmandu is the daily "mountain flight" operated, weather permitting, by RNAC. The hour-long flight takes one along the eastern Himalayan ranges for a closeup view of Everest and other major peaks.

Rapti Valley – Chitwan and Tiger Tops

South of Kathmandu, in the Terai lowlands, is the large semi-tropical valley of Rapti. It is filled with dense jungles, bush and rivers, which are the natural habitat of some of Asia's rarest animals. Here the visitor can still see wild elephant, the rare one-horned rhino, tiger and leopard, gaur, deer, boar, wild boar, crocodile, even freshwater dolphins. A large part of the valley has been made into the Chitwan National Park and a strict conservation policy ensures that the wild creatures remain in peace and unharmed. They do, however, have to put up with some visitors nowadays. In the heart of this is Tiger Tops, a game lodge and hotel built partly at treetop level, from which travelers can make safari trips out into the surrounding country by Landrover or by elephant. The owners of Tiger Tops also operate a tented riverside camp some miles away from the hotel, which is much cheaper and, some believe, much more fun as a base from which to explore for wild game. Also being opened up at present are prospects for river safaris, which include the shooting of rapids and camping in the jungle en route. The best season to visit Tiger Tops is from October to March when it is not too hot, but the skilled wardens of the park seem to be good at finding game for the visitors' cameras at almost any season. To reach Tiger Tops one takes a 35 minute domestic flight from Kathmandu, to the nearby airstrip at Megauli.

Pokhara

The superb scenery and a fascinating small town are the main tourist attractions of the Pokhara Valley a half-hour domestic

flight, or tough six-hour road journey west of Kathmandu. In the valley, which lies at some 3,000 ft. above sea level, are several beautiful lakes, rural farms and small villages and the interesting town of Pokhara, but over all is the constant skyline of mountains to the north - Dhaulagiri, Annapurna, 26,500 ft., and the perfect peak of the still-unclimbed Machhapuchhare, "The Fishtail", which towers to 23,000 ft. and dominates the views from the whole valley as it is only 16 miles away. There are several reasonable hotels in the valley, close to the simple grass-landing strip, or overlooking the main lake, Phewa

The town of Pokhara consists of one long street, climbing up a hill in the direction of the Fishtail, which provides a constant backdrop of the picturesque houses, open-fronted shops and caravans of mountain ponies which pass slowly by. The temples here are created on a much more modest scale than in the Kathmandu valley, but the best attractions are scenic.

Excursions can be made to Rupa and Bagnas lakes, smaller and less populated than Phewa and about nine miles away. Sarangkot is a hill overlooking Phewa which makes a pleasant day's walk from Pokhara. The River Seti, which runs through the valley, sometimes runs above ground and sometimes below, or along deep, narrow gorges. Other excursions include the caves at Mahendra Gufa and a Tibetan refugee camp at the village of Hengja. Pokhara is the starting point for a number of treks (see p. 586).

Buddha's Birthplace

Lumbini was the birthplace of The Lord Buddha, the son of a minor prince or rajah in an area close to what is now the Indian border. It can be reached by air from Kathmandu or by rough road south of Pokhara to the town of Bhairawa. Considering its importance to Buddhists it is a surprisingly undeveloped place, with only a few small temples and monasteries. But this is accounted for by its previous remoteness, and there are now plans to develop the area as a major center for pilgrims.

Namcho Bazar - Everest View

This is the closest settlement that has reasonable access to Mount Everest and is the jumping-off point for most of the major expeditions to the world's highest peak. It is a picturesque trekking area reached by air through the nearby airstrip of Syangboche. RNAC operates STOL flights here, the main objective being the Everest View Hotel which, although expensive, offers the unique experience of a closeup view of Everest. If going to Everest View, do leave plenty of time in your itinerary as flights are often dis-

rupted by poor weather at the higher levels, and one can be stranded here for several extra days. The hotel is open from October to May only.

PRACTICAL INFORMATION FOR NEPAL



WHEN TO GO? The climate of Nepal varies widely, according to season and altitude. The best time to visit Kathmandu is during the period October–April, when the visibility is likely to be good for mountain viewing

and the daytime climate in the valleys pleasantly mild. This is also the time of the major festivals and the best season for trekking in the lower altitudes. The Kathmandu and Pokhara valleys are free from snow during winter, but cold can be severe in the higher regions. From March onwards, visibility gradually deteriorates until the onset of the monsoon, which lasts from early June till early October. Cloud cover is usually constant during the monsoon, and trekking is impossible. Landslides and blocked roads, caused by the heavy rains, are likely to occur during June–September. In Kathmandu, which is at 4,500 ft., winter temperatures can reach 68°F., in summer 86°F. The lower level of the Terai region, to the south of the country close by the Indian border, is hotter and more humid throughout the year. Best time of all for mountain views is October–November, but this is also the busiest tourist season, so be sure to book your hotel in advance. Mid-winter, December and early January can bring frosty nights and misty mornings which obscure the mountains. Days then can be quite chilly.



PASSPORTS AND HEALTH. All travelers to Nepal must be in possession of a valid passport. A seven-day visa, which can be renewed for up to three months is available at any border on arrival. For this one needs

three passport-sized photos. It is better to obtain a full 30-day visa in advance from any overseas Nepalese consulate or embassy (Washington, New York, London, Paris, Bonn, Bangkok, Delhi, Calcutta). Visas can be extended locally for up to three months. If undertaking a major trek, mountain expedition or a visit to any other than the major tourist attractions, one needs special permits issued by the Immigration Department in Kathmandu. Smallpox, typhoid and cholera inoculations are required on entry to Nepal and it is advisable also to have shots for paratyphoid and tetanus if traveling out of the capital. Precautions against malaria should be taken if visiting the Terai, (including Tiger Tops) and some doctors advise a Gamma Globulin shot against the risk of hepatitis, especially when trekking or traveling rough.



WHAT TO TAKE? Due to the problems of transportation, all imported items are in short supply and relatively expensive in Nepal. Take all photographic requirements, cosmetics, specialized medicines and

reading matter. Take also insect repellent and suntan lotion (vital in high

altitudes) Dress is very casual in Nepal, but bring a range of clothing to cover both hot and cold conditions Foreign liquor and cigarettes are very expensive, so take your own supply.



HOW TO GET THERE? Being a landlocked country with a capital city located behind a high mountain barrier, Nepal is best reached by air. Kathmandu is served by Royal Nepal Airlines, Thai International, Indian

Airlines and Bangladesh Biman One can fly in on daily flights from India (New Delhi, Varanasi, Patna or Calcutta), or on frequent services from Bangkok Flights are also available, less frequently, from Colombo, Dacca and Rangoon. The adventurous can travel overland to Kathmandu, through India, via Patna or Calcutta. Many young travelers have made the long overland haul from Europe and Kathmandu is usually the end of the trail for those not continuing by air to Southeast Asia and Australia.

The train service from Calcutta to the border post of Raxaul requires several changes and a degree of stamina. Bus services are also available through India to the Nepalese border, mostly on a local, town to town, basis. The Indian-built mountain highway from the Nepalese border town of Birganj, (a 4-Rupree rickshaw ride from the Indian border, Raxaul), to Kathmandu is called the Tribhuvan Rajpath. Opened in 1956 and not carefully maintained since, the Rajpath offers 130 miles of mountain driving hardly equaled anywhere else in the world. Taking eight hours by bus (fare NRs. 30), or taxi, the serpentine route hairpins up to a pass at 8,000 ft., before descending into the Kathmandu Valley at 4,500 ft.

There is also a direct bus route into western Nepal from Sunaula, (on the Indian border near Gorakhpur), to Pokhara, via Bhalrahawa and Tansen. A side trip from this route leads to Lumbini, birthplace of the Lord Buddha and an important place of Buddhist pilgrimage. For the even more hardy, a bus route into eastern Nepal exists from Darjeeling, except during the monsoon This crosses the border near Kakarbita and Siligiri (Indian side).



TOURS. Nepal is included by many of the tour operators who have programs for India. It also, over the last few years, has become a major goal for those companies who specialize in long, hard treks across

thousands of miles to reach that luminous land. So you have the chance of doing the trip in plush comfort or sackcloth and ashes, and the market for the sackcloth tours is developing by leaps and bounds. You should be warned that the overland trek is not for the faint-hearted. But if you have wanderlust and courage, you should have a wonderful time.

Tours from the US: *Journeyworld International*, 527 Madison Avenue, New York, NY 10022, have 16- and 23-day tours including India and Sri Lanka

Tours of Distinction, 48 West 48th Street, New York, NY 10036, offer the *Himalayan* tour, 24 days in Bhutan, Nepal and India, and the *Nirvana*, 17 days in Nepal and India, among others.

IGS, 2500 Wilshire Boulevard, Los Angeles, Calif. 90057, have an *India*

Scenic Treasure tour, which includes Kathmandu, for 21 days.

Worldtrek, 415 Lexington Avenue, New York, NY 10017, are in the adventure business. They have a wide variety of trips by truck or on foot through India, Pakistan and Nepal; including a 10-day trek in the Himalayas with Sherpa guides.

Tours from the UK: Many of the transcontinent treks start from Britain. A really excellent budget idea is to take a cheap trans-Atlantic airfare and pick up the tour in London—though political conditions enroute may make overland tours impractical if not impossible.

One of the most experienced of all these operators is *Sherpa Expeditions*, 3 Bedford Road, London W4. With return airfare, their treks in and around Nepal cost up to £850 and last from 8 to 22 days.

Trailfinders, 46-48 Earls Court Road, London W8, are a clearing-house for information on this kind of travel and well worth contacting.

Moving into the more comfortable field, *W. F. & R. K. Swan*, 237-238 Tottenham Court Road, London W1, have several *Art Treasure* tours of India and Nepal, with fully qualified guide-lecturers.

Kuoni Travel, Deepdene House, Dorking, Surrey, one of the biggest and most experienced firms in the art of far-flung travel, have a *Far East Discovery* tour of India, Nepal, Thailand and Iran - 17 days for £725.



AT THE AIRPORT. Visitors will find Nepalese officials courteous and helpful, but formalities can sometimes take an exasperatingly long time. On landing, one will need passport, inoculation certificate, customs and

currency declarations, disembarkation card and passport photos, if applying for an on-the-spot, seven-day visa.

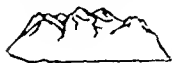
Major hotels offer free airport transfer services, otherwise the taxi fare into town is about NRs. 20. An airline bus service is supposedly available into the town center for NRs. 7.

On departure there is a NRs. 40 departure tax for international flights, NRs. 5 for domestic services. The airport also has a small duty-free shop, where purchases must be made in \$. Prices are higher here than in other Asian airport shops. Note that there are limitations on the amount of Nepalese and Indian currency which may be imported or exported.



CUSTOMS. All baggage must be declared and is subject to inspection. Entry formalities are rather easy-going, but exit procedures can be strict, a special watch being kept for the illegal export of antiques or drugs. If

bringing in any more than the minimal photographic or other equipment it may be necessary to list the items, on a special form, which will be checked by customs on departure. Be sure not to lose the currency declaration form issued on arrival and note down all money transactions as a check may be made on departure.



WHAT TO SEE? Allow a minimum of three days to see Kathmandu City, seven is better if one wants to explore the valley properly. At least two days should be allocated for the Tiger Tops, or Pokhara, or Everest

View Hotel side trips The morning RNAC "mountain flight" is a must, to view Everest (September–May only) and a dawn excursion out of Kathmandu to see the sunrise over the Himalayas is more than memorable. In Kathmandu city are ancient streets of open-fronted shops, markets, antique temples and shrines dating back to the 8th century. Two other cities in the Kathmandu valley are Patan (Lalitpur) for Durbar Square, 14th–16th-century temples and palace, and Bhadgaon (Bhaktapur), center of medieval art and architecture and good for souvenir shopping. Temples, gates and palaces are particularly fine in Bhadgaon. In Kathmandu valley see also the National Museum, Swayambhu Buddhist temple on a hill, the Pushupathinath Hindu temple by the sacred Bagmati River, the huge Buddhist stupa of Boddhanath, Changu Narayan temple and the small hill-top town of Kirtipur. The drive to Chovar Gorge and the road up to the Chinese border are also worthwhile.

Southwest of Kathmandu lies the Chitwan National Park, with its game reserve and Tiger Tops Lodge. Both this and the western valley of Pokhara are served by daily domestic flights of RNAC and are very well worthwhile excursions out of the capital. One can also fly up to the foothills of Mount Everest, to Namche Bazar to stay in a high-altitude hotel overlooking the world's highest peak (October–May only). Buddha's birthplace, Lumbini, can also be reached by air from Kathmandu or by road from Pokhara.



FESTIVALS. The period August to October, after the year's main harvests have been gathered in, is the most active time for festivals, especially in the Kathmandu valley. Festivals in Nepal are usually connected with religious observance, either Hindu or Buddhist, and are mostly lunar dated, so the days vary each year. Here are some of the most important.

Galjatra, or Cow Festival, a happy carnival time, with processions of people and garlanded cows, occurs in August, with dancing and singing.

Krishnashtami, the birthday of Lord Krishna, is best seen in Patan, with its night-long music and celebrations, during August. *Teej*, also in August, is a festival for women, who dress in brightest clothes and bathe ritually. *Indra Jatra*, in September, is an eight-day festival of processions and dancing at the end of the monsoon season of rains, devoted to the Gods Indra and Ganesha. The procession of the Living Goddess takes place at this time, in Kathmandu. *Dassain*, or *Durga Puja*. For 15 days around harvest time, October. Nepal's biggest, and bloodiest festival, devoted to the Goddess Durga and the triumph of good over evil. Extensive animal sacrifice is not for the squeamish. In rural villages giant swings are set up for the children. *Tihar*, in October, is a five day festival of lights, in honor of Lakshmi, Goddess of wealth. This marks the traditional New Year for the Newaris of Kathmandu valley.

Ekadashi, in November. A time of pilgrimage in honor of Vishnu, to Pushupathinath, Changu Narayan and Budhanilkantha. *Birthday of H.M. King Birendra*, December 28th, with processions, shows, fireworks and extensive festivities. *Shivaratri*, during February, is the birthdate of Lord Shiva. It is best seen at the pilgrimage center of Pushupathinath. *Basant*, or *Sripanchhami*, during January/February, is celebrated in honor of Spring. *Holi*, in March, is the time of throwing colored water at everyone, much

fun, but watch your clothes and camera. *Chaitra Dasain*, in April. A smaller version of the main Dasain ceremonies, but still plenty of blood from animal sacrifice to Goddess Durga, whose image is taken in procession through the streets. *Baisakha Purnima*, Lord Buddha's birthday, is celebrated at all Buddhist shrines and monasteries during April-May. Watch it best at Swayambhunath, or Bodhnath. *Machhendranath Jatra*, during March-April, is a chariot procession and festival in Patan.



TOURS. Convenient guided tours cover most of Nepal's major attractions. Based in Kathmandu, local agents offer daily sightseeing tours of the key cities and attractions in the valley, dawn excursions for mountain

views. A tour of the three main cities in the valley costs around NRs. 50, a sunrise excursion, around NRs. 80. The early morning Mountain View flight, to see Everest, operated by RNAC is well worthwhile.

Inclusive tours are also available, with regular departures out of Kathmandu, to Tiger Tops, Pokhara and Everest View Hotel, according to seasonal limitations. Among the best Kathmandu-based travel agents and tour operators are Shankar Travels and Tours, Kathmandu Travels & Tours, and Yeti Travels.

Trekking can be arranged through Mountain Travel, Maharajganj, GPO Box 107; Annapurna Trekking and Mountaineering, Seto Durbar, Durbar Marj; Sherpa Cooperative Trekking, GPO Box 1338, Kamal Pokhari; Himalayan Trekking, Ramshah Path, GPO Box 391.



CURRENCY. The Nepalese Rupee is divided into 100 Paise. The current exchange rate is approximately NRs. 11.90 to US \$1, or NRs. 27 to £1. Currency notes are of 1, 5, 10, 50, and 100 Rupee denominations and coins are of

5, 10, 25 and 50 Paise, and NR. 1. Banks are mostly open on weekdays from 10:00 a.m. to 5:00 p.m. and closed on Saturdays. It is advisable to take only the internationally well-known types of travelers' checks, such as Bank of America, American Express or Cooks, as banks may refuse to accept others. Credit cards are only used in a few top hotels, shops and restaurants. Leading hotels usually add a 10% service charge and a further 10% government tax.

Note. Do not tip taxis.



HOW TO GET ABOUT? By air. *Royal Nepal Airlines*, RNAC, serves some twenty domestic airports throughout the country. Daily services are operated to the major tourist attractions, such as Meghauli (for

Tiger Tops), south of Kathmandu, a 35-minute flight, and to Pokhara, a 30-minute flight from the capital. Charter flights can be arranged to many secondary destinations, an especially valuable service for trekkers in a hurry, but seasonal or climatic variations can greatly influence services as no airfield in Nepal is equipped for bad weather or night landings.

By road. There are less than 1,500 miles of proper roads in Nepal, of

which under 1,000 miles are paved and suitable for all-weather traffic. Major road routes include the Rajpath, 130 miles from Birganj on the Indian border to Kathmandu; Kathmandu to Pokhara, 93 miles and from Kathmandu to Kodari, to the north, on the Chinese border, a distance of 60 miles. From Pokhara there is a poor road south, to Bhairawa, near the Indian border, and Lumbini. Distances along these roads can be deceptive; the journey from Kathmandu to Pokhara, for instance, takes over six hours.

Self-drive cars are not advisable in Nepal, unless one has extensive experience of driving on bad mountain roads, but one can hire cars with drivers very inexpensively (by international standards) through local travel agents. For exploring the Kathmandu valley, if one does not like organized tours which are the best way to see a lot in a short time, a bicycle is best. Bicycles can be hired cheaply by the day in the old city. Taxis can also be hired by the day for between NRs 200-350 a day, depending on the distance covered. Metered taxis are available in the city, but bicycle rickshaws are a delightful way of getting around. Bargain hard before the journey and do not pay more than NRs 10 for any ride around town. NRs 5 would be right, or even less, for a short trip. Bus transportation is available throughout Nepal, but is more suited to the hardened traveler than the short-staying visitor as they tend to be very crowded.



HOTELS. The visitor to Nepal should not expect to find accommodation up to the same high standard as now seen in the other major tourist destinations in Asia. Even the best of the hotels in Kathmandu do not

compare with those in Hong Kong or New Delhi and, outside the capital, conditions are even simpler. The better-quality hotels in Nepal do, however, have the basic modern amenities — central heating in winter, and air-conditioning in summer, private bathrooms with constant hot water, comfortable beds, elevators, and facilities, such as restaurants and bars. Service in Nepal is usually willing and friendly, but not always very efficient and one should make allowances for this. Meals in hotel dining rooms tend, also, to be simple and basic, with Western food having, regrettably, been influenced by the abysmal cuisine of the British Raj. Efforts at Indian-style cooking are usually more successful. If one accepts these limitations, a stay in Nepal can be very pleasant. The Nepalese people are delightful hosts and eager to please their guests, responding with warmth to the understanding traveler. A grading system for hotels, on a scale from one to five stars, is used by the local tourist trade but this rating should be regarded as relative and applicable to local, rather than international, standards.

There is a very wide price range available in hotels, but, overall, prices are similar in Nepal to Asia generally, a factor which applies throughout the Indian subcontinent. The trend towards hotels being managed by the big international chains is, however, causing big increases in prices at the top end of the range. The best hotels in Nepal cost upwards of US \$40 a day for a single room, \$54 for a double. In Pokhara, the best hotel costs \$36 for a double room. Costs in the most unusual hotels, Tiger Tops and Everest View hotels are high, \$200 and over, and \$420 for a double room, respectively, reflecting the high costs of

running them, with all supplies having to be flown in. But they do offer unique experiences and the price does include all meals and local sightseeing. The more expensive hotels add 10% service charge and a further 10% government tax.

During the high seasons, October–November and February–March, accommodation is scarce, especially in the better-class hotels, so one should be sure of booking well ahead.

KATHMANDU

DELUXE AND FIRST CLASS

Soaltee Oberoi. 300 rooms, with extensive facilities, three restaurants, bars, shopping arcade, gambling casino and night-club, swimming pool and tennis courts. The hotel is out of the center, but a shuttle bus service is provided. Recommended.

Hotel de l'Annapurna. 154 rooms, with central location on the edge of the old city. Good facilities, reasonable restaurants, pool, tennis, shops.

Welcomhotel Kathmandu. Due to open by 1981. Diplomatic Enclave. Luxurious, operated by ITC, one of India's top chains. 125 rooms, full facilities including good restaurants, bars, pool and health club. Located on outskirts of city, in diplomatic area. Recommended.

Yak and Yeti. Part is converted from an old palace building. 105 comfortable rooms, pool, tennis and boating lake. Good restaurant.

Hotel Malla. Close to Royal Palace on the outskirts of town, a new hotel of 75 modern rooms and all facilities. Attractive decor. Recommended.

REASONABLE

Hotel Crystal. Very good location, right in the old city. 53 airconditioned rooms with bath, moderate restaurant and roof garden with rooftop views. Shabby.

Hotel Shankar. 58 rooms, some airconditioned, in converted and modernized former Rana palace. Extraordinary restaurant in old ballroom, serving dubious food. Lawns pleasant for afternoon tea. Outskirts of town.

Hotel Siddhartha. Good location and reasonable facilities, including restaurants and roofgarden.

Hotel Yellow Pagoda. Modern, but rather plastic. 51 rooms with baths, snack bar and modest restaurant, close to town center.

Hotel Sangrila. New hotel with 66 rooms, reasonable facilities and delightful garden.

INEXPENSIVE

The hotels in this category are simpler and less well provided with modern facilities. They are, nevertheless, comfortable for the more experienced traveler, accustomed to Asian style amenities. Much cheaper than the higher grades.

Hotel Blue Star, 80 rooms. *Hotel Manaslu*, 45 rooms. *Hotel Makalu*, 30

rooms, central location *Hotel Leo*, 20 rooms, central location. *Hotel Lhotse*, 15 rooms. Snow View, older style hotel, simple but with character, near embassy area. Special mention should be made of *Dwarika's*, a delightful compound of 12 Nepalese style cottages, built in local style and decorated with antiques. Comfortable rooms with good bathrooms. Good Nepalese food. Bookings are through Kathmandu Village Hotels, PO Box 459.

Even simpler and less expensive accommodation can be found in such hotels as the *Paras* (excellent location in the old city, but poor facilities), *Camp*, *Kathmandu Guest House*, *Panorama*, *Himalayan View*, *Laliguras* and *Siddhartha*. There is also a *Youth Hostel* in Patan.

POKHARA

New Crystal Hotel. Close to the landing field. Under the same management as the Crystal in Kathmandu, this 70-room hotel is the best in Pokhara. All rooms with bath, airconditioning, etc. There is a surprisingly good restaurant, and superb views of Machhapuchhare, "The Fishtail" mountain, which dominates the superb scenery of the whole valley.

Hotel Mount Annapurna. Also close to the airstrip, this comfortable small hotel has 32 rooms, all with bath. It has a simple restaurant, bar and roof garden with fine views.

The New Snow View is in the same location, but smaller and simpler in style.

Fishtail Lodge. With only 11 rooms and a ski-lodge type restaurant, the Fishtail has a superb location, overlooking Lake Phewa with a glorious view of Machhapuchhare. An idyllic spot. Recommended, but popular, so book ahead.

Around the lake are many small lodges and guest houses offering rock bottom facilities and prices, and accommodation for the many "overlanders" who come to Pokhara.

OTHER DESTINATIONS

Tiger Tops. (PO Box 242, Kathmandu.) This unique tree-top hotel is located near Mehauli in the Chitwan Park reserve of the Terai region, along Nepal's southern border. Accommodation in the rustic buildings is simple, but comfortable. Food is also basic, but served in delightful lodge surroundings. A very expensive experience, but worthwhile. 14 miles away from the main hotel is a tented camp which is run by the same operators. This provides even simpler facilities, for less than half the price.

Everest View Hotel, Songboche. Located at an altitude of over 12,500 ft., near the main Mount Everest base camp. More expensive than the best in London or New York, but a really unusual travel experience. Only 12 rooms, all with views of Everest, private baths and individual oxygen supplies. The restaurant and bar has magnificent views of Everest. Bookings through Trans-Himalayan Tours, Durbar Marg, Kathmandu.

Nagarkot, is one of the best places from which to watch dawn over the Himalayas. *Mount Everest Lodge* and *Everest Cottage* provide very basic accommodation for those wishing to avoid the very early start from Kathmandu. At Dhulikhel, *The Lodge* offers reasonable accommodation, Nepalese style.



EATING IN NEPAL. In the southern part of the country rice is the staple food, while in higher regions, maize and millet are more popular. Millet is made into flat bread, or eaten as a kind of porridge. Potatoes are also popular.

Meat is not widely eaten by the Nepalese, except at festival time, but a wide range of vegetables is used, often served with curry sauces. Fish, egg and poultry dishes are also produced in local versions. The most popular beverage is tea and the local beer, called *chang*, which is made from barley. Nepalese food is highly spiced with curry, chilli and ginger being used for flavor. Food is mostly fried in vegetable oil or clarified butter. Nepalese sweets are very often made with molasses, sesame seed and nuts. *Dal bhat tarkari*, is a typical meal consisting of lentil soup, rice and vegetables in curry sauce. *Thupka* is a Tibetan-style soup, with different kinds of meat and *gundruk* is a popular soup made with vegetables. *Sikarni* is a sweet dessert made from curd.

The most suitable restaurants in Nepal for foreign visitors are mostly located in hotels. *Baris' Restaurant*, run by one of the great characters of Asia, is recommended both for its food and ambiance. Among the best places for Indian food is *Indira* in Juddah Sadak. Other worthwhile eating places are the *Kushi Fuji* and *Rara* Japanese restaurants, *Aunt Jane's*, and *New Star Italian Restaurant*.

One of the unique gastronomic experiences of Kathmandu are the various *pie shops*, featuring extraordinary versions of popular Western dishes developed specially for the "hippy" travelers. Ask for "Freak Street" and look around. Beware of the "brownies" which tend to have unorthodox ingredients.



NIGHTLIFE AND CULTURAL SHOWS. One does not travel to Nepal for the night life, although there is a gambling casino in the *Soaltee Oberoi Hotel* and several hotels have somewhat unsophisticated night clubs or discos.

In the town itself there are few places for Western entertainment in the evening, although one might try the *Copper Floor* in *Laliguras Hotel*.

At *Kathmandu's National Theater*, Nepalese operas and musical shows are staged regularly, but for the visitor wishing to get an idea of the folk music and dance of the country, a visit to the show presented nightly by the Everest Cultural Society is recommended. It starts at 7.00 p.m. and entry costs NRs. 20. Various tribal and ethnic dances and music forms are presented.

Lalupate present Nepalese folk dances at 6.30 nightly in the *Soaltee Oberoi Hotel* and the *Chimal Cultural Group's* show can be seen at the same hour in the *Manaslu Hotel*.



PHOTOGRAPHY. Film, especially for color, is expensive and of dubious age and quality in the Nepalese shops. so one is advised to take one's own into the country. Most travelers use far more than they expect to do in Nepal,

finding such a diversity of unusual sights that they take far more shots than usual. Film processing is also unreliable, so take exposed film home or have it processed at the next major destination.

Do make full allowance for the very intense light of the high altitude and clear atmosphere. Most first-time photographers in Nepal find their shots overexposed, even when using automatic exposure cameras. Light is most intense in the middle of the day and pictures taken at this time will usually turn out flat and non-dimensional. Light and shade contrasts are also very severe at this time. In the early morning and late afternoon, however, light textures will be

good This is also the time when the local people are most active and photogenic They are generally prepared to have their photographs taken, but might expect payment afterwards Some tribal people are camera shy, especially women, please respect this and follow advice on the use of the camera in the various temples, as attitudes vary On no account attempt to have a complicated camera repaired in Nepal



Chovar and other industry creates considerable air pollution and domestic cooking fire smoke adds to the problem. Water pollution is microscopic (drink it and you'll find out) With the "original" problem of garbage-littered streets, Kathmandu, and Nepal as a whole, has a growing pollution problem, unhappily for this remote and formerly unspoiled land.



LANGUAGE. The national language, Nepali, is related to Hindi and is of the Indo-Aryan family of languages. Distinct dialects are spoken in many districts. Among the most important of these are Newari, Sherpa, Gurung, Magar, Limbu and Tamang. Since the influx of Tibetan refugees, Tibetan is being spoken more widely. English is widely understood in the towns, but the traveler may have some difficulties making himself understood upcountry.

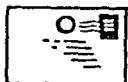


RELIGION. Nepal is officially Hindu, with over 75% of the population following this complex religion. The remaining 25% are mostly Buddhist, with some animist worshipers in the more remote regions and a small number of Moslems and Jains to be found mainly in the south, near the Indian border.

Over the centuries the demarcations between Hinduism and Buddhism have become blurred, however, due to the more tolerant attitudes toward religion among the Nepalese, by comparison to neighboring India. China and Tibet have also greatly influenced the practice of religion in Nepal. It is now often difficult to tell to which faith certain temples belong, so mixed are the styles and portrayal of the many deities. Animal sacrifices are still widely practised in Nepal by Hindus and large numbers of domestic animals, goats, chickens and young buffalos are sacrificed in major festivals. The actual killing is done humanely, however, with one slash of a razor sharp kukri knife. Religion is still very much part of everyday life for the people of Nepal. Streetside shrines, often of superb craftsmanship are frequented by passersby, especially in the early morning. Many of the religi-

ous architectural forms are unique to Nepal and it is said that the pagoda style of roof actually originated here.

TIME. Nepalese time is 5 hours 40 minutes ahead of GMT, noon in London being 5.40 p.m. in Nepal.



POST AND TELECOMMUNICATIONS. The main Post Office in Kathmandu, in Kantipath, is open from 10.00 a.m. till 5.00 p.m. daily. It is closed on Saturdays and public holidays. Nearby is a Telecommunications

Office with international cable and telex facilities. Leading hotels and travel agents also have telex facilities.

An airmail postcard costs NRs. 1 to send, a 20 g airmail letter to America, NRs. 3.25 and to Europe, NRs. 2.50. It is recommended that travelers see that stamps are actually stuck on to any letters left with hotel desk clerks, as some have been known not to affix stamps for which guests have paid. Sending of parcels is difficult and services very unreliable.



MUSEUMS, GALLERIES AND LIBRARIES. The *National Museum*, just outside Kathmandu city, contains an interesting collection of art and antiques, especially carvings in wood and stone, fine bronzes,

weapons and uniforms. It is open daily except Tuesdays, from 10.15 a.m. to 3.30 p.m. in winter and 10.30 to 4.30 in summer.

A numismatic museum is housed in part of the former Royal Palace, in Hanuman Dhoka Square, Kathmandu.

Bhadgaon National Art Gallery contains a valuable collection of traditional art. The best public libraries in English in Kathmandu are the *American Library*, in Juddha Sadak and the *British Council Library* on Kanti Path.



SPORTS. Most visitors find that they get enough exercise by walking and sightseeing in Nepal, but for the really dedicated person, there are *trekking* and *mountaineering*. The Soaltee Oberoi, Annapurna, Yak and Yeti hotels in Kathmandu have swimming pools. There are as yet, no golf

courses in Nepal, but several hotels have *tennis* courts. *Horse riding* is available in Pokhara and one can ride on an elephant at Tiger Tops. Surprisingly, there are no winter sports in Nepal, most high snow slopes being too inaccessible in the winter, or too steep.



TREKKING. An increasingly popular attraction in Nepal is trekking, which can either be undertaken individually, or as a full-scale expedition, with Sherpa porters and all the equipment being provided by one of the

several professional trek organizers (see Tours and Agents Section). Treks can be made covering any time up to two months, but five to fifteen days is the most popular. The planning of a trek should be made well in advance and one should take the selection of equipment seriously. It is possible to live off the land during a trek, staying in small villages and eating basic local food, supplemented by one's own tinned meat etc., but this is for the hardy and adventurous.

The trails of Nepal take one through rice valleys and terraced fields, remote pastures, monasteries and picturesque villages of tiny houses made of red brick and old, carved wood. Out in the highland countryside are pine forests and vast meadows of wild flowers. As one climbs higher the lush vegetation gives way to scrub and the rugged grandeur of the snow-covered peaks.

The trekking season in Nepal starts at the end of the monsoon, in mid-September and lasts till May, although midwinter, December and the first half of January are too cold for most. Autumn is generally considered the best time, when visibility is clearest. Snow is likely to be present on the levels above 9,000 ft. during January and February, giving dazzling views and in April the wild rhododendrons are in bloom. A trekking permit is needed before departure, obtainable from the Central Immigration Department in Kathmandu, or through your trek organizers. Two passport photos are needed for the permit, which, for the more usual routes, is issued quickly. Special permits are also needed for mountaineering expeditions, with some of the more famous peaks being booked up for years ahead.

Trekking in Nepal should not be regarded as a gentle stroll. Routes can be rugged and one should be fit before starting out, especially if going up into the higher altitudes. As medical facilities are non-existent along trekking routes, one should carry a good selection of remedies against likely problems and have a full range of inoculations well in advance. Mountain sickness can occur if one ascends too quickly above 10,000 ft. Pills against gastric disorders are essential.

The cost of trekking, depending on the degree of organization, size of party, duration and support facilities arranged, can be between \$15 and \$40 per day. If not taking tents one can stay in village huts for \$2-4 a night and rice, potatoes, eggs, fruit and chicken can be purchased along the way. Personal items, such as warm clothes, good boots, sleeping bag, should be taken. Porters can be hired for NRs. 20-35 per day, the better ones being able to act as guides.

Trekking routes. There are three main trekking areas for the shorter expeditions. In east Nepal, the approach to Mount Everest, through the Solu Khumbu district offers good itineraries of between 7 and 25 days. Use can be made of airfields at Phaplu, Lukla or Syanboche to shorten the full 300-mile round trip, which could take up to 30 days. The trail to Namche Bazar and Thyangboche passes through semi-tropical farmlands and river valleys, up through pine forests to the glaciers and massive peaks of the

Himalayas. One travels through the land of the Sherpas and is presented with superb mountain views. Maximum altitude on this trek is 14,000 ft.

North of Kathmandu valley, the Helambu-Gosainkund-Lantang region is noted for its scattered Sherpa villages and scenic grandeur, extending from north of Tamarang, to the tree limit of the Jugal Himal foothills. Helambu is a motorable 45 miles north of Kathmandu. This area offers various trekking routes of between 7-14 days, with walking up to altitudes of 9,000 ft. Gosainkund glacial lake is situated at over 14,000 ft. and is a famous pilgrimage center. The approach is through varied landscapes ranging from evergreen forest, cascading waterfalls and mountain streams, to arid and barren highlands with a pass at 15,000 ft.

West and north of Pokhara lies another superb trekking region, Jomosom and the foothills of the Annapurna and Dhaulagiri ranges. Starting point is Pokhara, reached by road or air from Kathmandu. In 7 to 12 days one can cover the incredible scenery through the Dhaulagiri foothills to the Gurung village of Ghandrung, or the Alpine trek to the Annapurna Sanctuary, a glittering amphitheater of great peaks. In 20-25 days one can take the Kali Gandaki trek to Jomosom, with a side trip to the Tilicho or Dhampus Pass, of 16,000 and 17,000 ft. Pokhara is also the starting point for the recently opened trekking area of Manang, with its rich Tibeto-Burman culture and spectacular alpine scenery.

Further information on trekking can be obtained through Air-India offices, from the Nepalese Department of Tourism, Kathmandu, or from the trekking agents in Kathmandu as listed under the *Tours and Agents* section in this chapter.



SHOPPING. Nepal offers a great diversity of art and handicraft shopping opportunities. Like everywhere, prices are higher than they used to be, but there are many real bargains still to be found. Genuine antiques,

from Tibet as well as Nepal, used to be a great attraction, but very few genuine items are now available (forgeries and imitations abound, though). Any article of over 100 years needs an export license issued (usually refused), by the Department of Archeology in Kathmandu.

Tibetan handicrafts, the best available in the several refugee settlements, include fine carpets, colorful woolen clothes and boots, prayer wheels and painted religious wall hangings, known as *tankas*. Shoulder bags, block prints, charm boxes and ritual religious objects are also unusual gifts. From papier maché the Nepalese make colorful masks of Gods and Demons. Bronze and brass are cast into statues, bowls and a very wide range of objects including bells, baubles and beads. Carved wood or bone items, dolls, leatherwork and folk jewelry, some with semi-precious stones are also good buys. Block prints, usually on handmade paper, of religious or mystic significance are exceptionally cheap. Typical of Nepal are the local caps worn by the men and the curved *kukri* knives (which you must remember to declare to airport security people before any international flight!). Hand woven textiles will look superb as wall hangings back home and women's tribal clothes purchased here can be adapted to good effect. It is advisable to carry home all purchases from Nepal oneself, rather than depending on local shops, shippers and the postal, system, which are all

charitably described as erratic. Many cases are reported of ordered or shipped goods not arriving



MEDICAL NOTES AND FACILITIES.

It should be noted that, in traveling to Nepal, one is leaving behind many of the standards of health, hygiene and medical facilities which in Western countries one would take for granted. Do have up-to-date shots and use anti-malarial pills if visiting the Terai region. Stomach disorders are common among visitors to Nepal. Usually effective are Mexaform or Lomotel tablets. Take a good suntan cream, of the type used by skiers, as mountain sun can be intense. Sophisticated medicines are seldom available so take along any special prescriptions you usually need.

The Shanta Bhawan Mission Hospital is considered best and leading hotels can put one in touch with reliable, English-speaking doctors. It is advisable to take one's own simple first aid kit, containing such items as antiseptic cream, adhesive plasters and lint bandages. Treat blisters or cuts immediately to prevent infection.

Even in leading hotels hygiene standards are not high, so be cautious over food. Avoid all street stalls, salads and peel your own fruit.



DRINKING WATER. Do not drink tap or stream water in Nepal, unless you are sure it is filtered, boiled or treated. The better hotels purify drinking water, but if in doubt, drink hot tea.



OPENING HOURS. All offices and banks close on Saturdays, but Sunday is a regular working day for most. Business hours are generally 8.00 a.m. till 8.00 p.m. Government offices operate 10.00 a.m.-4.00 p.m. a.m.-5.00 p.m. in summer. Beware of numerous public

in winter and 10.00 holidays



ELECTRICITY. Electricity supply in Nepal can be erratic, to say the least. Technically it is 220 volts/50 cycles, but it is best not to use sensitive appliances.



USEFUL ADDRESSES. The police phone number is 11999 in Kathmandu, but when in need of help it is best to contact the management of your hotel.

Square. (tel: 11293).

American Embassy, Rampokhari-Maharajganj (tel: 12718).

British Embassy, Lainchaur. (tel: 11588).

Indian Embassy, Lainchaur. (tel: 11300).

Royal Nepal Airlines, Kantipath. (tel: 14511, 11368).

Thai International Office, Durbar Marg. (tel: 13565).

Government Tourist Office, Gangapath, Besantpur



SUPPLEMENTS

GLOSSARY OF INDIAN TERMS

Although English is the *lingua franca* of India, and is spoken by everyone who has received a high-school education, you may find yourself in a position where no one understands your English (although this is highly unlikely unless you stray by car far from the usual tourist paths). There being more than a dozen major languages and hundreds of dialects, we are quoting below only a few expressions of courtesy in Hindi, understood in most parts of India, together with the more current terms in art and architecture, religion, etc., you will come across in this volume. They are mostly of Sanskrit origin, the sacred language of the Indo-Aryans. Some are from Arabic and Persian.

You know more words of Indian origin than you think: they entered the English vocabulary during the presence of the East India Company and during subsequent British rule, spread everywhere English is spoken and were eventually absorbed into other languages. An example: On weekends you drive out to your *bungalow* situated in a forest that is almost a *jungle*; change from *mufti* into *khaki dungarees* and *sandals*, take an easy-chair made of *teak-wood* and covered with *chintz*, and sit on the *veranda*. When it gets chilly you take a *shawl* and drink a hot *punch*. For dinner you have some Bombay *curry* with *chutney*. Before going to bed you put on your *pajamas* and *shampoo* your hair. During the night a *thug* breaks into your city apartment and carries away an important *loot* but you don't care a *dam* (not a swear word: small coin of bygone days).

Various

atcha	O.K.
bagh	a garden
baksheesh	a tip, a reward
dhoti	skirtlike garment worn by Indians
hā (nasal)	yes
howdah	the seat fixed on an elephant's back. It usually accommodates two in front and two behind.
ji	A respectful suffix (<i>Gandhiji</i>); also used as an address (<i>hā-ji=</i> yes sir).
mahout	elephant driver
maidan	plain
mehrbani se	please
nahin	no
namastey	word for all greetings
nawab	title given to important Moslem landowners
ram-ram	equivalent of "hello"
sahib	master

Shri (or Sri); Shrimatee
shukriya
wallah

Mr, Mrs
thank you
a fellow (rickshaw wallah)

Art-Architecture

chaitya
dravida
dvarapala
ghazal

geet
ghats
gopuram

gurudwara
jagamohan

Kathakali
mandir
mandapa
Manipuri
mithuna
Nagara style

stupa
sitar

torana
vihara

a Buddhist prayer hall
Southern or Dravidian style of architecture
door guardian statue
poetry set to music, originating from Persia and now usually sung in Urdu
light popular song
terraces on a sacred river bank (also mountains)
monumental gates of South Indian temple enclosures
Sikh temple
in Orissan architecture an enclosed porch preceding the sanctuary
classic dance form of Kerala
Hindu temple porch
classical dance form of Manipur (Assam)
statues of amorous couples
the Northern or Indo-Aryan type of temple characterized by the tower
Buddhist sacred mound
stringed instrument with movable frets, played by plucking the strings
gate of a temple enclosure
a Buddhist monastery

Religion

ahimsa
apsara
ashram
avatar
Bodhisattva

Brahma
Brahmin
Buddha

Devi
dharma
dharmachakra

Durga

guru
hatha yoga

non-violence, harmlessness
a damsel of Indra's heaven
a hermitage
one of the various incarnations of Vishnu
potential Buddha who before final enlightenment ministers to humanity
the creator of all things in Hindu Trinity
the first, or priestly class in Hinduism
Prince Siddhartha, born on the Nepalese border about 563 BC. Buddha means "the Enlightened One"
Parvati, consort to Siva in her benevolent form
path of conduct
the Buddhist Wheel of the Law, an ancient solar symbol
Parvati, consort of Siva in her form as a destroyer of evil
spiritual teacher
the mystic path of physical exercise

hinayana	"small vehicle": early Buddhism with emphasis on the doctrine, rather than on worship
Jainism	a sect founded by Mahavira in the 6th century BC preaching solicitude for all life
jatakas	tales about the Buddha in his previous incarnations
Kali	the goddess Parvati in her terrible form
kirtan	religious songs
Krishna	hero of the epic Mahabharata. One of Vishnu's incarnations
Kshatriya	the second, or warrior, caste in Hinduism
Lakshmi	Goddess of wealth and beauty, the consort of Vishnu
lingam	sacred symbol of Siva
mahayana	"great vehicle". Later from Buddhism, with emphasis on Buddha's divinity
mantra	a word or sentence used as an invocation
maya	escape from material reality, an illusion
moksha	release from all material desires
mudra	ritual gestures denoting mystic powers
Nandi	the sacred bull, Siva's mount
Nirvana	total peace
Pariahs	the untouchables or outcasts of Hinduism (this practice is now banned in India)
Parvati	wife of Siva
prana	Breath of Life, sustaining the body
puja	wishful prayer performed before a god's image
Puranas	Hindu mythology. There are eighteen Puranas and a number of epics which include the <i>Ramayana</i> and the <i>Mahabharata</i>
Rama	hero of the <i>Ramayana</i>
rishi	Hindu sage
sadhu	a celibate holy man
samadhi	the deepest form of yoga meditation
samsara	the cycle of life and rebirth
Saraswati	Goddess of wisdom
Siva or Shiva	God of the Hindu Trinity. The destructive and creative aspect
Sudra	the fourth main caste in Hinduism (farmers and artisans mostly)
sutra	a sacred text
swami	a teacher of certain branches of Hinduism
tandava	Siva's cosmic dance, symbolic of his function of creation and destruction
Tirthankara	one of the twenty-four Jain patriarchs who attained perfection
Trimurti	physical shape of the Hindu Trinity (Brahma, Vishnu, Siva)
twice-born	a term used to denote high-caste Hindus who are said to have a second birth when invested with the sacred thread of their caste

Vedanta	an inquiry into the aim of all knowledge; a metaphysic of intuition
Vedas	the four most ancient Hindu scriptures
Vishnu	the Preserver of Mankind in the Hindu Trinity
yoga	a discipline of meditation by which the powers of man over himself are developed
yogi	a follower of yoga

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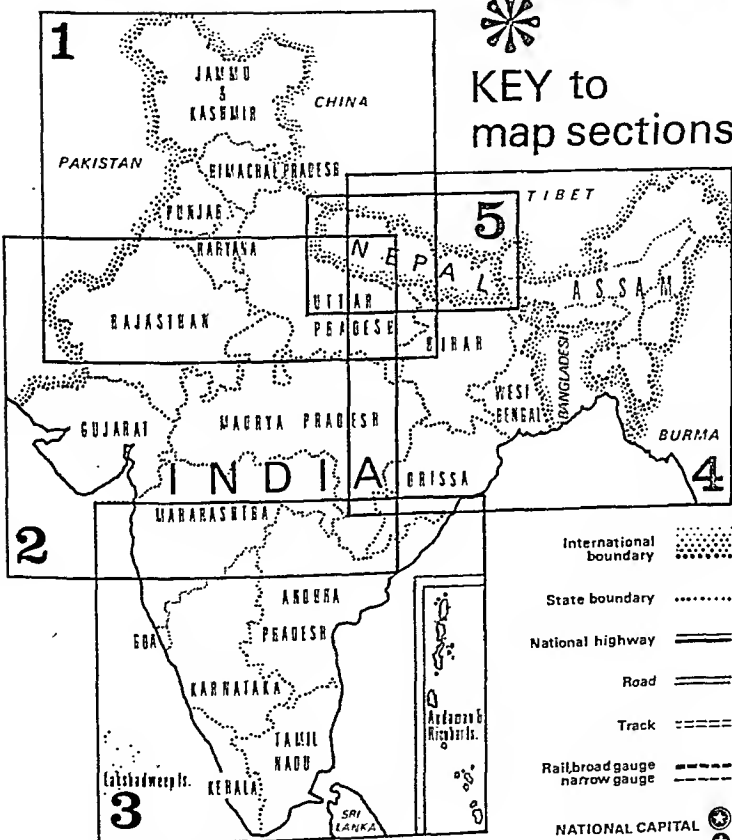
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INDIA

and NEPAL



KEY to
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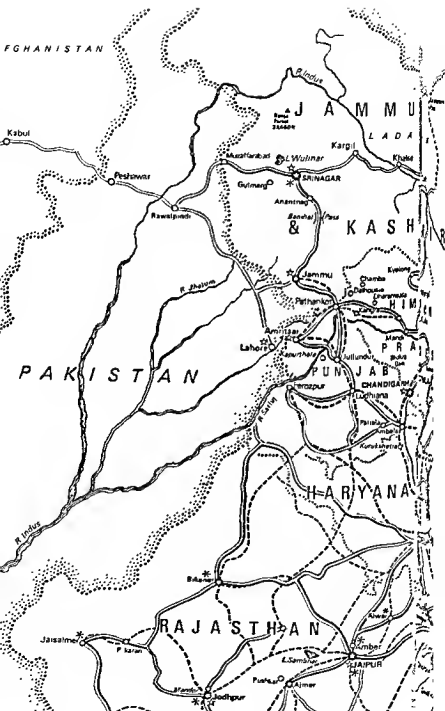


1. NORTHERN.....
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4. EASTERN
5. NEPAL

REGION

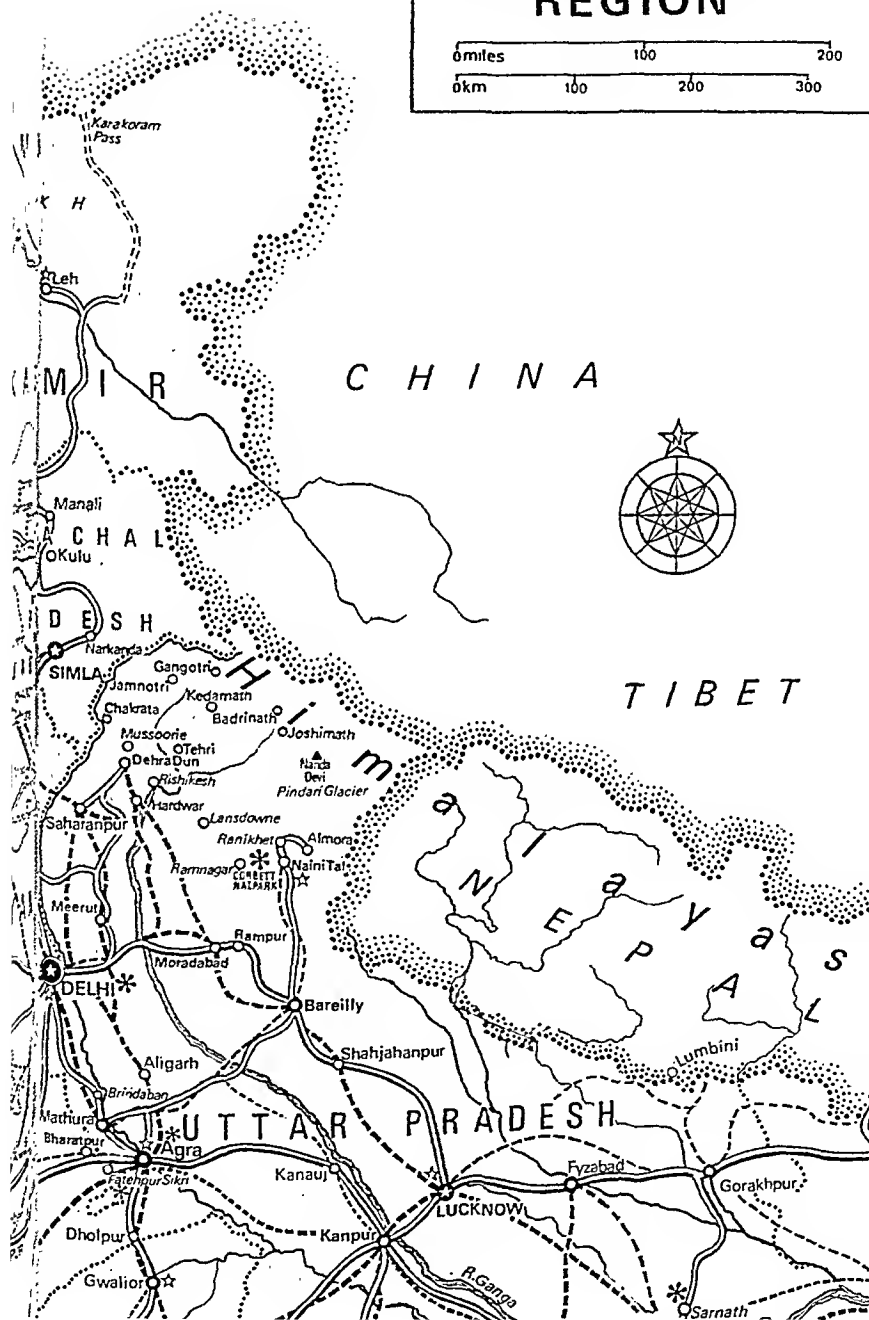
- NATIONAL CAPITAL (star in a circle)
- STATE CAPITAL (star)
- CITY (large circle)
- TOWN (small circle)
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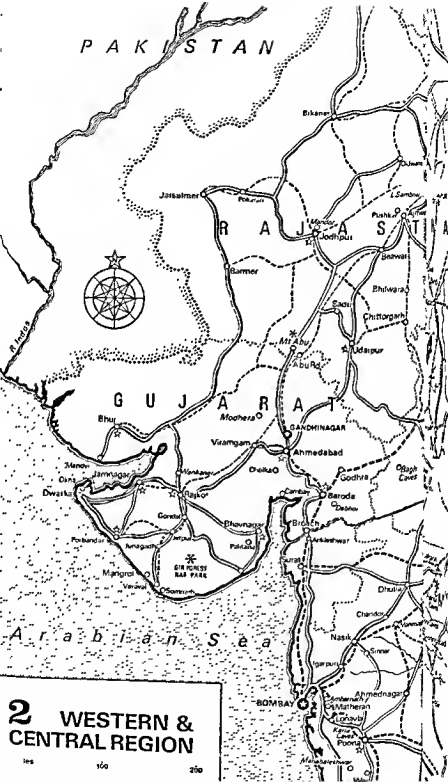
PLACE OF MAJOR INTEREST ✱



NORTHERN REGION 1

0 miles 100 200
0 km 100 200 300





PAKISTAN



GUJARAT

RAJASTHAN

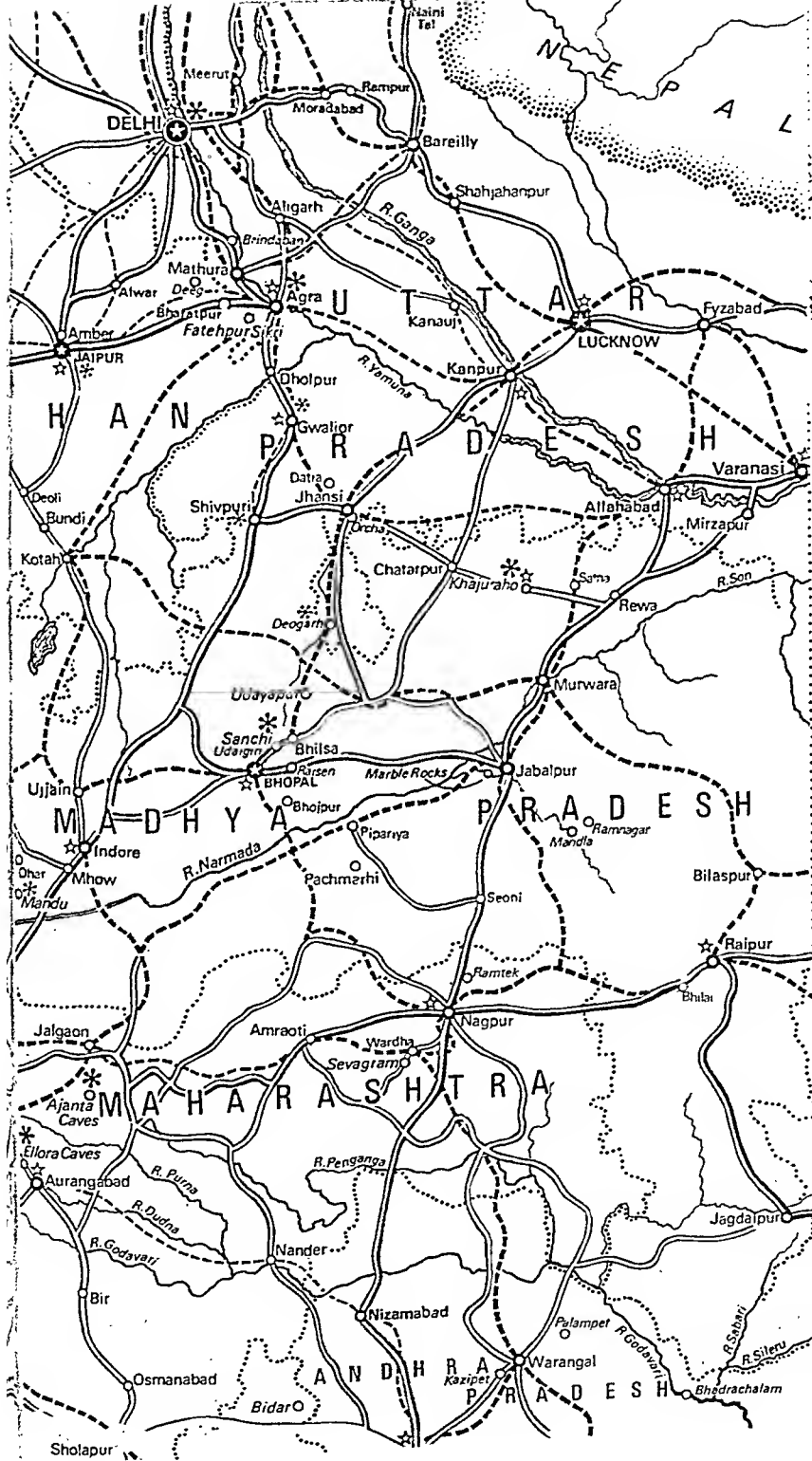
Arabian Sea

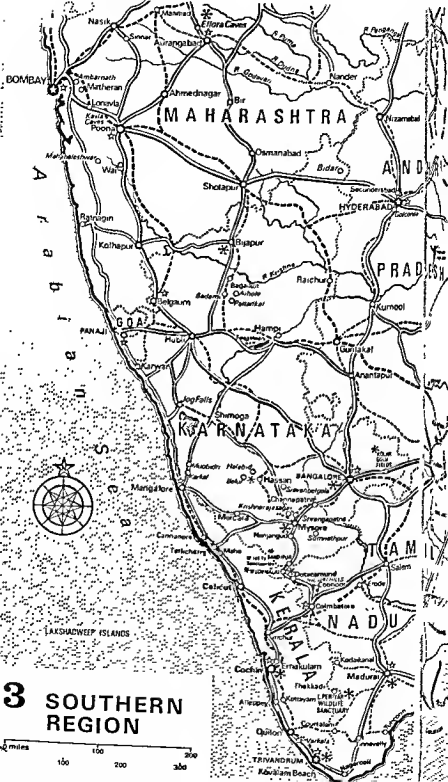
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100

200

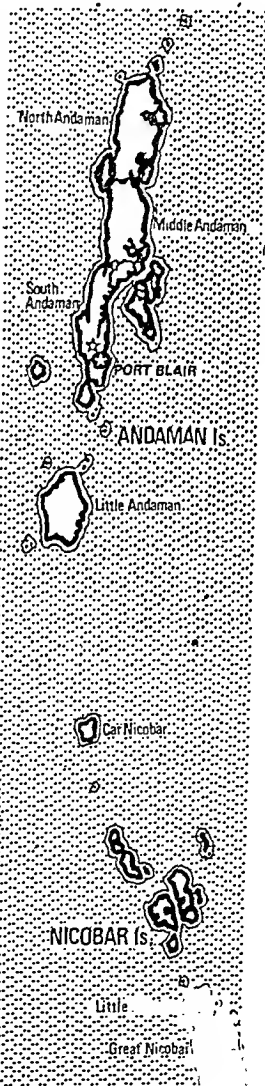
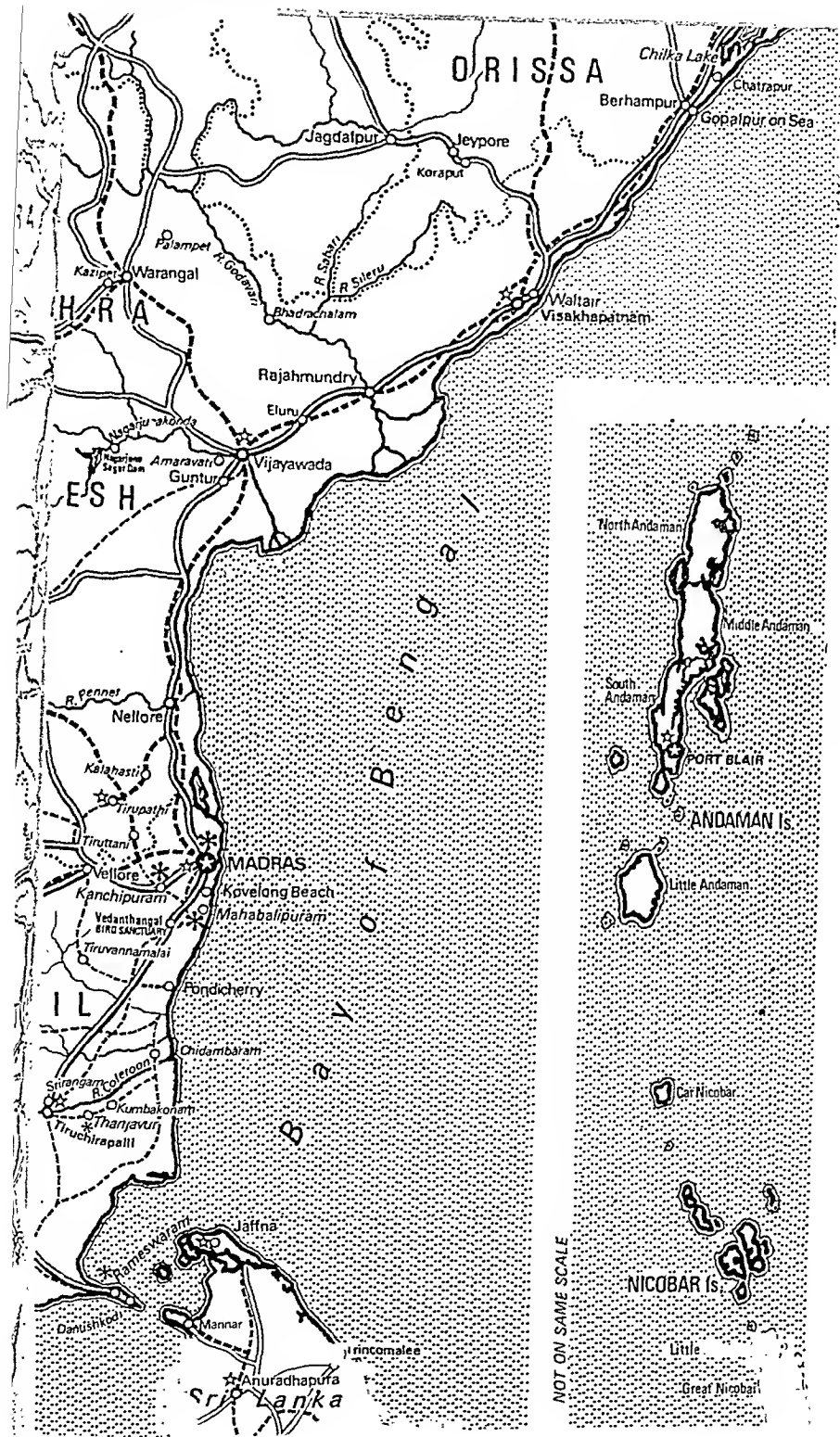
300



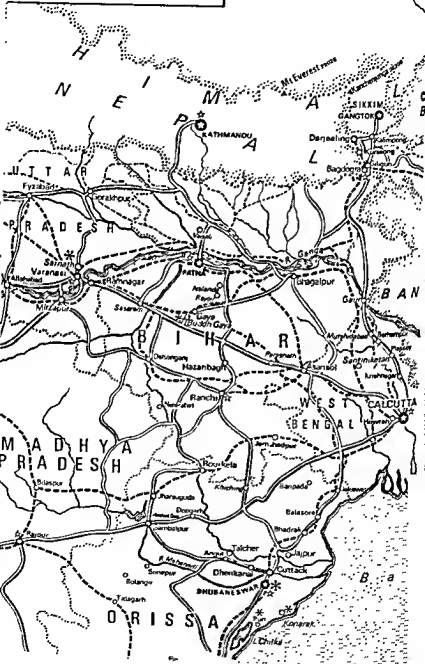
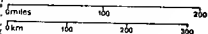


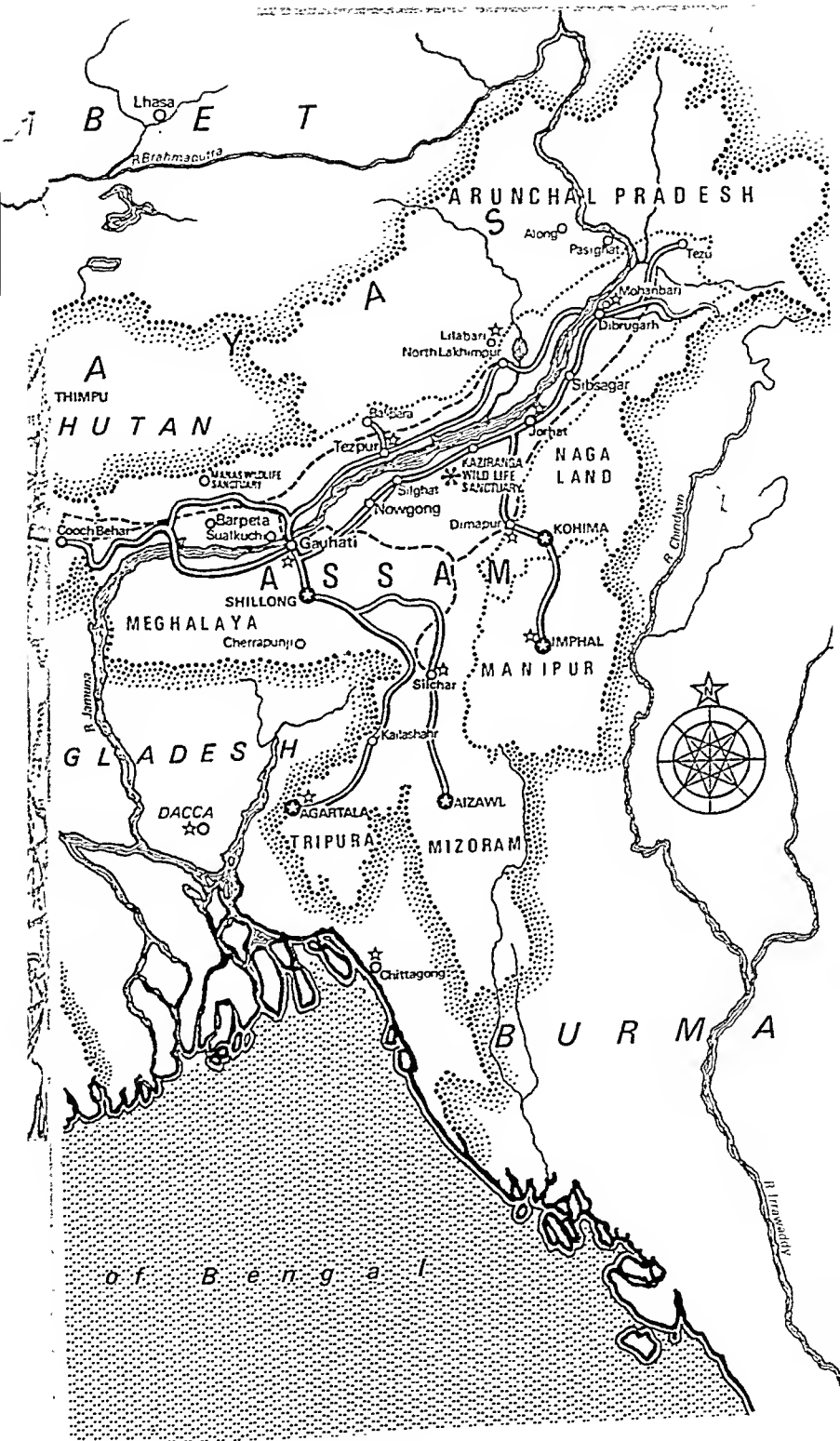
3 SOUTHERN REGION

0 miles 100 200 300



4 EASTERN REGION





5 NEPAL

